

... description: ‘Abdu’l-Bahá in Haifa I, Jan 1 1914 - Nov 7 author: Mírzá Aḥmad Sohrab
title: ‘Abdu’l-Bahá in Haifa I
notes: ...

‘Abdu’l-Bahá in Haifa I

Mírzá Aḥmad Sohrab

‘Abdu’l-Bahá in Haifa I, Jan 1 1914 - Nov 7

###January 1st 1914, Bahai Pilgrims Home Mount Carmel, Haifa Syria

{{p7}}

Dear friends!

I wish you a happy New Year! May this year bring you many blessings! May the hearts become the dawning-places of spiritual lights and the treasures of the jewels of the Love of God! May you become the instruments of conferring Eternal Life upon the bewildered humanity. May from your minds flow the quickening rivers of the heavenly water! May your chaste and immaculate lips touch the spotless goblet of the ruby wine of the seraphic Immortality! May the bright stars of your hope arise from the horizon of Reality! May your souls become the divine thrones of the celestial mysteries of the Kingdom of Abha! May you meet every hard and harsh circumstances with a firm determination and unwavering resolution! May you arise with a super human energy and exchanging fortitude to spread the Cause of God!

{{p8}}

When this morning I went down I met an old man whose name I think is Haji Ali. He has lived for many years in Acca and Haifa and has been in the Presence of Baha-ollah ever so many times. I felt into speaking with him about the days of the Blessed Perfection and I found him most interesting. He related to me the outline of a talk given by the Blessed Perfection about 24 years ago which I may translate herein. He said: “One day, I with a number of believers, was in the Holy Presence of Baha-ollah. He spoke about the progress of the world and the of conditions in general. He said,”The world of today is not like unto the world of former times. The many wonderful arts and inventions have completely transformed the face of the earth, making life easier and existence more comfortable. Notwithstanding this the life of every organism, no matter how perfect, comes to an end. For example the life of an ant in comparison to the life of man is short, yet the {{p9}} ant, were it endowed with human intelligence would think that man lives eternally. Similarly these stars, these mountains, these seas shall come to an end. For each one of them a prescribed life is destined. It has a beginning and an ending. Consider how, may large cities

have been built by ancient monarchs but today they are all destroyed and are hidden under the earth. Once they were thriving and progress into communities, now their voices are silenced. The progress of civilizations to a certain degree has reached an exalted station in France specially, and in Europe generally, but from now on there will be a monumental upward march of advancement all over the United States. That country has just started on the path of progress and her future development will be just as marvelous as her activities will be manifold in all the departments of life, physical and spiritual.”

Thus Baha-ollah in the prison city of Acca saw through His divine eyes the America of today unfolding and its possibilities.

{{p10}}

After a few minutes Basher came down and reported that the Master wanted me to go out with him. I gathered my papers and hurried out into the garden. The Beloved was waiting. As soon as he saw me he commenced to walk and I followed. He called at the English hospital, which is a missionary organization. Dr. Coles is the head and an old friend of the Master. He welcomed Him at the door and conducted Him to the second floor which is the living apartment of the official. It has one of the largest halls, decorated with the most expensive valuable rugs, of many curious of which the doctor is a collector and antique objects. An old man, Archdeacon was also introduced. Dr. Coles told the Master that while he was in Europe and America he had received many letters from strangers inquiring about Him, knowing that he has lived in Syria for many years and He knows well what kind of answers he has written. “I know, I know” the Beloved said graciously, “you would have written nothing else but the truth. During {{p11}} my journey in different countries of the West I have often thought of you and on certain occasions I wished you were present. Many evil reports are put in circulation by our enemies in these parts and we have neither time nor inclination to contradict them, but in the West I found the human conscience has the perfect freedom and therefore I uttered the innermost thoughts of my heart and gave free rein to the expression of my hidden ideals. The newspapers and the journals of the said countries published them and the public had found at last an opportunity to examine and scrutinize these teachings without preconceptions and prejudice.” Then for the benefit of the Archdeacon and Dr. Cole he repeated feelingly the contents of his addresses in the Jewish Synagogues of America and said how essentially necessary it is to lay aside all bias and prejudice, if one aims to help to regenerate society. After this talk he came down and called {{p12}} on two Persian patients, who were overjoyed to be honored with the Presence of the Beloved. On our return he sent me to bring Mr. and Mrs. Holbach who were invited to dine with him. received them in his own room and gave them a beautiful talk on the immortality of the soul. He likened the spirit unto the nightingale and the body unto a cage. The nightingale ever longs to break the cage and soar toward the rose garden. The divine bird yearns to tear asunder the bars and fly toward the open fields and green mountains where the Perfumes of ideal flowers grow and

sweetly sent the air. For this reason the holy, divine Manifestations and their immediate followers have longest to leave this mortal world and wing their ways toward the throne of the Almighty. When this physical cage is broken the nightingale of the Spirit is freed, ready to fly heavenwards. They know the spiritual harmony of that radiant world; they have to the ethereal symphonies of that Immortal Congregation; they have often bridged {{p13}} the gulf of deadly materialism with many golden of invisible ideals; they have at time called the roses of affection, the snowdrops of sympathies and the fragrant violets of service. On the other hand there are an increasingly number of nightingales which are blinded through their own selfishness and egoism. They are out of touch with the beauties and Bounties of the other world. They cannot conceive of a higher and loftier realm. Therefore they are satisfied with the limited space of the cage. Blind are they, they cannot see; deaf are they, they cannot hear; ignorant are they, they cannot understand. When one of the nightingales is freed from the cage it communicates in a spiritual language with those which are yet in the fetters of prison. It tries to impress upon their minds that the vast immensity of God's glorious world lies very near unto them if they just drop the scales off their eyes. But the birds which die in the prison cage which they are blind and deaf cannot soar towards the sacred worlds of God. They {{p14}} just crawl on the surface of the earth. Their freedom from such a condition and their flight toward the blue ether depends upon the mercy and compassion of the True One. In the above words I have not quoted exactly the talk of the Beloved but I have given you what I could in my memory. Another interesting question which was touched upon was the belief in the guardian angels or as the Master said the "Divine Powers". Without the protection of the divine powers humanity cannot exists for one moment. They ward off all dangers and guard man from threatening evils. Man is like unto an innocent lamb and all these dangers and perils are like unto the ferocious wolves. "Imagine a little lamb surrounded by a hundred thousand wolves, threatening to tear it to pieces at every moment. Were it not for the eternal vigilance of the Divine Powers man could not live for one second."

After an hour, dinner was served in the dining {{p15}} room. Our American sisters with Mr. and Mrs. Holbach were the guests. For the first time after many months I was privileged again to sit at the same table with the Beloved of the hearts. The dishes were a la Persian and most appetizing. The conversation touched many topics, such as the birth of Christ, the Calvary, the Christmas and how the Spuchre was discovered by St. Hellena. The notes were taken down by our dear sister Mrs. Hoagg and no doubt in time she will share them with the believers. After dinner we retired and the Beloved went to his own room to take a rest.

In the evening the pilgrims had a meeting and the Master called them up to the reception room. His talk was a historical account of how the Tomb of the Bab was built on Mount Carmel and how on every step he had to neutralize the effects of the false reports of the enemies forwarded to Constantinople. It was long and most interesting and an authoritative document for the future

generation descended from the lips of the Center of the Covenant.###January
2nd 1914, Bahai Pilgrims Home Mount Carmel, Haifa Syria

{{p16}}

Dear friends!

Probably 3 or 4 years before his departure the Blessed Perfection brightened Mount Carmel with His Holy Presence. While being here He revealed a wonderful Tablet for Mount Carmel, a precious copy of which I have found today amongst the Holy Writings to Aga Mohammad Hassan. It is a singularly authoritative and commanding document the translation of which I would like to share it with you.

In the Name of Him through Whom the Fragrances of the Merciful is diffused in the world of Creation!

Glorious is this Blessed Day the similitude of which cannot be found in past ages and cycles. Glorious is this Day in which the Countenance of the Ancient {{p17}} Beauty hath turned toward His Station. Consequently all the people of the Supreme Concourse and from behind them the hearts of all things declared: 'O Carmel! Rejoice for the Face of God hath advanced toward thee. Verily He is the Possessor of the Kingdom of Names and the Breaker of heavens.' Then the exhilaration of gladness overtook Carmel and it cried out in a lofty voice: 'May my soul be a sacrifice for Thy Advancement, a sacrifice to Thy Bestowal and a ransom to Thy attention. Verily Thy separation hath Killed me, O Thou Dawning Place of Life, and Thy remoteness hath burned me. Glorification belongs to Thee for Thou hast heard my Call, hast honored me with Thy Feet, hast resuscitated me with the Fragrances of Thy Verses and the Voice of Thy Pen which Thou hast made a Trumpet call amongst Thy Servants. Then when Thy Incontestable Cause was revealed Thou didst breathe in it; hence the Most Great Resurrection appeared and the hidden Mysteries {{p18}} which were secreted in the Treasures of the Possessor of Things were disclosed.' When its voice reached to this Supreme Station He declared: 'O Carmel! Praise thou thy Lord, for verily thou wert burning with the fire of separation; hence the sea of Union waved before thy face wherewith thy eyes and the eyes of creation were brightened and the lips of the visible and the invisible world were wreathed with smiles. Blessed art thou, for on this day God hath made thee the throne of His Temple, the Dawning Place of His Verses and the Orient of His Proofs. Blessed is the servant who circumambulates around thee, mentions thy appearance and manifestation and obtain that which the Bounty of God, thy Lord, hath bestowed upon thee. Hold thou in thy hand the goblet of Immortality in the Name of Thy Lord El Abha and offer to Him thanksgiving for He hath changed thy sorrow into joy and thy grief into most great gladness.

{{p19}}

This is no other but a mercy on His part. Verily He loves the Sport wherein His Throne is established, distinguished by His Presence, honored by His Meeting

and from which place His Voice is raised and his lamentations heard. O Carmel! Give the glad tiding to Zion and say: 'Verily the Hidden hath come with such Dominion as to conquer the world and with such Light as to illumine the earth and all that which is therein. Beware! lest thou remain stationary in the place. Hasten again hasten and circumambulate the city of God which hath descended from heaven, the Tabernacle of God which was the object of worship and adoration by the people of righteousness and uprightness and the angels of the Most High! Verily I love to impart the glad tidings of this Manifestation to every city of the cities of the world and every country of its countries - such a glad tiding through which the heart of the Mountain of Toor was attracted and the Tree cried out: 'the world and the Kingdom {{p20}} belongeth to God, the Lord of Lords.' Verily this is the Day concerning which prophesies were given to land and sea and predictions were revealed in former times as regards the appearance of the Bestowal of God which were concealed and hidden from the minds and the eyes. Ere long the ships of God shall advance toward thee, and the people of Baha who are mentioned in the Book of Names shall appear in thy midst. Glorified is the Lord of mankind, Him through whose mention the atoms are attracted toward each other. Verily the Tongue of Majesty spoke about that which was hidden in His Knowledge and concealed in the Treasury of His Power. Verily He is the Mighty and Omnipotent over all that which is upon the earth and in the heavens - through His Name, the Powerful, the Exalted and the Almighty!"

I am told that this Tablet was revealed under {{p21}} the pine trees which are near the tomb of the Babb and where the Tent of the Blessed Perfection was pitched.

In the morning the Beloved sent for a number of pilgrims. They were with him for sometimes and again he exhorted them to go forth and teach the Cause and awaken the dead souls. He told them a few of the anecdotes of his Western trip and impressed upon their minds that the only tree that shall yield fruit is the tree of the proclamation of the Word of God. In the afternoon Aga Hossein Haji (Ahmad Yazdi's brother) gave a tea in the large reception room of the Tomb of the Bab. All the believers were invited. gave a talk on the importance of the 19th day Feast, Chanted the poems of Baha-ollah and toward the end read the above Tablet for Carmel.

Descending from the mountain Mirza Jalal gave me several bundles of newspapers and magazines which will be enjoyed by everyone. The Master is feeling well and the time for the departure of all the pilgrims is drawing near. They send them wonderful Abha greeting to all of you.###January 3rd 1914 Bahai Pilgrim's Home, Mount Carmel, Haifa Syria

{{p22}}

Dear friends!

I am sorry if you at any time have felt that I have been "preaching" to you; because this is the worst characteristic that I can ever conceive in any person.

A thing that I dislike most thoroughly is “to preach” to people. I don’t know how, even if I wanted to. The bent of my character is practical and those who have associated with me in America know this. Now if at time you come across any passage in these letters that savors “preaching” I have been utterly unconscious of it; indeed such passages are deeds translated into words. I have not learned the English language in the easy of the school room but out in the open. I have learned it out for myself. I have not learned the act of “preaching” but I have learned enough how to faintly express my ideas and feelings.

{{p23}}

Having been removed by our Beloved from that active life which was my element, I try to invest my writings with that spirit of activity which is natural to me. When I write on Love, on Unity, on Peace, on the promotion of the Principles of the Kingdom of Abha I am far from “preaching”, I am uttering my own inmost convictions. Everyone knows full well that we have no “preacher” in the Bahai Cause. We all follow the example of Abdul Baha. We only try by words and deeds to encourage each other, to emulate him and to characterize ourselves with his heavenly attributes. He is the Sun, we must at least reflect a few ray. He is the garden, from which we must cull a nosegay of roses. He is the tree from which we must pluck some fruits. He is the ocean, we must drink a few drops. He is the inspiring teacher from whom we must learn a few lessons. He is the heavenly banquet of which we must eat a few mouthfuls. He is the ark of salvation, we must gain an entrance to it. He is the Center of spirituality, we must come within the shelter of his Protection. These are a few {{p24}} things that we must do before we can call ourselves Bahais. Now this is not “preaching”, it is only reminding. God has placed in our hearts certain inherent powers which must be evolved and spring forth into life and activity; otherwise we will not only bring disgrace upon ourselves but discredit to the Cause. The Bahai Movement is radiant spirituality, youthful hope, brotherhood, fellowship, the Love of God and an eternal spring of faith and steadfastness. We must embody these principles in ourselves - so that like unto luminous stars they may begem the horizon of our minds and spirits. Then and not until then, will we become enabled to attract the people to this Cause. Daily we must remind ourselves of these Teachings, upraise the Flag of Divine Revelation and unite our voices and efforts in the common Purpose of the spiritualization of mankind. This is the Wish of Abdul Baha! This is the longing of all the sanctified souls! This is the aim of all the Bahais! May we become the vehicles for the realization of the godlike Ideals!

{{p25}}

When I descended the mountain this morning I found Mr. and Mrs. Holback in the house of the Beloved. The latter had written an article for the nineteenth century and desired to read at least portions of it to the Master. Consequently after a few moments he called us to his own room. He was most pleased with those parts translated to him and praised her for her accuracy and faithful work. “Glory is not in this, that a man loves his country but rather glory is in this

that he loves his kind.” It was one of the passages that elicited his praise. When Mr. and Mrs. Holback left the room the Beloved delivered into my hand a big package containing petitions from America received last night from Port Said. “Now go and read over these letters and tell me afterwards what news they contain” he said as he laid his right hand on my face. With a few more words of love and affection on his part I came out of his room full of happiness and rejoicing. The rest of the morning he was engaged in receiving the various people, Turks and Arabs, Europeans and Asians, relieving their wants, alleviating their burdens and cheering their hearts.

{{p26}}

In the afternoon all the pilgrims were glad when they heard he was coming up to the Tomb. Many of them walked toward the public road and after awhile the carriage of the Beloved was seen from afar. When he observed all these believers are gathered there, he alighted and walked with them toward the Pilgrims Home. On the way he commented on the charming scenery and the unsurpassing beauty of land, and sea. The mountain is already assuming its spring verdure, many kinds of lovely wild flowers carpet the ground. Out of in the rocks you may see anemones springing up. The weather is balmy and spring like, surely a great contrast with the bleak and cold weather of New York and Chicago. We have rain of course during the winter season but this helps the growth of the luxuriant vegetation. The Master felt well and happy as he waived his hands toward the calm, blue sea and the stately Mount Carmel and said: “Yes, praise be to God that the friends have a most delectable place for their {{p27}} habitation.” Then he entered the house, took a seat in the reception room near the window and called all the believers to come in and sit down.

There is an old man amongst the pilgrims by the name of Mirza Hossein. He is the brother of the martyred Vargha whose son Mirza Valiollah Khan was in America with the Beloved. He is a very fine, noble Bahai with a long, grey beard, always happy and gentle. During the days of the Blessed Perfection his father with the two sons - Vargha and Mirza Hossein - came to Acca. The father passed away and was buried outside of Acca, and the two wonderful sons were left behind to serve the Cause - one to give up his life with his little son Rouhollah in the path of God, another to live into a ripe, old age. Now you will understand better what the Master addressed him when he entered: “It is said, ‘the benediction of God be upon that face which is wrinkled in the true religion.’ Now, praise be to God, His Honor Mirza Hossein has become old in the religion of God. Years ago when he arrived in Acca with his brother Vargha he was young, but {{p28}} now his hairs are grown white. What a glorious station is destined for man if he remains firm in the Cause till the end of his days.”

Then he spoke generally: “A fair and impartial observer perceives the signs of the power and intelligence of God in all the atoms of existence. Before leaving Haifa I felt very ill, but as soon as I embarked on the sea of the service of the Cause of God I felt better. All of a sudden my health was restored to me; simply through the Confirmations of the Blessed Perfection. That was why I took my

first journey to Europe. Then God assisted me to spread the Glad-tidings in those regions. Returning to Alexandria I stop in Egypt for the winter and then started on the long voyage for America. We spent fifteen days on the sea and after we reached New York. Many meetings and conferences were held by night and day. Although I often did not feel well, yet when I entered a large meeting or a {{p29}} church I was entirely transformed and spoke without hesitation for a long time." Then he recalled briefly over the visits he paid to the various cities in America and his return to London, Edinborough, Paris and Germany. Here his face became wonderfully animated: "Then I reached Stuttgart. There I found wonderful Bahais. They were the embodiments of love and faith. They imparted upon me health and joy. In many respects the German believers are unique and peerless. They are faithful, strong and firm. I loved them very much. Their attraction and the of His love are an example, and their genuine spirit of hospitality and kindness are worthy of imitation. They are the brilliant stars in the heaven of Baha. Whenever I think of them a wave of joy sweeps over me." Then he passed on to speak of Budapest and dwell on his significant visit to that city and his return to Paris and Egypt. Altogether it was a most pleasant talk and enjoyed by all the pilgrims. I could not keep up with the flow of his divine language but throughout his {{p30}} speech he had always a word of commendation for this or that Bahai. AS there are more than 20 Jewish Bahai pilgrims of them asked questions about the Bible, to all of which the Beloved gave satisfying answers. Then tea was served and we followed him to the Holy Tomb of the Bab where the Visitation Tablet was read by himself. Coming out of the building he divided the contents of a large tray of oranges amongst the pilgrims.

He stayed amongst us for more than two hours shedding sunshine and happiness in the secret and inaccessible chambers of every heart.

We had a wonderful night of reciting poems and Tablets. Many pilgrims had composed poems and they read them with much spirit and enthusiasm. We spent till far after midnight; indeed a radiant company, each expressing nothing but love, union and concord and an insatiable desire to spread the Cause upon their return to their respective houses.###January 4th 1914 Bahai Pilgrims Home, Mount Carmel, Haifa, Syria

{{p31}}

Dear friends!

"He can who thinks he can" is an old saying but in the light of the Bahai Revelation and its concentrative energy we may look at it from a new standpoint. Real spirituality bespeaks generative force and creative power. This force and power must of a necessity be directed toward those problems which would be conducive to the well being and prosperity of the world of humanity and not expended over those objects which are either limited in their scope or neutral in their effect. As the spirit is the guiding force of life it impresses upon the indelible register of character the marks of those principles and emotions for which we stand before

the eyes of the world, and through these outward manifestations our inner life is constantly expanded and propelled. The blind, uncontrolled impulse must be transformed into conscious self-controlled will. Through prayer and illumined thinking we must create an environment of self reliance and constructive ability, and demonstrate to the world the celestial laws of this movement as exemplified in the Bahai life. The moral and spiritual standard of a Bahai - both private and public - must be irreproachable in its purity, universal in its outlook, divine in its aspect and holy in its relation. They are reinforced by the Cohorts of the Supreme Concourse and inspired with the invisible angels of the Kingdom. Like unto the stars they scintillate in the horizon of guidance and similar unto the white waves of the ocean they battle for victory. They hunger for the break of Life and are at thirst for the Water of Reality. They see the face of their Father in every face and they are kind and charitable to all mankind. Doing good does not weary them and disseminating the seeds of happiness is their object. The breeze of love and kindness from their gardens and the fragrance of the rose of the Holy Spirit perfumes the nostril.

{{p33}}

This morning the Beloved came out of the home with a happy face. Mirza Jalal accompanied him to a carriage and rose with him. He was out for many hours calling on several important personages and when he returned it was afternoon. Through Mirza Jalal I was told that up on the Mountain a single room which stands all above by itself will be prepared for me - thus I will have, in a literal sense, a small, lovely "nest" on the Holy Mountain - there to work and write without any outside disturbance. The room is built between the Pilgrim's Home and the Tomb of the Bab. Oh! How I long to be alone for a time! How restful will it be to have one's own nest on the Mountain of God! I am already filled with an intoxicating joy! I am thinking to give a name to my nest. I have been so much amongst the people and have associated day and night with these wonderful Bahais of all nationalities, now I long to retire unto myself for a time and commune with the sweet spirit of silence.

{{p34}}

In the afternoon Mr. and Mrs. Holback came up the mountain and walked around the place and enjoyed the spiritual panorama stretching before their eyes. They viewed the various sites for future photographic activities. They are most sincere and devoted to the Cause.

Abdul Gasem, the gardener of Rizwan came from Acca bringing with him dates and oranges. "I have come to look at the never-fading Rose of my heart. I could wait the separation no longer" he said. In the course of conversation the following story was told by him. "During the life of Baha-ollah there lived in Acca an honorable gentleman from Europe. He had heard much about the praise of Rizwan and expressed the wish of seeing the place. Permission being granted he came there one day with his family. I prepared for them tea and showed to them the utmost hospitality. When they were going to leave in the evening,

the gentleman left on the table a purse containing 12 pounds. Realizing what he {{p35}} has done , I ran back to him and forced money into his hands. He urged me to accept it and I persisted in my refusal. Seeing how useless was his insistence he took it back, alighted from his carriage, took off his hat and shook my hands. However he went straight to Baha-ollah and said ‘I wished to give a small present to your garden but he would not accept. It seemed it was too little for him.’ When meal time I went to see Him, Baha-ollah addressed me:”Abdul Gasem, I have heard thou didst not accepted the present offered to thee by the European gentleman. Why didst thou not accepted it?” ‘Never will I accept anything from anyone whilst I am serving the Lord of mankind.’ ‘Wilt thou then accept something from me?’ ‘Yes! With the great honor.’ Then he showed me a small purse of Cashmere shawl and raising it up he said: ‘This contains only one Pound but it is from me. Thou can’t not realize how happy thou hast made me because thou didst manifest the wealth of the spirit. Those who are in my service must be independent of {{p36}} all else save me.’”

With the story of a miser I will conclude this letter. There was a wealthy merchant who was very avarious and stingy. He had filled a bottle with cheese, and every day at noon he came home with his son and instead of eating the bread with the cheese, he would rub the bread against the bottle and eat it. one day he left the store and did not return for the lunch hour. His son waited for half an hour and yet he did not come. Feeling very hungry he closed the store and went toward the house. On the way he remembered that the key was with his father. He bought a loaf of bread and reaching their home he rubbed it against the lock while looking through the key-hole at the bottle of cheese. “Where were you?” his father asked him on his return. “I went home for lunch.” “How did you eat?” “Finding that the door was shut I rubbed my bread against the lock and ate.” “Thou art indeed spoilt and accustomed to luxury” cried out the infuriated father. “Couldst thou not eat, one day, thy bread with nothing on it?” The son was humbled. ###January 4th 1914 Bahai Pilgrims Home, Mount Carmel, Haifa, Syria

{{p31}}

Dear friends!

“He can who thinks he can” is an old saying but in the light of the Bahai Revelation and its concentrative energy we may look at it from a new standpoint. Real spirituality bespeaks generative force and creative power. This force and power must of a necessity be directed toward those problems which would be conducive to the well being and prosperity of the world of humanity and not expended over those objects which are either limited in their scope or neutral in their effect. As the spirit is the guiding force of life it impresses upon the indelible register of character the marks of those principles and emotions for which we stand before the eyes of the world, and through these outward manifestations our inner life is constantly expanded and propelled. The blind, uncontrolled impulse must be transformed into conscious self-controlled will. Through {{p32}} prayer and illumined thinking we must create an environment of self reliance and construc-

tive ability, and demonstrate to the world the celestial laws of this movement as exemplified in the Bahai life. The moral and spiritual standard of a Bahai - both private and public - must be irreproachable in its purity, universal in its outlook, divine in its aspect and holy in its relation. They are reinforced by the Cohorts of the Supreme Concourse and inspired with the invisible angels of the Kingdom. Like unto the stars they scintillate in the horizon of guidance and similar unto the white waves of the ocean they battle for victory. They hunger for the break of Life and are at thirst for the Water of Reality. They see the face of their Father in every face and they are kind and charitable to all mankind. Doing good does not weary them and disseminating the seeds of happiness is their object. The breeze of love and kindness from their gardens and the fragrance of the rose of the Holy Spirit perfumes the nostril.

{{p33}}

This morning the Beloved came out of the home with a happy face. Mirza Jalal accompanied him to a carriage and rose with him. He was out for many hours calling on several important personages and when he returned it was afternoon. Through Mirza Jalal I was told that up on the Mountain a single room which stands all above by itself will be prepared for me - thus I will have, in a literal sense, a small, lovely "nest" on the Holy Mountain - there to work and write without any outside disturbance. The room is built between the Pilgrim's Home and the Tomb of the Bab. Oh! How I long to be alone for a time! How restful will it be to have one's own nest on the Mountain of God! I am already filled with an intoxicating joy! I am thinking to give a name to my nest. I have been so much amongst the people and have associated day and night with these wonderful Bahais of all nationalities, now I long to retire unto myself for a time and commune with the sweet spirit of silence.

{{p34}}

In the afternoon Mr. and Mrs. Holback came up the mountain and walked around the place and enjoyed the spiritual panorama stretching before their eyes. They viewed the various sites for future photographic activities. They are most sincere and devoted to the Cause.

Abdul Gasem, the gardener of Rizwan came from Acca bringing with him dates and oranges. "I have come to look at the never-fading Rose of my heart. I could wait the separation no longer" he said. In the course of conversation the following story was told by him. "During the life of Baha-ollah there lived in Acca an honorable gentleman from Europe. He had heard much about the praise of Rizwan and expressed the wish of seeing the place. Permission being granted he came there one day with his family. I prepared for them tea and showed to them the utmost hospitality. When they were going to leave in the evening, the gentleman left on the table a purse containing 12 pounds. Realizing what he {{p35}} has done, I ran back to him and forced money into his hands. He urged me to accept it and I persisted in my refusal. Seeing how useless was his insistence he took it back, alighted from his carriage, took off his hat and

shook my hands. However he went straight to Baha-ollah and said ‘I wished to give a small present to your garden but he would not accept. It seemed it was too little for him.’ When meal time I went to see Him, Baha-ollah addressed me:”Abdul Gasem, I have heard thou didst not accepted the present offered to thee by the European gentleman. Why didst thou not accepted it?’ ‘Never will I accept anything from anyone whilst I am serving the Lord of mankind.’ ‘Wilt thou then accept something from me?’ ‘Yes! With the great honor.’ Then he showed me a small purse of Cashmere shawl and raising it up he said: ‘This contains only one Pound but it is from me. Thou can’t not realize how happy thou hast made me because thou didst manifest the wealth of the spirit. Those who are in my service must be independent of {{p36}} all else save me.’”

With the story of a miser I will conclude this letter. There was a wealthy merchant who was very avarious and stingy. He had filled a bottle with cheese, and every day at noon he came home with his son and instead of eating the bread with the cheese, he would rub the bread against the bottle and eat it. one day he left the store and did not return for the lunch hour. His son waited for half an hour and yet he did not come. Feeling very hungry he closed the store and went toward the house. On the way he remembered that the key was with his father. He bought a loaf of bread and reaching their home he rubbed it against the lock while looking through the key-hole at the bottle of cheese. “Where were you?” his father asked him on his return. “I went home for lunch.” “How did you eat?” “Finding that the door was shut I rubbed my bread against the lock and ate.” “Thou art indeed spoilt and accustomed to luxury” cried out the infuriated father. “Couldst thou not eat, one day, thy bread with nothing on it?” The son was humbled.###January 5th 1914 Bahai Pilgrims Home, Mount Carmel, Haifa, Syria

{{p37}}

Dear friends!

Already one month in the Holy Land, one month of beautiful memory, of never to be forgotten events, of holy history and spiritual experiences. From every direction His blessings have descended upon us, His divine Confirmations upheld us and His Eternal downpourings encircled us. We are indeed thankful for all these divine benedictions and rejoiced because we live in this Glorious Day in which the Holy Spirit is again speaking to us in a clear voice, walking amongst us with firm feet, and revealing for us the Mysteries of Immortality. He is indeed the Alpha and Omega, the beginning and the ending, the first and the last, the hidden and the apparent. These are indeed the days, the like of which cannot be recalled in past cycles and ages. They are the Kings of all the days in history.

{{p38}}

Thinking that I would stay up on the Mountain this morning I did not attempt to go down. Half an hour after my resolution a message was received that the Master wanted me. Immediately I went down. He desired to have a number of newspapers, especially the Palo Alto containing his addresses at the Stanford

University, Jewish Synagogue and in the Unitarian Church. I took them out of my trunk and kept them ready. After awhile the English consul and Doctor Coles called on him. He spoke to them his American trip and gave them the newspapers to read. Till about 11 o'clock people came and went and he handled each with kindness and patience. About that hour he came out of the reception room and asked me to follow him. He walked toward the German colony. On the way we came across Mr. and Mrs. Holback. They had been upon the mountain taking photographs of the Pilgrims.

{{p39}}

They were also invited to a tea which was to be given in the afternoon by Haji Khodaliaksh, a Jewish Bahai from Kermanshahan. The Beloved asked me several questions about the progress of the Cause in America and I presented to Him the gist of the news in recent letters. He was very pleased to hear of the steps taken by various assemblies to promote the message and declare the Glad-Tidings of the Kingdom. Finally we reached the gate of a garden. He opened the gate and entered; all the time I was wondering where he was going. He walked to the end of the garden, on one side of which there was a large orange grove. Then he climbed about a dozen or more wooden steps, and we found ourselves on the roof of a small cottage over which there was placed a tiny, lovely wooden room, the outside of which was painted blue. The Master drew a key out of his pocket and opened the door. Lo! Here it was his sanctum, sanctorum, - his own private, retiring place - what he beautifully {{p40}} called in Persian "Khalvat-Gah", "Look around." He turned his learning face to me "I have brought thee to my own Khalvat-Gah. What else dost thou desire? When I get tired and fatigued I ran over here and no one disturbs my peace." Inside the room there were two chairs, a cushion and a mat. That was all the furniture, - so simple, so artistic! From the room you could see the unruffled ocean in front and the green mountain slope above. He filled my handkerchief with mandarins for the pilgrims and they gave me permission to retire, leaving him alone in this wonderful place to his own contemplation.

At 3 o'clock all the believers and pilgrims including our American sisters and Mr. and Mrs. Holback gathered around the Blessed Tomb of the Bab awaiting the coming of the Lord. Suddenly someone said: "The Master is coming" and all the pilgrims ran toward the road {{{p41}}} to welcome him. As he descended the rock, followed by the large number of Zoroastrian, Persian, Hindu, Jewish, Arab, Turkish and Western Bahais, Mr. Holback took a picture. Afterward Mrs. Holback told me this unique scene brought to her mind so vividly the representation of the life of Christ in . Then the Beloved walked above through the garden in front of the tomb and for a few minutes stood erect facing Acca in the distance, and Mr. Holback took advantage of these never-to-be-repeated scenes to immortalize them on the paper. Then he entered the large reception room. He asked our Western sisters to sit beside him and all the Oriental believers sat all around the room. Reverence and love could be easily discerned in all the eager faces looking up to him. He commenced to talk and parts of

what he said I will translate at the end of the letter. At the end of his talk he entered the Holy Tomb followed by every {{p42}} soul. Foroughi chanted the visiting Tablet. Here the spirit of worship pervaded. The candelabras were lighted and the amplest description does not describe one's unutterable emotions at such a moment. We were all submerged in the sea of prayer and atonement. Here one finds his true, conscious relationship with God, the peace that passeth understanding.

Again in the reception room the Beloved presided over the distribution of oranges and cakes. Personally he gave one orange and one cake to each person. Then he came out and calling a few Jewish pilgrims engaged them in an animated conversation, probably giving them his last instructions about the teaching of the Cause in Hamadan. While he was thus speaking another photo was taken. Then he bade farewell to all and took into his own carriage three of the oldest Bahais for whom walking is a physical task.

{{p43}}

Thus a day of unequalled beauty and spirituality passed into history; the minds and the hearts of those who were present made richer by the addition of these holy and divine experiences.

The words of the Beloved in parts are as follows: "The wind is blowing from every directions. Some requested me not to come but I said 'This is the feast of the believers of God. I must go, especially a fest of the host of which is the father of Ḥabību'lláhollah. In reality Mirza Ḥabību'lláhollah has made me very pleased with himself. He has kept the Beirut students in a spiritual condition. This is because he is spiritual himself. In Europe many of the students are following the path of passion and lust. The means of distraction and amusement are prepared for them. One must have a love for study, then all the obstacles will be removed. If man is hungry to acquire knowledge he can master it anywhere. In the American College of Beirut the students do not meet the same allurements, and they are protected. The first {{p44}} and the most important lesson is the inculcation of morality, the refinement of character, the beautification of the inner man and the cleansing of the heart. If a man is illiterate, yet adorned with these attributes he is by far superior to the man who is learned and educated, but lacks morality and spirituality. Human society is not harmed by the former, but if the latter debases his learning and changes it into cunning much harm will be the outcome. No temptation and allurement whatsoever must ever extinguish the Fire of Faith in the heart of a Bahai; because it is a fire ignited by the Hand of the Blessed Perfection."

Then he spoke in great length about the nobility of English character, the high standard of honor and morality prevalent amongst the better class of that community and expressed the hope that a way may soon be found to spread the Message of Baha-ollah, not only in all the cities of British Isle, and Ireland, but all over Europe so that at least in every large city there may be established a strong, active Bahai Center for the dissemination of the Teachings of this

Movement.###January 6th 1914 Bahai Pilgrim Home, Mount Carmel, Haifa, Syria

{{p45}}

Dear friends!

Two more American pilgrims, Miss Hiscock from Ramleh, Mrs. Sprague from New York and four Persian pilgrims from Benab - a town near Tabriz - arrived today. I have not yet seen the former and the latter have already added new color to the already picturesque gathering in the Pilgrim's Home. Just at the time the four Mohamadan Bahais arrived, four Jewish Bahais who have been here for nearly 40 days were ready to depart for their homes. They were from Hamadan. These newly arrived Bahais are tall and sturdy looking fellows, full of love for the Master. They come from Northern Persia and speak the Turkish language. They have the clearest, intensest faith in the Cause and are ready to sacrifice their lives at any moment. Their words and actions are synonymous.

{{p46}}

In the morning the Master paid a long visit to the English Consul whom I have been told is an active, energetic man; then he called on other people equally important in the social and economic life of Haifa. On his return he went to his own Khalvat-Khanch where no one sees him and there he rested for more than three hours. These days no Tablets are revealed either for the East or the West. For America so far as I know only two Tablets have been dictated since our arrival in Haifa. His time is occupied with visits and calls and attending to various occupations which have been neglected for the last three years. All the afternoon he received a long stream of callers, rich and poor, old and young, Arabs and Turks, Christians and Mohamadans without any distinction of race, color and religion. He poured his love upon all. They were all bathed in the ocean of his mercy and melted by the touch of his kindness; all sheltered under the tree of his compassion and protected in the cave of his safety.

{{p47}}

In the evening the outside reception room of the Master's Home was filled to overflowing with good and hopeful Pilgrims. Foroughi was reciting from memory the wonderful Tablets of the Blessed Perfection which moved and animated the hearts. About 8 o'clock he called the 4 Jewish pilgrims into his Presence so that he might give them his last instructions. "Praise be to God that you have come and blessed your foreheads at the Court of Sanctification. You obtained the inestimable privilege of access to worship as many times at the Holy Tomb of the Bab. You have received fragrance and spirituality and became enkindled and set aglow with the Fire of Love of God. Likewise in many meetings I associated with you and spoke to you concerning the facts of the spiritual life. I hope that these meetings and this association will bring forth great results in the future; that it may be like the blowing of the fresh {{p48}} breeze over the trees or the downpour of the vernal showers over the plains. May each

one of you strive valiantly to serve mankind! May you ever be assisted by the heavenly Confirmations! May your faces be ever turned toward the Kingdom of Abha! Through all the cities that you shall pass, convey to all the friends my wonderful Abha greeting and announce to them firstly: That His Holiness the Supreme (Bab) was the morning star heralding the daybreak; he was the herald proclaiming the approaching arrival of the King of Kings, the messenger bringing the Glad news of the appearance of the Kingdom. Baha-ollah was the Sun of Reality, the Lord of Lords and the Manifestation of God. I am Abdul Baha without any interpretation or implied meaning. This is my supreme desire! This is my greatest aspiration! After the Blessed Perfection for the period of one thousand years no one shall put forward any claim. I am Abdul Baha. The believers must be satisfied with this. I {{p49}} will be grateful to them and most thankful if they do not deviate one just from this path. I am Abdul Baha. Recognize me through this title. This title will be the center of harmony. Secondly: The friends of God must associate with each other with the utmost concord and unity. Day and night they must endeavor to increase love and peace in all their relations. The more they love each other the more I shall love them. Praise be to God that all the means of love and kindness are already established. The greater their affection toward each other, the nearer they will be unto the Almighty. Thirdly: The believers of the Merciful must devote as much of their time as possible to the promulgation of the Cause, the awakening of the souls, the scattering of the seeds of the flowers of wisdom and Knowledge and the promotion of the Word of God. Only through this they will be assisted and reinforced to uphold the Banner of the Cause of God.

{{p50}}

Fourthly: The beloved ones must break even less of themselves and more of others. They must never think of themselves as being superior. Consciously they must forget self and annihilate their ego in the sea of God's mercy. I hope to hear good news from you and that you will become the cause of the happiness of the hearts of all the people, and to the of the conditions of humanity."

When they came down to bid farewell, with the rest of the pilgrims there was a strange and most touching scene. Many of them were weeping and their loud lamentations could be heard outside the room. What love they show and manifest toward each other! I walked up later on, toward the Pilgrim's Home with my mind full of these thoughts and when I entered the home I heard the song of 'O Abdul Baha, thou art the Unifier of the world!' Indeed he has brought together the ends of the earth on Mount Carmel.###January 7th 1914 Bahai Pilgrim's Home, Mount Carmel, Haifa, Syria

{{p51}}

Dear friends!

"Let the fool prate for luck. The fortunate

Is he whose earnest purpose never swerves,

Whose slightest action or inaction serves

The One Great Aim.”<<

There are many stumbling blocks in our path but they will be removed through steadfastness. There are dizzy and unscalable heights in our way, but they will be leveled to the ground through firmness. We must stand by the Cause, adhere to its principles, cling to its teachings, stick to its laws, hold fast to its anchor and then we shall weather the worst storm. Out of our strict adherence there shall appear the purest white light of assurance. From our fidelity there will spring up dauntless courage, spiritual discernment, clear vision, inspirational motive and self-reliance. Through concentration and application we shall {{p52}} the catholicity of thought, the sublimity of ideal force of character and strength of will. Each one of us must contribute something to show the earnestness of our purpose and thus further the One Great Aim - which is no other than the oneness of the world of humanity, Our object must be the intellectual and spiritual illumination of the race, the realization of International peace, the development of genuine amity and friendship between different religions, the radical effacement of all prejudices, and complete cooperation and mutual assistance amongst all the people. We must work to raise the of humanity, nothing must dishearten us. We are too weak to do all these things, but we must do our share and not fall behind. Just as we are thinking about these subjects and are doing our best toward their realization there are people all over the world who are doing {{p53}} exactly the same thing. They do not let anything discourage them, but they forge ahead without looking to the right or to the left. The greatest and most imperative duty of all the Bahais in these latter days of the life of Abdul Baha is the proclamation of the Glad-Tidings of the Kingdom of Abha and the attraction of the hearts with the Breath of the Holy Spirit. The Oriental believers know neither rest nor sleep; they know their duty, they feel its responsibility and they go forth to spread the Fire throughout all the East. Every day new souls enter the Cause of God and they up the loin of endeavor to bring others. The spreading of the Movement is a mirror in which we behold our own spiritual growth. Hast thou been able to convince another of the validity of the religion is the final test put to every Bahai. Every person we teach is an argument in our favor, an incontestable answer to the above question. Then we will go through our examination with perfect confidence.

{{p54}}

In the morning while I was busy reading an article in an American newspaper concerning the society organized in Cleveland to make happiness epidemic, the Beloved came out of his room and walked in the garden a few minutes. I went out of the room and joined him. When I told him of the organization of such a society in America he laughed heartily and said: “It is very good. The world needs more happiness and illumination. The star of happiness is in every heart; we must remove the clouds so that it may twinkle radiantly. Happiness is an internal condition. When it is established man will ascend to the supreme heights of bliss. A truly happy man will not be subject to the shifting

eventualities of times. Like unto an eternal King he will sit upon the throne of fixed realities. He will be impervious to outward, changing circumstances and through his deeds and actions impart happiness to others. A Bahai must be happy for the Blessings of God bestowed upon him.”

{{p55}}

Then he gave a few apple pipe to Ismael Aga to plant. He had kept them from a large apples brought them from America. Afterwards he received our four newly arrived pilgrims from Persia, inquired about the conditions of the friends in each city, mentioning many believers by name. They had of course excellent reports to present to him of a deepening sense of religious experience on the part of the people and the spiritual fruitfulness of the Tree of the Cause. “Those regions” he told them “are stirred to their depths; the cruder and outer symbols and dogmas of religion are wearing off and the finer and inner realities are coming to the front. Undismayed of ecclesiastical authorities the people are investigating the revealed spiritual truths and letting the light of celestial consciousness shine in unearthly brightness. The Bahais are kind to all the communities and loving to all the religious of the world. The Blessed Perfection has freed us from the fetters of narrowness and .”

{{p56}}

Then the Master went out to call on the French Consul. When he returned he called at Mirza Anayetollah’s store and bought a few Persian Abas to give away as present to a few persons whom he called “although rich yet they are poor.” There was also a meeting of the women in the house attended by the American ladies, but now are not allowed to show themselves at such meetings. In the evening Haji Ali, a clever conversationalist kept us interested while relating in the most natural manner many stories about Baha-ollah, short, beautiful, illusive and instructive. Now he told us about the four prison of the Blessed Perfection with its concomitant hardships in Teheran, again about the incarceration in the Barrack of Acca, the sacrifice of the Purest branch. Then how for many nights, chain were put around the feet of the Beloved, how Baha-ollah travelled to Karbala; how he gave definite prophesies concerning the future culture and progress of Acca and Haifa, how he assured the Bahais that they will never be drowned and a host of other charming personal stories. The last and not the least he told us the story of a Bahai who was for many days three times a day in the heart of the winter. First on the sole of his feet, then the palm of his hands, then on his head. Afterward, while blood flowing from the pores of his body he was thrown in a reservoir of frozen water and let him flounder there while beating him with whips. When he was taken out he danced and recited poems and cried in a loud, happy voice - “You are not harming me at all. See I am laughing. I am happy. You cannot hurt my spirit. I live above these tortures. They do not touch me. Do with my body whatever you will.”###January 8th 1914 Bahai Pilgrim’s Home, Mount Carmel, Haifa Syria

{{p57}}

Dear friends!

The work of improvement on my little "Bahai Nest" is going on. In three or four days it will be ready and I shall move gladly into my new "home". It will be all my earthly possession as long as I live in Haifa - a lonely watch-tower perched on Mount Carmel and from which vantage ground I shall observe the rise and fall of the sea and every morn behold the sunrise. In this little "Bahai Nest" I shall live and shall try to sing as perfectly as I know how those divine lays and spiritual songs composed by the heavenly Artist. Together we shall stroll along the cool and shady avenues of the garden of Abha; we shall strain our ears to hear the melodious warbling of the thankful nightingales; in the early dawns we shall watch the raindrops glistening on the leaves; we shall see the white angels coming down from heaven to fill the hearts with fresh inspiration, {{p58}} silently we shall commune with the Great Source of All-Good; we shall gather armful of roses and anemones from beside the crystalline stream, yes, yes together with a heroic purpose we shall sing the songs of life and light and fill the space between with tender memories, with sweet laughter and charming plays of imagination. How wondrously our hearts shall respond to the longing Call of the Beautiful and the Sublime in nature! Everyday a new meaning of life shall be revealed unto us, a new mystic, invisible vista will be opened before us. The sea of our lives shall roll on and on and on and we shall dive deeper and deeper, bringing up new pearls of inestimable beauty. We shall let the antechambers of our souls open the out-pouring of the Holy Spirit. We shall sharpen our visions, broaden our outlook and step by step rise and rise to the summit of the Mountain of God's Bounties and Favors. Not for one moment {{p59}} we shall remain idle but send our thoughts of undying love and kindness into the cold and frozen hearts of man. Our spirits shall become refined and sanitized to the unspoken messages of brotherhood. Ours will be the holy privilege to work and labor for universal fellowship. We shall girdle the globe with the golden fetters of spiritual unity. We shall not be satisfied with anything short of the highest and worthiest. Ours is not a mean and beggarly ambition. We shall fly hours toward the infinite servant. Have the abiding faith that we shall reach there and pass beyond and above them. The weaklings and persons fall behind in the marching of the splendid phalanxes of the Kingdom. Their strength will become exhausted. Only those who have heard the universal anthem of God and are fired with the concentrated idea of triumph, shall inhale the fresh blossoms of the mystery of Love which have grown in the rose-garden of remuneration.

{{p60}}

I go down the mountain almost every day and when this morning I stood in the Sacred Presence of the Beloved he was praying. It was just for a moment, but very holy and beautiful. All the morning it rained, but when the thick clouds lifted, the Master went out and called on the Persian Consul. I also took a walk with the old Haji Ali and he showed me the house in which the Blessed Perfection lived for several months, also related the details of the day He visited the Monastery on Mount Carmel. Haji Ali was amongst those who

accompanied Him. He stayed there all day, walked through the various rooms, was interested in the large library, ate his lunch there, divided money amongst the monks, brought for the company a sort of yellow lemonade, and they left in the evening. All the monks were polite and courteous, but did not realize that the Promised King of Kings was with them. They had eyes, but they could not see the Lord of Hosts.

{{p61}}

We called then at the office of Mirza Jalal and found a letter from Mrs. Getsinger giving some accounts of her stay in Bombay and her probable voyage to Kerachi to attend and deliver a lecture at a Congress just in session. On our return we roamed around the garden of the Beloved, admiring the roses, anemones and many other flowers in full bloom. Night fall brought together all the pilgrims and resident Bahais and when they were all gathered Mirza Jalal brought the happy news that the Master was ready to receive them. They all filed to the upper floor and when they had taken their seats the Beloved came in. They arose to pay him homage and he greeted them with radiant smiles on his sweet Face. After asking their pardon for not seeing them as often as he could wish he continued: "Praise be to God that the believers of the Merciful are living in the slope of Mount Carmel in the Pilgrims Home. Every morning they face the Tomb of Baha-ollah and the Tomb of the Bab is in close neighborhood. This is indeed a rare privilege for which all of you {{p62}} must be thankful. Both day and night, it is light upon light, joy succeeding joy, spiritual and celestial. You must be very happy for God hath thus surrounded you with His gifts and blessings. You glorify the Blessed Perfection because you have become the recipients of divine Bestowals. In bygone ages many holy souls longed and prayed that they might get a glimpse of these days, that they might live in the day of the Lord on Mount Carmel. Now, praise be to God that you have attained, you have followed the Spot of the Supreme Concourse, you have visited the Blessed Tomb of the Herald of the Sun of Reality. Most blessed are you because you are living in the Cycle of His Highness the Desired One! This Cycle is the Cycle of the Blessed Perfection. Each one of the prophets had a Dispensation. Thus we have the Dispensation of Moses, the Cycle of Christ, the epiphany of Mohamad. But this cycle is the cycle of the Blessed Perfection.

{{p63}}

In the cycle you have heard the Call of the Word of God! In this Cycle you have witnessed the marvels of the Majesty of the Lord! In this period ye are perfumed with the Holy Fragrances of the Garden of the Merciful! This Favor is peerless and this Bounty is unparalleled! Praise be to God that we are - no matter what we are - related to His Holy Threshold, we are protected beneath the Canopy of His Spiritual Power, we are all gathered around His Fountain of Life, we have drank from His pure goblet and are intoxicated with His Wine."

Then he asked Foroughi to chant a supplication. "I love the supplications of Baha-ollah" the Beloved said. When he finished chanting He said: "Supplication

is the cause of humility and lowliness. It purifies the hearts and attracts the souls. It is the cause of inner illumination and conducive conscious realization.

When we left his Presence, the glorious moon was shining above our heads and every one felt the wave of a new happiness surging through his soul.###January 9th 1914 Bahai Pilgrim's Home, Mount Carmel, Haifa, Syria

{{p64}}

Dear friends!

Except in the morning for probably fifteen minutes, I have not seen the Beloved. Mirza Mohmoud having finished the first volume of his work on the journey of the Master to America it to offer it to him for perusal. The Manuscript is in his own beautiful handwriting and it covers the period of the Beloved's arrival and departure to and from America. The next column will be on His European tour. There will be other volumes containing his addresses and the translations of many newspaper articles. The Master took the first bound, read a few pages and praised Mirza Mahmoud for his untiring zeal and tireless devotion. Basheer brought us tea and after a few more minutes of conversation we came out of the Master's presence. It rained all day by fits and and the {{p65}} Master did not go out at all. There was a woman's meeting in the house of Mirza Haji, and we saw the ladies coming out when a number of us were going up the Mound of God. In the evening Haji Mirza Haydar Ali related to us a long story of how he taught the governor of Goutehan, how he converted a habitual drunkard, an opium and Hasheesh smoker into a most spiritual man who became a great teacher, how in a lovely controversy, he defeated the Ulemas, and they left the meeting sullen, brooding vengeful, how in the morning the thousands of infuriated fanatics attacked his house, took him by force and carried him on their shoulders, while jeering and beating him and spitting on his face - "a triumphal march" - he said laughingly! Before the Chief Ulema, he further related how he was thrown into a narrow, dark sheep fold, his miraculous deliverance and his expulsion from the town. He kept us interested till the very last word. Really they are the most marvelous days, how these men, like unto the disciples of Christ, continued on travelling and teaching and did not let any persecution {{p66}} damp their courage and determination. We may have the examples of the lives of self-sacrifice and unflagging allegiance to the Cause in other directions, but the supremely dramatic, and at times tragic, lives of these spiritual heroes will remain unique.

Out of the inestimable treasures of the Bahai literature, I have found a divine Tablet from the Blessed Pen of Abdul Baha, the contents of which I desire to share with you:

He is God!

O God! O God! Thou dost behold me how my forehead is laid upon the dust of humility and submission and how my face is covered in the ground of the Threshold of Thy Singleness! O Thou my Lord! the Unconstrained! Thou

seest me lowly and contrite, supplicating, entreating and imploring, toward the Kingdom of Thy Light by day and by night that thine encirclest us with the Eye of Thy Providence and the Glances of the Outlook of Thy Mercifulness.

{{p67}}

O Lord! Forgive our sins, pardon our shortcomings and deal with us through Thy Grace and Generosity under all circumstances. O our Lord! We are sinners, but Thou art the Merciful Forgiver! We are transgressors, but Thou art the Clement Pardoner! Absolve our iniquities, remove our sorrows, destine for us through Thy Bestowal severance from the world, occupation with Thy Mentioning, enkindlement with the Fire of Thy Love, perpetual contemplation of Thy Signs, the Knowledge of Thy Words, meditation over Thy verses, and the attraction of Thy Lights!

O Lord! O Lord! These are Thy servants; they have turned their faces toward Thy Countenance and they have resolved their joy and happiness in Thy Favor and Bounty. Strengthen their backs in Thy obedience. Reinforce their loins in Thy adoration. Perfume their hearts with the Fragrances of Thy Holiness. Ordain for them presence in the paradise of Thy meeting. Suffer them to become such servants as peruse the verses {{p68}} of Unity in the assemblages held in Thy Name which attracting the rays of singleness from the lamp of Thy Bestowal; as those drawn toward Thy Beauty, humbled before Thy Glory who have abandoned ought else save Thee and are relying upon Thy Protection and Preservation; as those rendered meek by the sway of Thy Word, made submissive before Thy beloved ones; as those diffusing Thy Fragrances; disclosing Thy Mysteries; informing people with Thy Teachings and suffering mankind to become rejoined through Thy Glad Tidings. Verily, Thou art powerful over that which Thou wilt and Thou feedest whomsoever Thou desireth with Thy Hand. The world and the Kingdom belongeth to Thee and Thou art the Mighty, the Omnipotent and the Beloved!

O ye believers of God! O ye dear friends of Abdul Baha! The Goblet of the Covenant is overflowing and the outpouring of the Bestowal of the Luminary of Effulgence is manifest and apparent in the regions from behind the invisible World, like unto the radiant {{p69}} moon. The twilight of the Morn of Guidance is scattered and the Grace of the Orb of the Beauty of Abha is continuous and renowned. The fame of the grandeur of the Most Great Name hath reached the East and the West, and the Call of the Cause of the Blessed Perfection hath encircled the North and the South. The Fragrances of Sanctity are being wafted and the breeze of Life is passing by. The Word of God is upheld and the Everlasting Glory is revealed. The lamp of divine Unity is ignited and the Flame of Clemency is glowing. From every direction the Call of 'Ya Baha El Abha' is raised and in the orient and occident. The Teachings of God have struck wonder to the heart of every thinker. The Pamphlets and periodicals are being published and circulated in America, Europe and Africa. A section of the Press is engaged in praise and eulogy, and another section of the Press is awakening the interest of the nations by exclaiming: 'This Cause is very

stupendous and most of paramount importance!’ Some people express wonder {{p70}} and astonishment; others complain bitterly on account of their intense prejudices. One of the nations say: “After the departure of His Holiness Christ only a limited number of people were his disciples: notwithstanding this his fame became world - conquering and his song reached to the sphere of ether.” But, the Blessed Perfection - may my life be a ransom to His believers - on the eve of His ascension hundreds and thousands were associating together under the shade of His Majesty. From this illustration you can draw the conclusion that a mighty resurrection will be witnessed in the not distant future. One of the greatest posts of His Holiness in the Spirit was the great Peter, but notwithstanding this, before Christ’s crucifixion he became agitated and was harassed with fear; while thousands of souls, singing, dancing and clapping their hands, have given their lives and hastened toward the City of Martyrdom for the sake {{p71}} and in the path of the Most Great Name - may my identity be a sacrifice to his friends! -

In short the affairs of the Cause revolve around such a center of self-abnegation. Now it is self-evident that the believers of God must clothe themselves in these days with the attributes of self-sacrifice; consecrate their time to the teaching of the heedless ones; diffuse the sweet aroma of the teachings; rekindle the white flame, and make apparent the splendor of the Merciful.

O ye friends of God! Is it befitting that we rest for one moment after the departure of the Beauty of the Clement, or seek the organization of committee, or exhale and inhale one breath of comfort, or taste the honey of fleeting pleasure, or lay our heads on the cushions of repose, or pursue the luxury and affluence of the world of creation? No! I declare by God! This is not the condition of loyalty nor the state of faithfulness and appreciation!

Therefore, O ye friends! With heart and Soul {{p72}} yearn for the service of the divine Threshold and like unto the righteous ones become ye the guardians of the Court of the Merciful. Servitude at the Holy Threshold means the spread of the Fragrances, the explanation of signs and verse, thralldom at the Hall of Unity, and attachment to the Palace of mercifulness.

Consider with what severance, attraction and enkindlement the apostles of His Holiness the Spirit - may my life be a ransom to Him - arose in the promulgation of the Word of God after his crucifixion! We hope from the Bestowal of the True One that we may likewise walk in the footsteps of those pure ones and hasten unhesitatingly and rejoicing toward the Arena of Love and Sacrifice. This is the inexhaustible outpouring! This is the Grace of His Highness the Forgiving Lord!

In these days the progress of the Divine Principles is impeded in some parts and retarded in other {{p73}} and this has become conducive in the sorrow and the grief of the Supreme Concourse; because the dwellers of the Kingdom of Abha are expecting and anticipating to see each one of us fulfilling the conditions of loyalty and for the sake of the love of the Most Great Name, suffer every

form of persecution. A number of the merciful friends forsook their material tranquility and composure and travelled from city to city, nay rather village to village in order to diffuse the Fragrances of God. These souls endowed with such pure spirits, became the objects of the commendation of the Supreme Concourse - may my life be a ransom to them - for they became confirmed with the most exalted Grace. They spent their days amidst the greatest difficulties and hardships and employed their time in the guidance of the negligent ones.

O ye friends! This is not the time of rest and tranquility! This is not the season of silence and stillness! The nightingale of the rose-garden of brightness must display its wonderful melodies and trills.

{{p74}}

The light and the heat are the concomitant results of the lamp. The brilliancy of the stars must be everlasting. The existence of the ocean connotes the waves. The birds must soar toward the apex. The pearls are inseparable with their luster and there must needs be the tender and sweet fragrance to the blossoms of the rose garden of knowledge. It is hoped that through the Favor of the Living, Self-Subsistent, we may become assisted in a befitting manner.

O ye believers of God! Divine Teachings are conducive to eternal Life, the cause of the illumination of the world of humanity, the means of Peace and Conciliation, Love and Salvation, the basis of fellowship, uprightness and Friendship in the world of creation and the instrument of Unity and Accord, solidarity and inter-dependence amongst the individuals of the body polity.

{{p75}}

Consequently you must lay the foundation of this structure in this mortal world - thus you may confer upon it infinite and abundant life and become the source of the enlightenment of the world of existence. It is incumbent upon you the consort with all the nations and peoples of the world with the utmost love, kindness and show affection, justice, assistance, consideration and courtesy to all the different communities and sects. Become ye a remedy to every pain, a balsam of healing and recovery to every wound. To every weak one become ye a support, and aid and succor every poor. Become ye to the fearful ones the impregnable cave of safety and to the agitated ones a sure asylum. In this great cycle it is more acceptable and beloved to close one's eyes to all the limitations. The friends may become the manifestors of the qualities of the Merciful and the Clement and arise in the service of all humanity; nay rather {{p76}} they must be most kind towards the animals; for verily His Mercy hath encompassed all things.

O ye believers of God! This is the time of self-abnegation and renunciation and the era of servitude and loyalty. The utmost height of this Servant is the station of Servitude to His Highness the Almighty. If he becomes accepted at the Threshold of Servitude, how glorious will be this most Great Gift, otherwise he will be deprived of the Mercy of God. Therefore the utmost hope and aspiration

of Abdul Baha is to open his wings in this space, to run toward this field, obtain infinite exhilaration from this Wine, be intoxicated with this Cup and acquire the longing of heart and Spirit. Every other mention save this unchangeable, beloved name (Abdul Baha) will become the cause of perfect grief and sorrow and the source of the greatest regret and illimitable remorse.

I request from the friends of God that day and night {{p77}} they may supplicate and implore at the Divine Kingdom so that my servitude might become accepted in the Threshold of Baha-ollah.

O ye believers of God! If you wish the joy, happiness and the composure of the spirit and the peace of the conscience of Abdul Baha, strengthen the bonds of union and harmony amongst yourselves - so that all of you may become the waves of one sea, the drops of one river, the flowers of one garden, the links of one cuirass, soaring in one atmosphere and breaking forth into one glad song! This is the Cause of my everlasting joy! This is the motive of the repose of my mind and heart in the Eternal world! Today there is no greater service than union and accord amongst the believers. This is the imperative need! This is the happy consummation. This is the most great attainment and the manifest Bestowal for those who are sheltered beneath the shade of the Blessed Tree!

Upon ye be greeting and praise.

(Sig) Abdul Baha Abhas <<###January 10th 1914 Bahai Pilgrim's Home, Mount Carmel, Haifa, Syria

{{p78}}

Dear friends!

Now it rained, and again the thick clouds disappeared from the horizon, and the sun shining in its wanted glory, only for a few minutes. The winds have brought havoc, and the sea is rough. The semi-circular strand is one white choral band of moving waves. From the high slope of Mount Carmel one witnesses a strange, wild scene of foamy, tumbling sea with three steamers anchored probably three miles away from the shore. These steamers arrived last night and although they have passengers on board they do not dare to disembark them. The slim and experienced rowers risked their lives to land the mails and charged a Westerner \$25 to take him to one of the steamers. The sea tossed the boat like a sheet; now it was on the top of the waves, it was dashed to the bottom, then after {{p79}} a few breathless moments one could see it again at the mercy of the waves, like the empty shell of a half walnut with a few ants in it hurled distractedly and thither.

The weather showed such nature, the Master did not leave the house all day. I went down and was caught in the grip of a torrential rain, was soaked, but did not see the Master. The next thing to do was to wade through the water and mud and go to the Turkish bath at the other end of the town. The Blessed Perfection as well as the Master have frequented this bath and thus, from my point of view, it is an interesting, historical place. With a Turkish bath in these

parts many ceremonies are attended and the most delightful rites are prescribed to be followed scrupulously.

In the afternoon we gathered peacefully in the house of the Beloved. There was a Haji present and he related to us lots of the prescribed rituals in connection with the Haji lives when they go to Mecca. During the 15 days pilgrimage, the slightest unconscious mistakes {{p80}} committed, one must sacrifice one sheep for each which cost him \$5 each. Thus several hundred thousand sheep are killed every year during those days of pilgrimage and are thrown into big holes especially dug for this purpose. Putrefaction follow and these being uncovered are largely the cause of cholera and other epidemic diseases.

In the evening all the pilgrims descended the mountain. The sky was by this time unclouded and the full glorious Queen of heaven flossed the matchless scene with silver beams. How uplifting it was to see all these eager, earnest souls walking together, hand in hand, on this wonderful night, toward the House of the King of Kings! When we were all together he sent Mirza Jalal to take us into His Presence. His face was beaming with joy. We could easily see that he was happy. Some fresh news had been lately received which had made his heart rejoice. The clouds had again {{p81}} arisen in the sky and the rain was spattering against the window. With his wonderful disposition to adjust his informal conversation to the spirit of the moment he took the rain as his topic: "The rain does not stop. I have been intending every day to go up the mountain but I have been detained on account of the rain. This is the rainy season. If the rain does not pour down, if the wind does not blow, if the storm and tempest do not rage, the soul-refreshing spring will not appear. If the cloud do not weep, the meadows will not laugh. The hurricane and tornado, the cyclone and the blast, are the harbingers of the spring. Similarly, were there no tests and trials, no hardships and afflictions, the attractions of the hearts could not be realized, the spiritual Fragrances could not be obtained, nor could merciful happiness be acquired and the beauties of the super-mundane springtime would not have been disclosed. Today I have felt well. Day by day I am feeling better. Through the bounty and favor of the Blessed Perfection I am {{p82}} daily gaining back my health. From the day that I slept at the Holy Threshold of Baha-ollah I have felt stronger and healthier.

Many letters have been received, both from the East and the West. Praise be to God that they contain good news. Praise be to God that the Cause of the Merciful is advancing, the Banner of the Blessed Perfection is being raised higher and higher, and day by day the echo of the melody of the Kingdom of Abha is being reverberated throughout the columns of the earth. In order to offer our thankfulness to the Beauty of Abha for this Bestowal and Gift, day by day we must increase our effort and exertion, day by day we must add to our meekness and humility, we must augment our faith and assurance and know of a certainty that all these things belong to Him and not through our exertion. The Tongue that He will assist me. "Rest thou assured" He said "My Confirmations shall reach thee." This has ever been the cause of my consolation. words are

remembered my wound is healed and all the tempests are calmed. Then he spoke about other things and after a few minutes we were out in the Court, the space again flashed with the rays of the moon.###January 11th 1914 Bahai Pilgrim's Home, Mount Carmel, Haifa, Syria

{{p83}}

Dear friends!

The weather being gloomy and rainy we did not go down the mountain except toward evening and then to remain only for half an hour. I met the Beloved in the vestibule of His home. A landeau was at the door waiting to take him away. He look very well. He gave me a number of letters just received in the mail. I delivered, in turn, into his hand the translation of an article in the Sind Gazette of December 24, 1913 purporting to be the report of the address by Mrs. J. Stannard delivered in the Theosophical Hall, Karachi, India. The substance of her lecture is so comprehensively reported that the Master was most pleased with it and copies of the same will be circulated amongst all the Eastern Assemblies. Editorially the paper writes: "A rather remarkable visitor to Karachi - far more remarkable than any of the Congress and Conference Dignitaries - is Mrs. Stannard, the Bahai missionary. This gifted lady, who has {{p84}} studied all the religious of the world and all the philosophies, and has come to the conclusion, not that they are all wrong, but that they are all right, has a new gospel to preach - not her own but that of her master, Abdul Baha, the prophetic head of the Bahai religious movement." The article is a full column. The following sentences are typical: "The world in its diversity is, if properly understood, like a garden in which grows flowers of every shade, size, form and color, but the whole result is harmonious and beautiful. It is the mission of the Bahais to bring the world to realize this." "I have found a better apprehension of the Bahai teachings among the illiterate people in the poor parts of London than among the learned of the Universities of Egypt." "Unity is the object of the Movement. Unity not of the religions but of races." "Religion is not a matter of the intellect but of the emotion, i.e. of the heart. It is a feeling to love. It requires no erudite scholarship for its attainment and is within reach of all." The whole article after its historical outline is interspersed with such Bahai thoughts.

{{p85}}

A most interesting and valuable letter is also in hand from Mrs. Stannard. "In order that all the friends may become informed of the splendid work I may quote herein a few extracts from it. She says:"The dear old brother Mohamad Mostafa from Calcutta accompanied me, otherwise I must have come alone and yet it was greatly necessary that the Bahai Cause be represented in this Center during the great time of many Congresses. I believe Our Lord has been made aware of this visit of ours which has nothing to do with the great Indian Congress, but for the sake of the Brahmo Somaj - Social Congress and All Theistic League of India. When Mirza Shirazi heard through meeting Dr. Getsinger that I had come from

Egypt he wrote with great warmth and invited me to come and help with some work. I saw at once the importance of meeting delegates who would be coming from all parts of India and would provide us with means for communication to many places. I am glad to come here and put in all the lectures I can and we will work through every possible channel. I find Shirazi as quick or ever {{p86}} much quicker than myself in everything, so between us we should create a “hustle” as the Americans call it. I am happy to learn also that Promotho Lall Sen may come from Calcutta, also the good old man Bannerji. Shirazi has not courageously done much good lecture work in India and therefore can give us much useful information. When we go back to Bombay we shall set to work in earnest and make a public movement by lectures in different halls. I have already given here two public lectures which drew fairly good audiences. Mr. Temple, the Editor of the Sind Gazette brought his young wife and they are going to fix up a drawing room lecture for me at their house and ask all the English people who are interested. Some of the Theosophic Parsees will, I believe, come to us for they have been trained into this school of thought and it has failed them. The whole of the Parsee community and many unattached souls will grasp at the Bahai Revelation. I am being told that just now there is so much religious {{p87}} unrest that it is the moment to teach our Cause. Yesterday in my lecture I went through the list of the Great Reform, social and Ethical that Baha-ollah laid down. I spoke for quite an hour and half and when I finished and gave them leaflets and literature. The people flocked to the platform and snatched at all the papers and it was pathetic to see the serious anxious faces as if something quite unexpected had been revealed. There were some English people present at each lecture. I went to the group of Calcutta Brahmo Somaj people and had a beautiful, peaceful hour with them and they asked me to speak of my message and seemed greatly attracted. The President of the All Theistic League was present and he asked me then to be one of the speakers at their Congress in a few days. My name is now on their list of speakers (some great philosophic and religious names) and as I am the only lady and an English woman, I feel greatly pleased. This will give me and others opportunity. From here on my way back to Bombay, I am hoping to arrange to stop {{p88}} at Heydarabad for a lecture as there is an Indian gentleman who lives there and he has said he will arrange to advertise it there and go with me. Of Course Shirazi and Mustafa will accompany me. I trust that I shall be able to fix up also for Calcutta something as I feel it will be quite as important as Bombay.”

Let everyone of us pray that the spiritual work of this, our sister, solely to uplift the people, may be crowned with eternal success; that many people in India may become awakened out of the deep slumber of inertia and sectarianism and religious prejudices.

In the evening the Mashrek al Azkar was discussed and the Ashkabad Bahais who are here told me that exclusive of the cost of the land, up to this time conservatively speaking, they have expenses of five hundred thousand dollars on the construction of the building. They were glad to know that the debt on

the land of the Mashrekal Azkar of America is cleared.###January 12th 1914
Bahai Pilgrim's Home, Mount Carmel, Haifa, Syria

{{p89}}

Dear friends!

The master passion of every person must be the investigation of reality - a reality which does not change amidst the changing phenomena. One's life and deeds must be guided by the King of reality. The people of reality are those whose hearts become the reposition of eternal principles. The Central reality of the Universe from which flow divine life and spiritual ideals is not subject to mutuality. Reality governs cosmic laws. Reality is the basis of human affairs. Reality is the brotherhood of man. Reality is the light of the world. Reality is the down pouring of heavenly revelation. Reality is the foundation upon which all successful undertakings are built. Reality is the Zenith of everlasting Glory. When we are conquered by reality we become the conquerors of the world.

{{p90}}

There are two forces that fight constantly to gain control over us - the forces of Reality and the forces of nature. As long as we are under the influence of the latter we cannot name ourselves the people of Reality. The forces of nature must be entirely defeated and routed and in turn we must let ourselves be defeated by the forces of reality. In reality we find rest and activity, a rest which is uninterrupted, an activity which is ceaseless. The people of Baha are those who are the guardians of the temple of reality; worshippers at the Altar of Reality and enarmoured with the beauty of reality. Possessors of reality possess all. They are established on the thrones of Absolute Assurance. The Circumstances and conditions do not affect them. Wealth and poverty, glory and degradation are the same to them. Such beings are indeed the priests and vestals of Reality. They have attained to a higher realm. are breathing a purer air.

{{p91}}

Just as iron loses its coldness and blackness when it is thrown into the furnace of fire and appropriates unto itself the qualities of heat and redness - likewise these people, having come in touch with the Fire of Reality, they have lost their lower nature and have acquired all the attributes and qualifications of Reality. They have fulfilled the injunction of Christ: You shall know the truth and the truth will make you free! Appearances do not deceive them. They have rest asunder the veils and come face to face with the shining image of Reality. Now they are not afraid of shows and superficialities. Understanding the meaning of life, they arise to guide other to the same fountain. Their hearts having gained that peace that knows no shadow of turning, they become the peerless centers of a mighty awakening. Their lives and their deeds, their precepts and their words will constitute the rays of the Sun of Reality. They are now ranked in the army of the angels of humanity.

{{p92}}

Although many of pilgrims work down the mountain, they could not see the Beloved during the day. All morning he was in the house. Our American and English believers have an advantage over the rest of us - being women, the doors are always open to them and thus they observe and study a good deal of that life which is the goal of every seeker of Truth. In the afternoon and the evening we saw only glimpses of the Master as he came out, walked around and called on a number of people.

As you know Mirza Mahmond Foroughi knows numberless Tablets of the Blessed Perfection by heart. One day the Master, as usual, asked him in the meeting to chant something. For more than half an hour he chanted one of the longest Tablets, from memory. When he came to an end the Master said: "Most wonderful! Mirza Mahmond Foroughi has a marvelous memory. He has memorized even so many Tablets! Every facility of the facilities {{p93}} of man which is used in the path of the Blessed Perfection is like the oil which burns in the lamp - illumining this room - whether it is the faculty of memory or the power of speech or the art of music and song or the gift of wiring or the talent of painting or the endowment of poetry, etc., it will produce infinite results. The subject-matter is most important and vital. Before the consideration of the various ramifications of a given thesis we must look at its subject-matter and see whether it is important, because in nine cases out of ten, the subject-matter is the key to unlock the door of the latent possibilities in man. It is recorded in the Arabian history that Hemad possessed a most miraculous power of memory. One day the Khalife said to him 'how many poems hast thou committed to memory?' He answered 'Do you mean the poems composed during the period of 'Ignorance' or after the appearance of Mohamad?' The Khalife thought that of course poems composed before the appearance of Mohamad {{p94}} were few, so he said: 'Poems of the time of Ignorance.' Hemad answered: 'The poems composed by men or women?' Again Khalif thought that verses written by women must be less numerous, therefore he answered: 'Poems composed by women.' Hemad then said: 'According to each letter of the alphabet I have committed to memory one hundred poems composed by virgins before the appearance of Mohamad.' The Khalif expressed the signs of astonishment, because the sum total made 2800 poems. In order to test the mental accuracy of this prodigy he asked him to come every Friday morning and recite to him one after another till the evening. The poet accepted the invitation on the condition that the Khalif would listen to all the poems. Nearly a year rolled by and every Friday the marvelous poet was at the Court reciting from memory those poems. By that time he had recited only 700. Then the Khalif was tired and could not listen to {{p95}} him any longer, but he appointed a proxy in his place. To such an extraordinary degree the ancients had developed the infinite resources of memory although their subject-matter was not important. Now we must use all our faculties in the path of the Cause. Our utmost hope and desire must be to surrender entirely our wills to the Will of the Blessed Perfection, to become non-existent at the Holy Threshold. All our physical and spiritual faculties must be consecrated to the progress of the Movement. We must lose our egos and

find the Self of God. This is the immortality of the soul! This is the delectable bounty! This is the most glorious honor! This is shining station! Whosoever is imbued with these attributes he is freed from change and decay. He lives forever in the realm of light.”

The day was beautiful, the Master was happy. Everyone was trying to emulate Him and pattern his life after his perfect example.###January 13th 1914 Bahai Pilgrim’s Home, Mount Carmel, Haifa, Syria

{{p96}}

Dear friends!

One day is more beautiful than the other but all the days are beautiful on the of God; the birthplace of the prophets and the cradle of the messengers of God. Its air is from paradise, its sweet flowers are from heaven, its climate is ambrosial and the rays of its sun are joy-intoxicating. Its sky is turquoise-blue, its plains and valleys are verdant, its stars are phenomenally bright, its moon is a center of radiation and its scenery is exhilarating. One becomes filled with the sheer happiness of life and comprehend the secret of peace as he walks across its rocky fields. The cry of joy! Joy! is raised involuntarily from his lips as he climbs the mountain, or looks at its variegated delicate, aromatic flowers. Like unto the fresh brides of June they peep out from behind the veils of their green leaves, showing their gentle faces and winning your smiles and your heart.

{{p97}}

This thoughts came to my mind as I was descending the mountain beside one of the old Bahais. He was in turn relating to me one of the most authentic traditions of Mohamad related by Bakhari who is celebrated for his accuracy and wisdom. It is related that one occasion Mohamad was speaking with his followers and amongst other things he said: ‘At the time of the end God shall manifest himself to all mankind with all the attribute of divinity and majesty, but very few shall advance toward him and the rest shall exclaim in horror ‘we take refuge in God! O what a blasphemy!’ Then again he will appear in a second time manifesting all the qualities of Servitude and the people will flock around Him and believe in Him and praise and land his uncreated virtues. By this time we reached the house of the Servant of God and after half an hour Elone Asdag was summoned into his Presence. For nearly one hour they were together and when he came out his face was beaming with joy and contentment.

{{p98}}

Then Mr. and Mrs. Holback was permitted a visit. They had several questions to ask about Mashrek al Azkar and its accessories. He said: “When these institutions - college, hospital, hospice and establishments for the incurables. University for the study of higher sciences and giving post-graduate courses, and other philanthropic are built - its doors will be open to all the nations and all religions. There will be drawn absolutely no line of demarcation. Its charities will be dispensed irrespective of color and races. Its gates will be flung

wide to mankind. Prejudice towards none, love for all. The Central building will be devoted to the purposes of prayer and worship. Thus for the first time religion will become harmonized with science and science will be the handmaid of religion - both showering their mankind and spiritual gifts on all humanity. In this way the people will be lifted out of the of slothfulness and .”

{{p99}}

Having looked through the guest book of the Roman Catholic Hospice where they live, Mr. & Mrs. Holback found the signature of Mr. Thornton Chase who came several years ago to the Holy Land to visit the Beloved of the world. This had interested them a great deal considering the memorable visit of the Master to his tomb in Los Angeles.

In the evening all the Bahais gathered in the house and the Master called them to His Presence. He gave a long and illuminating talk, illustrating it with his natural, inimitable gestures. It was mainly addressed to those who are trying to oppose the Cause, float false rumors and fabricate groundless accusations. ”The very names of these people will be forgotten while the Cause shall rise and rise to the very apex of fame and glory. My greatest aspiration is to see myself on the cross. Oh! How I long, how I long for this cup and for its ruby contents! The most hateful thing in my eyes is to die in bed. I dislike it. How I love to see myself on the cross in these lost days of my life; that I may become enkindled {{p100}} like unto a lamp the heaven and earth! There, there, my friends, I love to see myself. Oh! God willing, God willing! (and as he says these tragic words and laughs as though he is talking about the most pleasant thing in life - yet with a grin and dramatic determination - many eyes are filled with tears and many are sobbing uncontrollably) that divine day may soon come, that blessed hour may soon arrive! I am the Servant of the Blessed Perfection. In Bagdad I was a child. There and then He announced to me the Word and I believed in Him. As soon as He proclaimed to me the Word, I threw myself at His Holy feet and implored and supplicated Him to accept this one drop of my blood as a sacrifice in His Pathway. Sacrifice! How sweet is the word in my taste! There is no greater bounty than this for me! What greater glory can I conceive than to see this neck chained for His sake, these feet fettered for His love, this body mutilated or thrown into the depths of the sea for His Cause!

{{p101}}

If in reality we are His sincere lovers - if in reality I am His sincere Servant, then I must sacrifice my life, my all at His Blessed Threshold. The Blessed Perfection has trained and educated me for more than 50 years that I may sacrifice my life for Him. Praise be to God that the Favors and Bounties of Baha-ollah have caused the appearance of such friends who are the spreaders of the Glad-tidings and ready at every moment to sacrifice their lives. They have no idea save self-sacrifice, they have no dream save self-sacrifice. With heart and soul they are devoted to the Cause. Like unto the stars they shine and like unto the sea they wave.”

He spoke about other matters, bringing in humor and laughter and for the present casting off the veil of sadness and gloom which was thrown over us by the effect of his previous words. It was altogether a wonderful meeting displaying more than even the height and depth of the Master's character and exhibiting his divine under the spell of his own earnestness.###January 14th 1914 Bahai Pilgrim's Home, Mount Carmel, Haifa, Syria

{{p102}}

Dear friends!

No steamer in the port. This is the first day since our arrival that there has been no steamer anchored herein. The number has been always from one to ten. I have felt as though all communications with the outside world had been brought to an end. This must have been the feeling, only in a greater degree, of those holy souls who were brought to Acca years ago. The sea has been perfectly calm and a number of large and small boats could be seen anchored in the distance. The weather today has represented the balmiest of spring day, and all nature seemed to have new life. A number of believers went down the mountain in the morning, and as the Master was coming out of the house he called them and inquired of their respective assemblies. AS a result of their reports he gave them a significant talk on the power of unity and cohesion. "Unity", he said "is an ideal which is confirmed by the Almighty. Whoever I hear the believers are united, I am most happy. The spirit of Baha-ollah overshadows those souls who work for the Cause of Unity, who speak the Words of Unity, who upraise the Standard of Unity and circulate the spirit of Unity. How I should love to see the friends so united as to be one soul in many bodies! The leaders of mankind must of all time work for the spread of the principles of Unity. Unity is the light that illumines every path. Our origin has been one and our end must be also one." Then expressing a desire that they receive the baptism of the Holy Spirit, and the confirmations of Truth, he entered the house.

In the afternoon the landeau was made ready by Isfandiyar for the Beloved. First he walked and called on someone. When he was returning, we stood near the house. Before passing by me he said "I am now feeling very well. Come down tomorrow morning. We must now answer a number of most important letters."

{{p104}}

Then coming near Mirza Jalal of the family of Ahmad. Off in Tiflis, he patted him gently on his face and said: "I am most pleased with your family. Yours is an old Bahai record full of accomplishments and services in the Cause." By this time Haji Mirza Haydar Ali was seen coming from down town. Immediately the face of the Beloved was lighted up, and he called him to come and take a ride with him. "Thou art my hero", he said, and the landeau carried away both the Lord and his hero.

A few days ago I received a letter from Doctor Moody which tells us in an in-

teresting way about a most unique meeting of women held on the 26 of November in Teheran, Persia. She says in part: "We must At Faezeh's home. She had arranged a wonderful meeting for the women of whom there were nearly one hundred present, many of whom were nearly interested. Also a princess whom Faezeh has recently taught. Many poems in praise of the Center of the Covenant were chanted by members of Faezeh's class. Then a Musulman {{p105}} girl gave proofs from the Koran concerning the Manifestation. She was followed by a Jewish girl who gave proofs from the Torah. Then followed a Zoroastrian woman who must eloquently talked of the proofs from their holy book and from their traditions. She was fire! I had not been asked to speak, but could not sit still and added my mite from the Gospel, and the Christian standpoint and ended by chanting one verse of 'Ai Golrooke' Abha e Man' (A Bahai song) for them. They showed great enthusiasm for those beautiful words. Several of Mrs. Waite's Hymns were chanted in Persian, and last but not least Faezeh Khanom summed up the talks in a practical, masterful way. How wonderful it was! The woman are awake! Nothing like this has been attempted before. There was plenty of bonbons to distribute and at our hostess request I presided over the tray filling the small dishes. We had a most blessed consciousness of the Divine Presence of our Beloved Center of the Covenant throughout, and came away in a happy frame of mind. This meeting took place {{p106}} in Sar Gobre' Aga - you know it as the darkest part of Teheran. You have no doubt heard of the death of Z'akrol-Hadjieh, the faithful relative of our Lord. She passed away after many months of suffering. I was with her many times in those last months. She was gentle, loving, patient, and drew everyone to her by those exquisite qualities. We four Americans were allowed to be present in the Eman-Zade' Ma'soum when her body was brought there. We were of course dressed in native and observed strictest silence, as there were many Musulman present, women and men. We visited the former holy resting place of the Bab. It was an experience too sacred for words."

Thus the Cause is going forward, the Persian women making such a remarkable progress and showing the indubitable signs of greater advancement. Their Western sisters must rejoice in this fact, and do their best in every possible manner to assist them and encourage them so that they may add to their zeal and holy restlessness.###January 15th 1914 Bahai Pilgrim's Home, Mount Carmel, Haifa, Syria

{{p107}}

Dear friends,

I awoke with the thought of the Master in my mind and as soon as I drank my tea, I descended the mountain with a light heart and exhilarated spirit. The garden surrounding the house of the Beloved is, at this time of the year a picture of loveliness, and the aroma of roses fills the nostrils. After half an hour of waiting, Basheer brought me the Word that the Beloved would receive me. He was alone in his own small room and according to the etiquette of the East he was sitting on the floor. Looking at my rather bulky package of stored-up

petitions he laughed. "Have I to answer all these?" he asked while bidding me to sit down. I read to him the contents of two petitions written and signed by the Believers of New York and Washington D.C. on the occasion of the {{p108}} Feast of the Appointment of the Center of the Covenant. The petitions were written on long pages of parchment and very simply and beautifully decorated. To start the day, he revealed two very powerful Tablets for these two Assemblies. He had uttered only a few words, when he arose to his feet and walked to and fro, his white locks falling on his shoulder and his face, now in rapt silence, and again illumined with the rays of heavenly ideals. These two petitions are prepared so neatly and artistically that they will be forwarded to Persia. Then he came out and walked in the street and the vacant lot in front of the house. By this time, Elone Asdag was seen coming. He beckoned to him and took him with himself on a long walk. I was sent up to the Pilgrim's Home to attend to my work. In the afternoon there was a memorial meeting for Sheik Abul Gasom in the Holy Tomb of the Bab. All the believers were gathered there. Tablets {{p109}} were read and poems were chanted. An interesting new pilgrim from Beirut is Doctor Barakat who came up this afternoon to attend the memorial. She is a woman of intelligence and winning grace. Her courtesy is charming and her personality is attractive. I like her at first sight. She is Syrian woman, a graduate from one of the medical schools in America and a beautiful Bahai. She became a believer through meeting an American Bahai in an ocean liner returning from America. She speaks French, English as well as her (Arabic) and although I conversed with her only a minute or two I found her most interesting and engaging. Most of the afternoon the Master spent in the house. Some of the members of the Holy Family accompanied our American sisters to the Monastery on the top of Mount Carmel, the rest were at the Holy Tomb at the Bab with a number of others to attend the memorial. They were in a separate room however. In the evening there was a large meeting in the house and the Master delivered a talk {{p110}} not only instructions important to those who were present in the room but also to the Bahai world. The large, crowded room was filled with his spirit and his address created a subdued wonder and praise. In my next letter I will translate its contents for the benefit of our Western brothers and sisters. When we left his holy Presence everyone of the believers was talking about it and how deeply his words moved and thrilled him. In closing this letter I will do nothing better than to copy herein the translation of the Tablet revealed today for the Washington Bahais.

He is God!

O ye who are firm in the Covenant and Testament! Your letter of congratulation (November 26th 1913) was received. Its contents was an evidence of your firmness and steadfastness in the Covenant, the turning of your faces toward the Kingdom of Abha, your utmost loyalty in the Love of Baha-ollah and your rising in the service of {{p111}} the Cause of God. Today the heavenly Powers and the merciful Cohorts are the defenders and supporters of those souls who are occupied with teaching the Cause of God and are firm in the Covenant. Therefore it is my hope that you, who are firm in the Covenant, may become

encircled with a new confirmation and a most great assistance may envelope you, and with the utmost strength you may arise in the guidance of the people - so that the splendor of the Kingdom of Abha may shine upon the continents, the flag of the oneness of the world of humanity be unfurled, the of universal Peace may stir the hearts into cheerfulness, that all the nations of the world may enter beneath this uni-colored Tent mankind may receive a share and a portion from Eternal Life, and each one of those holy souls become like unto a fruitful tree and be ignited like unto the candle of guidance in the assemblage of mankind.

Upon ye be Baha El Abha

(Sig) Abdul Baha Abhas<<###January 16th 1914 Bahai Pilgrim's Home,
Mount Carmel, Haifa, Syria

{{p1}}

Dear friends!

Man does not live by bread alone, but by every word that proceedeth from the mouth of the Lord. Therefore I adore the beginning of this letter with the spiritual words descended from the of Revelation for the members of the Bahai Assembly of New York.

He is God!

O ye sons and daughters of the Kingdom!

Your letter of felicitation (November 26th 1913) was received. Its contents was the proof of your firmness, an evidence that you have turned your faces toward the Kingdom of Abha, are holding fast to the Covenant, and that your hearts are attracted by the Orb of regions.

Today all the nations of the world are submerged in the darkness of ignorance and {{p2}} superstitious religions and racial, patriotic and political prejudices, but the lights of the oneness of the world of humanity are shining and irradiating from your faces, and the Fire of the Love of God is ignited and set aglow in your hearts.

Praise be to God that you have no other aim save the Unity of mankind, entertain no other hope except the guidance of all the people and harbor no other wish save the good-pleasure of the Lord. I hope that you may become so illumined as to enlighten all the regions that each one of you may become a bright candle, the sign of the Love of God, the herald of the Kingdom of God, the means of communication between the hearts of all humanity; be confirmed in the bringing about of the confederation of all the religious; so that this dark world may become luminous, {{p3}} the foundation of warfare and battle be utterly destroyed, the standard of universal Peace be upraised in the Center of the world, and the Feast of Love be spread amongst the children of man.

With the utmost humility and meekness I supplicate and implore in your behalf

toward the Kingdom of Abha and beg confirmation for you, so that the city of New York may become the Center of the Most Great Guidance and the light may be scattered to all parts of the world from the hearts of the believers.

Upon ye be Baha El Abha!

(Sig) Abdul Baha Abbas<<

It is truly a divine experience to get up every day with no other thought than to descend the mountain and stand in the Presence of Abdul Baha. From him permeates love and kindness and toward him fly all those who are heavy laden and miserable. This morning he was walking in the garden and a heavy-set Turkish gentleman was {{p4}} standing in his Presence. The Master sent for Mirza Jalal who brought a fine coat to be presented to this Turkish guest. The Master made him wear it and asked him to walk a few steps to see whether it was becoming to him. Then they sat near the orange grow, talking together and the silvery laughter of the Beloved carried on the gentle breeze made us very happy. For the last few days the Master has been giving away ever so many coats and Abas to both friends and strangers. After awhile, others arrived and he took them to the reception room where they remained till noon. Then the Beloved went to the Mohamadan mosque. A memorial was held in behalf of those who were killed in the late war, and a fund was raised for the maintenance of the widows and the orphans. The Mosque was beautifully decorated and poems were chanted. The ceremony lasted for two hours during which time the Master was present. Everyone looked up to him with reverence and {{p5}} deep respect. In the afternoon there was a tea in Mirza Mahson's house for women, and the Master honored their meeting by his Presence. After the meeting, Mr. and Mrs. Holback had a most delightful hour with Haji Mirza Ali - the angel of the Holy Land. At first he told them several prophesies from the sacred scriptures of the Zoroastrians concerning this day. Then they asked him to relate something about his own life and how he became a Bahai. He was reluctant to do this because those who have really attained to the spiritual goal dislike (self-glory). Mrs. Holback, however overcame his hesitation by saying "When a number of sore-footed pilgrims arrive at an inn from various directions, it is most profitable to listen to their stories and experiences. Not only the listeners will learn a great many lessons but the pilgrims themselves will know exactly how far they have progressed and when they will reach the summit {{p6}} of the mountain of eternal quest." Then he started to speak, Mrs. Holback writing down his words. There is no need for me to write here what our sister can write in a style a hundred times better. After an hour we came out of the house delighted to possess for the present a pack of the early history of this wonderful friend of God.

As we walked toward the Master's house we saw the city of Acca steeped in the receding golden rays of the setting sun and the further range of the mountains was surrounded with a halo of the glorious rosy lights. Our hearts responded joyfully to this matchless scene of beauty as we separated at the door with the words of "Allah Abha".

The Western brothers and sisters are always remembered and their sweet Bahai love and kindness a source of eternal satisfaction and never failing joy. Their spiritual success and triumph in the Cause of God are ours.###January 17th 1914 Bahai Pilgrim's Home, Mount Carmel, Haifa, Syria

{{p7}}

Dear friends!

It seems that last night I exposed my neck too much to the wind and this morning in a literal sense I was "stiff-necked". I could move my head neither to the right nor to the left. Notwithstanding this I braved the mountain air and directed my steps toward the home of the Beloved. The Mofti of Acca was calling on him and therefore we could not see him. After a while, he sent for a number of believers. By noon the rigidity and the pain in my neck had increased and made it most difficult for me to climb the mountain. In the afternoon the Master sent for me. He was sitting in the sunshine. He said: "The mail has brought you many letters. Do you answer all of these letters or will you put them aside for the present?" I told him that many of those letters contain news {{p8}} of the progress of the Cause in various parts of the West as well as numerous petitions to be presented to him as soon as he will feel well enough to answer them. "Come then", he said. "Read those letters and let me hear the news tomorrow. Be a little patient. I will answer all the petitions very soon." Then he looked carefully in my face and seeing how stiff I carry my head he asked laughingly: "What is the matter with thy neck? Hast thou become stiff-necked?" He told me then to go and rub it real hard with olive oil and wind a shawl around it. I came out and the reading of the letters made me for the present, forget the pain. After half an hour a shawl used by the Master and a saucer of hot olive oil were brought by Khasro. One of the believers "rubbed in" - the oil and I wound around my neck the blessed Shawl. In the evening I went to sleep without taking any dinner. Mirza Ḥabíbu'lláh, a good, fine Bahai had a peculiar idea of treatment. He {{p9}} filled a small handkerchief with hot ashes and tied it around my neck to keep the nerves warm for an hour or two. I had to yield to his gentle insistence.

Herein I will translate the address given by the Beloved on the night of the fifteenth to the large number of Oriental pilgrims:

"You are all welcome. How are you? It was my intense desire to come up today and see you, but there were several engagements that I had to fulfill. In reality Sheik Abul Gasem was one of the old believers. For years and years he was beneath the protection of the Blessed Perfection and during all the days of his life he was a servant of the Cause, and his last days were sweet and good. It was like unto the musk which diffuses its fragrances all around. To end one's life well is the most difficult thing, especially in these days when the winds of tests are blowing from the four corners of the earth. Whosoever {{p10}} has obtained a happy ending of his life, he must know of a certainty that this is the most great gift of God. In the world of humanity there is no greater bestowal

than a blessed ending of one's life. We must pray at all time, supplicate and entreat, implore and beg toward the Kingdom of Abha in order that He may destine His blessing for our last days. Praise be to God that Sheik Abul Gasem was confirmed in this. During the dispensation of the Bab there was a man by the name of Mollah Mohamad Taki. He was one of the most active, energetic believers, and his faith was perfect. He even wrote a book establishing the proofs and evidences concerning the appearance of the Bab. From every standpoint he was a distinguished man with marked ability; he was learned and well-informed, and his services conspicuous and various; but the unfortunate man was afflicted with an ending of his life, the results of all his former services were neutralized.

{{p11}}

This story illustrates that to have one's last days blessed is the Greatest Favor of the Almighty and whomsoever attains to this becomes the recipient of the Divine Bestowals. We must love and admire that person greatly. Thanksgiving be unto the Lord, for Sheik Abul Gasem attained to this station.

Tonight I desire to speak with you on a most important subject which you must engrave on the Tablets of your hearts like unto the engraving of pictures on rock, to the extent that you may never forget it, and as you travel through life will relate it to the believers of God. It is this: The Holy, Divine Manifestations are Unique and Peerless. They are the Archetypal of Celestial and spiritual virtues in their own age and cycle. They stand on the summit of the Mount of Vision and they fore-shadow the perfections of the evolving humanity. For example during the Dispensation of His Holiness Moses - Peace be upon him - there was not {{p12}} a single human soul similar or like unto him. He surpassed all the Holy souls who came after him, even the hosts of the Israelite prophets. In a similar manner all the people who lived during the cycle of His Holiness Christ - may my life be a sacrifice to Him - were under his spiritual authority. They had no will of their own. He was the Sun, and the others were the lamps. He was Unique and Peerless, the Center and the focal point of the mighty forces. Everyone else was under his 'shadow'. Likewise during the period of His Holiness the Messenger Mohamad - upon him be Peace - all the souls were under his 'shadow'. He was the orb and the others were the stars. He was also Unique and Peerless. Everyone caught the rays of light from him and was enkindled through his fire. In a like manner was the epoch of His Holiness the Bab - may the life of ought beside be a ransom to him - He was matchless and without a peer. All the rivers received their strength {{p13}} from that great sea. Finally during this cycle of the Blessed Perfection - may my life be a sacrifice to his believers - all are beneath His 'shadow'. He was the Unique and Peerless one till the next Manifestation. It is not however definite that it will be one thousand years; it may be 2000 or 10,000 or 20,000 years; but it is definite that, for the coming one thousand years, there will appear no manifestation - for one thousand years there shall arise no Sun. All the appearance will be beneath the shade of this most great Appearance; they will be as the stars of guidance. All of them shall gather around this fountain of Life; all of them will become illumined with the

rays of this Sun; all of them will receive a share and a portion from this great Sea; all of them will become vivified with this soul-imparting breeze and all of them will be under the downpour of this rain.

{{p14}}

The aim is this: His holiness the Bab gave the glad-tidings concerning the Appearance of the Manifestation of God and His Holiness the Blessed Perfection was the Promised One of all the nations and religions. The Bab was the morning star, the twilight heralding the glorious dawn of the Sun of Reality. Now, all of us are under the shadow of this Sun and receive the refulgent Bestowals from it. I am Abdul Baha and no more. I am not pleased with whosoever praises me with any other little. I am the Servant at the Threshold of the Blessed Perfection and I hope that this servitude of mine will become acceptable. Whosoever mentions any other name save this, it will not please me at all. Abdul Baha and no more. No person must praise me except by this name: Abdul Baha.

{{p15}}

The Blessed Perfection and the Bab are Unique and Peerless in this Dispensation and until the next Manifestation. The belief, the opinions and the thoughts of all the believers must revolve around this common Center. This oneness of belief must become fully realized; so that in the future there may arise no difference. His Holiness the Bab, was the morn of guidance. The Blessed Perfection was the Desired One of all the religions and nations, and all of us are under the Blessed Shade, non-existent and evanescent. All of us are the Servants of this Holy Threshold. All of us are the slaves, meek, humble and lowly. All of us receive the lights from that Sun of Reality. There is no other mention, no other quality, no other appellation for us save . I am Abdul Baha. The believers must be satisfied with this explanation - so that I may be pleased {{p16}} with them. All of the friends must be united on this matter. Praise be to God that up to this time, the Favor of Providence of the Blessed Perfection, no other title or word save Abdul Baha has appeared either from my tongue or pen. I hope that all the believers will walk in my , so that I may become satisfied with all of them. Our highest aspiration must be this: that we may become confirmed to render same slight service in the Path of God. There is no greater station than this. After the departure of the Blessed Perfection till the appearance of the next Manifestation there is no other station save the of Servitude, pure and absolute, a servitude liable to interpretation but an unconditional and unqualified Servitude. This is the real . Whosoever express any {{p17}} other interpretation, I will not be pleased with him. This is my advice to you! This is my counsel to you! This is my Covenant and Testament unto you! This is my to you! This is my desire! This is my goal pleasure! This is my last request from all the believers of God! The balsam to my wound is Servitude at the Holy Threshold! The remedy of my pain is Servitude at the Holy Threshold. My Sadrat-ol-Moutaha is Servitude at the Holy Threshold. My Supreme Paradise is servitude at the Holy Threshold. My Spiritual Temple is Servitude at the Holy Threshold. The most shining Crown is Servitude of the Holy Threshold. What diadem is more glorious than

Servitude of the Holy Threshold! what favor is greater than Servitude at the Holy Threshold! I hope that all of us will become assisted in this Servitude. I hope each one of us will become confirmed in absolute humility and meekness at the Holy Threshold! This is the Delectable Paradise of the righteous ones! This is the ultimate desire of the believers! This is the Zenith of the hope of the favored ones!"###January 18th 1914 Pilgrim's Bahai Home, Mount Carmel, Haifa, Syria

{{p18}}

Dear friends!

An Indian Mohamadan Prince who is travelling in the Holy land with a of servants called this afternoon on the Beloved. He was accompanied by the English Consul. He asked many questions, to all of which the Master gave satisfactory answers. He spoke with him in detail on the oneness of the world of humanity and the fundamental unity of all the religions. He had heard of the movement in India and therefore was delighted to come to the source and see the "Man who has freed humanity from dead dogmas and spiritless doctrines". He stayed for more than one hour and when he left the Beloved he carried with him the blessing aroma of the spiritual contact and was imbued with His love of mankind. Again in the course of conversation this Indian Prince invited the Beloved {{p19}} to visit that sect-beridden country and diffuse far and wide the Fragrances of the teachings of Universal Love and fellowship. "India needs these principles of tolerance and liberalism more than any other country in the world. That thickly populated kingdom is a hot-bed of religious prejudices. The sphere of their thoughts is very contracted and although there are some acute thinkers and practical reformers in their midst, the mask of the community frown at any suggestions or rules which change in the slightest degree their made of living. The weight of immemorial customs for fallen on their necks like the rusty chains of ages and while the corroding marks are imprinted on their emaciated bodies they hug the chains more closely. In order to regain the freedom of their limbs and the suppleness of their bodies they must throw away these chains of superstitions and dogmas and fraternize joyfully with all the nations of the earth irrespective of religion and race."

{{p20}}

In the morning I did not see the Master but there was a large meeting held in his house in the evening. The pilgrims and the believers were present and the Beloved gave a long and interesting talk. In the beginning he spoke about the wonderful scenery and beauty of Mount Carmel, then he said: "Truly I say if at every moment we praise Baha-ollah a hundred thousand times for His Bounties and Gifts, we shall be unable to express adequately our feelings. While I was travelling in America, whenever I entered a new city, I looked around and said to myself 'Why am I here? What relation exists between me and the United States? This made possible through the Bestowals of the Blessed Perfection.' During my stay in Boston I delivered an address at the annual Banquet of the

Unitarian Association where more than 800 Ministers were present. In order that they may discuss their church affairs, consult together about their future plans, etc., they {{p21}} come together once a year from the different states and hold a convention for which many sessions are planned. When I ascended the platform and looked into the faces of all the delegates I turned my heart to Baha-ollah, begged from him Confirmation, and then started to talk. Several Ministers were attracted to the Cause. Amongst them is a Mr. Ives of New York City. He is a noble, self sacrificing man. He is a servant of the world of humanity. At first he invited me to his church and there I spoke to the members of his Congregation. Today he is engaged in teaching the Cause of God and is inviting the souls to the Kingdom of spiritual brotherhood. While travelling around he has carried in his hand the torch of guidance, illumining many dark hearts and consoling many down cast spirits. I love him very much. Wherever we went the Doors of Confirmation were opened before our faces. Anything {{p22}} undertaken was carried to completion. The poet says:

“Do thou not look upon thyself, whether thou art on the top of the mountain or in the depth of the wall. Look thou upon me, because I am the Light of the path! Every undertaking must be backed by Divine Confirmation; even breathing is in need of confirmation. No affair whether important or trivial will reach the stage of fruition without Confirmation. Here he spoke about the nine judges of the Supreme Court of the United States and how he had the pleasure of meeting one of these ex-judges in Washington at the residence of Mr. and Mrs. J. Parsons.” These judges form the Court of the last appeal and all the interstate disputes and supposed unconstitutional legislations are presented to them for final decision. Their power and influence are tremendous and their judgment absolutely binding upon {{p23}} the nation. They are learned in law and legality. They are loved and respected by the people. Unlike any other government official in that mighty Republic, these judges are appointed for life. Mr. and Mrs. Parsons have served the Cause most nobly. Mrs. Parsons is really one of the most splendid believers in America. They invited us not only to their house in Washington, but to their summer home in Dublin N.H. In this country place many important people gather during the hot season. We stayed there for about 3 weeks and almost every day there was a meeting.” Here the Beloved gave the outline of some of his talks, especially the one on Material and Spiritual Philosophy; saying how negligent are some agnostics to deny the existence of the ideal, sacred Power in man, and land and praise and worship nature. The pilgrims were transported to the seventh heaven of joy. This was a most intellectual feast for .### January 19th 1913 Bahai Pilgrim’s Home, Mount Carmel, Haifa, Syria

{{p24}}

Dear friends!

Our beloved teacher and brother Elone Asdag, the brother of Vargha, two Zoroastrian believers from Teheran, Sayad Zia, Mashadi Akhar; five women and one child, have received permission to return to their respective counties.

The steamer will depart tomorrow morning carrying away those birds of the rose garden of sanctity. On their way they will stop in many cities, will enter many Bahai Assemblies, and will refresh many old and new hearts with the spoken Words of the Beloved, as well as giving the news concerning this Holy Spot. This morning the Beloved received the above six splendid men and filled them with the vibrant spirit of action and a yearning to proclaim, more than ever, the Message of the kingdom {{p25}} “you are a good party” he said. “God willing you shall have good weather on your journey! May you expand your days in the utmost joy and fragrance! May you carry with you the Divine Glad-tidings of Abha! May you ever live in the same attitude of invariable satisfaction! When a man is joyous in his heart, I mean when in the very depth of his heart there is gladness, he will be invariably happy under any conditions, he will be serene under most adverse circumstances. Wherever you go convey my longing and greeting to all the believers of God. I am always remembering them and implore and entreat at the Sacred Threshold in their behalf, begging for them Celestial aid and succor, so that they may arise in the service of the Cause. May the hearts be simple and pure! May the intentions be sincere and noble! May the aims be the promotion of the Word of God! May we ever be ready to sacrifice our lives in this Path! May we ever {{p26}} forget the ego and the oblivions to self! May we ever remember one another in our prayers and supplications! Today the Cohorts of the Supreme Concourse are drawn in battle-array on the plain of the Kingdom of Abha and are eagerly watching to see who shall step onto this battlefield, so that they may rush to his aid and reinforce him with new and fresh forces. For this reason I have surrendered every thought, idea, plan and conception, and for the last 3 years and half have been travelled over mountains and deserts, countries and cities, lands and seas, and have been crying out at the top of my voice, and calling mankind to spiritual illumination and celestial life. The Bestowals and Favors of the Blessed Perfection were as manifest and clear as the rays of the Sun! Thus years after the departure of Baha-ollah I wrote a letter which contained the following verse! O Abhas, Attack and break {{p27}} through the serried ranks of the armies of the world! While I was travelling in the West and entering churches, synagogues, meetings and conventions, I observed that I was fighting alone with all these forces, and that the Invisible Cohorts came continually to my assistance.”

Afterwards Mr. and Mrs. Holback came to visit the Beloved. He gave them a talk on the narrowness of the Jews, their peculiar religious prejudices, and in order to substantiate his remarks, he related two stories about the legated Jews of Tiberias. “The leaders of religious” he said in conclusion “must be the means of binding the hearts together, establishing good fellowship between the members of the human family, creating a desire for universal Peace and emphasizing more the essential unity of mankind. Man must be like unto the light so that he may illumine the house which he enters. Man must be like unto a fruit-bearing tree, giving luscious {{p28}} fruits to every passer-by. Man must be like a fountain, causing every thirsty ones to drink from its salubrious water. Man must be like unto the purifying breeze imparting freshness and vigor to every soul.”

In the afternoon we found the Beloved in the garden, walking through the paths that separate the flower beds. The sun would shine then behind the fleecy clouds. The Beloved looked well and happy and talked most tenderly with the different Pilgrims who were gathered around him. Abdul Gasem and Aga Mehdi had come from Acca bringing, for the Beloved, mandarins and oranges from the Rizwan and Fardouss. He ordered Basheer to bring us tea in the rose garden. Oh, how I wished you were here to share with us our spiritual happiness. But Mr. and Mrs. Holback are here and from their sympathetic Western standpoint they will present to you before long some {{p29}} wonderful word-pictures of these immortal scenes!

In the evening the Beloved gave another beautiful talk about the two years of Baha-ollah's incarceration in the Barrack of Acca, the foulness of the air and water, the appearance of cholera after the departure of the Blessed Perfection, and two stories concerning the greatness of the station of the Manifestation. In the end he said: "Everyone who appeared in the Presence of Baha-ollah was changed. All the outsiders testified to His superhuman knowledge, divine Perspicacity, Spiritual Wisdom and Absolute grandeur. They were attracted to Him and loved Him."###January 20th 1914 Bahai Pilgrim's Home, Mount Carmel, Haifa, Syria

{{p30}}

Dear friends!

Very early in the morning we were up to bid our pilgrims who were going to depart, a loving farewell. They were sad of course but who would not be sad to leave this Holy Spot. If someone brings me the word that the Beloved will send me away I will be almost beside myself with grief. For this reason I sympathize keenly with these men who adore and love the Master. In this company I descended the mountain till we reached the house of Abdul Baha. Here we waited, the Pilgrims hoping to meet once more their King. Already their eyes were full of tears. After a few minutes they were given this last and memorable privilege. Tea was served to them, but their minds and hearts were not here. They were thinking and weeping over their separations. "Do ye not weep" he told them.

{{p31}}

"The Lord is your comfort. The Glory of the King of Kings shall rest upon you. Abide eternally in the realm of joy and fragrance. Now return to your respective homes impelled by these spiritual stimuli. Quicken the souls with the Power of the Holy Spirit. Do not scatter your thoughts, rather concentrate them around the Vision Splendid. Be ever conducive to unity and harmony. Do not let this opportunity slip out of your fingers. The core of truth is Unity. Work for it. Let not your steps falter. Work for the cause of Unity. Marshal your intellectual and moral forces on the side of Unity. Let no doctrinal uncertainties confuse you. Pierce through the thick veils of the theological dogmas. In the imperial Court of the Almighty there is no diversification, no class hatred, no denominational

bigotries, no racial distinctions, no spiritual lepers and no infernal prejudices. There, we are all one. In short a Bahai is a remedy for every ailment, a balm for every wound and a consolation {{p32}} for every despondent heart. To the needy he is the source of supply, to the oppressed he is the shelter and protection; to the Stranger the loving companion; to the helpless the staff of strength; to the defenseless the bulwark of security and to the deprived one the fountain of mercy. This is the cause of my joy! This is the exhortation of the Blessed Perfection!" Then he kissed each one on his forehead and on his cheeks, sending him out into the world with the warmth of his Love and the glow of his touch. Then the women were ushered into His Divine Presence, I was not there to hear the Beloved's Words but their leave-taking with the members of the Holy Family was heartbreaking. For the last few days they have been sad and often weeping because they knew they were going to leave. How they would love to stay here all their lives! As they came out of the house I could hear their low sobs and weeping. They sobbed and wept uncontrollably. Several of the friends followed them to the steamer {{p33}} to see that they are comfortably quartered. Although there are even now more than 25 Pilgrims in the House, I thought to myself that at least a few days shall roll on before new ones will arrive, but hardly, we were back from the steamer when a telegram was put into the hand of Mira Mohsen from Beirut, saying that on this very evening 12 Pilgrims would land in Haifa from Russia and several Provinces of Persia. Well! That did upset my calculation, didn't it?

In the afternoon Abdul Baha called me to follow him. He walked through a few streets of Haifa and then stopped at the humble store of a fruit vendor. He inquired whether an old woman by the name 'Mother of Joseph Farsow' lived in the neighborhood? The house was painted out to him. He told me to wait outside and he entered. After a few moments he returned with two or three old women reverently walking after him. "I have never forgotten her and will always remember her" were the words Abdul Baha said to them when departing. On his return from his visit he said: "Nearly 40 years ago this {{p34}} woman used to come to our house and do the laundry of Baha-ollah. She was a good woman and I always like her. For some years, all traces of her was lost and I could not locate her. Then the other day her name came back to my memory and I decide to find her whereabouts. Now she has grown very old and deserves every assistance. Isn't that a wonderfully illuminating example of the heavenly faithfulness of Abdul Baha? Can you not imagine him sitting beside her bed comforting her and leaving behind a substantial, material token of his love and appreciation? He forgets the services of no one, no matter how slight and how old. This is one out of hundreds of charitable deeds rendered by him, that in all probability will not be recorded, but is typical, full of pathos, and of touching devotion. When we returned home the Persian Consul of Acca was there. The Master took him to the reception room and invited him to stop over for the night.

{{p35}}

By six o'clock the steamer anchored in the Bay of Haifa. A number of the friends were on the Pier to welcome our newly-arrived pilgrims. There were nine men, two boys and one woman. Karbalai Emran is from a town near Bakow-Bala-Khany. Before he accepted the Bahai Cause, he was well known in all those parts as a dangerous character, whose very name struck terror to the hearts of the members of the community. It may be an exaggeration but I have heard from several persons that in this former whirlwind, "desperado" life, he killed about 200 people. Physically he is a giant, he is not fat but he is big, full and powerfully built. Well, when this man embraced the Bahai Cause and learned of its lofty spiritual principles a most miraculous transformation occurred in his life. To my mind it was more than miraculous. We have no word for it in the dictionary. Whereas formerly he was ferocious, he became meek. He was a wolf, he {{p36}} became more gentle than a lamb. He was a satan, he became a radiant angel. He walked amongst the people as a standing miracle. They looked at him, rubbed their eyes and could not believe. Mystery of mysteries! Wonder of wonders! What divine alchemy has changed the base metal of this man into pure gold! By and by they came around and ask the cause of his moral transformation - not from him but from others. He did not have to open his mouth to teach the Cause. This singular and instantaneous transformation of his character was the greatest act of teaching. Then all of a sudden it dawned upon the minds of many citizens of that town, what a truly marvelous miracle has transpired in their midst. They became Bahais and today they are the most wonderful body of true, noble Bahais in all Russia. As you look in the bright face of Karbelai Emran and catch his infectious smile and a glance of his sunny disposition, you can hardly realize that here stands before you, {{p37}} a miracle of the religion of Baha-ollah. I have heard of 'conversion', 'saving grace', 'sanctification', etc. But I wonder whether there has ever been such a concrete, practical demonstration of the spiritual power of religion in the rebuilding of a human character, and the transmutation of metal in to unalloyed gold. Let the agnostics and materialists who deny the religion of God, and negate the good it has rendered, study the psychology of this case!

In the evening the Master met these newly arrived Pilgrims and welcomed each with his heavenly benediction. He was eager to know how the friends were. One by one he asked and they answered. He inquired about the health of our Mirza Ali Akbar who is now teaching in Bakow and soon will depart for other parts of Russia. These days in Russia and India the teachers are active, very active, calling the attention of the people to Bahai Peace, Love and Unity. Soon the results will become manifest.###January 21st 1914 Bahai Pilgrim's Home, Mount Carmel, Haifa, Syria

{{p38}}

Dear friends!

Every human station in life presupposes the discharge of certain duties and the display of well-defined deeds and conducts. When we are on probation we must most scrupulously train our faculties, bring under strict discipline our budding

potentialities, and school ourselves in the eternal ideals of justice, mercy and purity. It is true that the higher we rise, the more universal will become our moral and intellectual responsibilities, and unless we are endowed with refined susceptibilities it is most difficult to breathe the ethereal atmosphere of the spiritual heights. We concede that God has given unto us a nature which in its elemental stage is so sensitive as to be capable of the highest impressions, but in our blindness we cover the sensitized {{p39}} surface of this instrument with the dust and dirt of worldly desires carnal passions - thus making it irresponsive and insensible to the higher and purer notes of heavenly harmony. Just as delicate mechanism is put out of commission on account of a speck of dust, invisible to the mortal eye, likewise our nature is liable to become blunt and dull through negligence and thoughtfulness and cause atrophy of our moral fibers. We must watch the growth of our souls with the utmost diligence. If we should transfer a thousandth part of the attention that we lavish on the care of our bodies, to the care of our spirits, we would arrive safely at our high destination. Our bodies are fed and clothed with material foods and raiment. Our spirits are fed and clothed with spiritual virtues and the attributes of the Holy Spirit. Our nature must ever expand, our sympathies must increase, our susceptibilities must augment, our deeds must become selfless and our longings be to serve the world of humanity.

{{p40}}

All morning the Beloved was walking in the garden followed by the old man - the Persian Consul from Acca. Now and then as a number of the Pilgrims passed by the door and he would ask them to come in. The sun was brightly shining, the roses, hyacinths, carnations, violets, anemones, etc., were in their luxuriant colors and fragrance. Chairs were brought out and the Beloved sat amongst the rose beds. He was very beautiful and radiant, diffusing all around the tender fragrances of the spirit. He talked with his guest on the blind religious customs of the people. "It is very strange" he said "that some religionists cherish incredulously the unreasonable and unscientific beliefs of their faith, but they laugh at similar beliefs held by other religionists." Then he gave a few examples from the Mohamadan and Christian religious to illustrate his point. About noon he retired to the house and I was departing when Basheer brought me the word {{p41}} that the Master wished me to go in and take lunch with him. You can well imagine my joy because these privileges are not enjoyed by any one of us in these days. The table was round and about one foot high. We sat on the floor. Only the Persian Consul and myself were in the Presence of the Beloved. All through the lunch the Master continued to fill our plates with rice, , etc. I enjoyed the lunch most heartily, especially the privilege of sitting at the same table with the King of Kings.

In the afternoon there was a large reception in the Holy Tomb of the Bab, given by Mirza Jalal and Mirza Habeeb Ahmad Off of Tiflis. The Master was also present. Mr. and Mrs. Holback were also there. The Pilgrims sat all around the large room, and when there were no more chairs they sat on the floor. The

Master asked me to sit near Mr. and Mrs. Holback who were sitting next to him. His words on the suppositional boundaries between the East {{p42}} and the West were interpreted for their sake. "These lines are imaginary. Human mind has created them. They are the mere concepts of men", he said. Then we followed him to the Holy Tomb. With a sweet, tremulous and at times hardly audible voice, he chanted the visiting Tablet. There were long pauses between each sentence. The sacred place was throbbing with spiritual vibrations and an indescribable atmosphere of calmness and peace was there. Coming out of the room he begged leave of the friends to descend the mountain. Afterwards Mr. Holback took a few pictures of our new pilgrims, especially Karbalai Emran. The latter has asked permission to entertain all the Pilgrims as long as he is in Haifa. He walks amongst the believers as a veritable giant. Compared with his size and height, we look so small! It seems to me that his smile is never absent and his laugh is the most contagious thing you ever saw. you just want to {{p43}} laugh with him. About sunset I saw the most ideal and pastoral picture that I shall never forget. Groups of the friends were walking on the slope of the mountain. After a while each group sat on a rock and then, as though impelled by a mysterious, unknown power, they broke into an anthem of thanksgiving and praise. Like unto the birds of paradise they continued to sing till the gray mantle of the night was spread over and little stars twinkled in ethereal canopy. The mountain reverberated and echoed their heavenly songs. Our souls were enraptured by the quiet charm and singular beauty of this new experience. Last night these people did not know each other, tonight they are associating together with such intimacy and good fellowship that it is as though they had known each other all their lives. Glory be unto Him who has created this Unity! Praise be unto Him who hath illumined the hearts with the Light and Love.###January 22nd 1914 Bahai Pilgrim's Home, Mount Carmel, Haifa, Syria

{{p44}}

Dear friends!

This was a day of affliction and grief to the Bahai world for our great and noble teacher Mirza Abul Fazl departed from this earth, and the sweet-singing nightingale of his pure spirit soared toward the rose-garden of the Kingdom of Abha. The telegram arrived last night, it was delivered this morning, and the heart-breaking news conveyed to the Beloved just as he sat down to partake his lunch. The news saddened and grieved him. He did not say a word, but arose from his seat without eating: He remained alone in his room till late in the afternoon, when he came out, and with Mirza Hadi went to the telegraph office to send a message of consolation to the friends in Cairo. The Pilgrim's Home was a house of mourning: many eyes were weeping and many hearts burdened with sorrow.

{{p45}}

With the passing of Mirza Abul Fazl we have lost the strongest champion and

protector of the Cause. The Bahai world in the East can single out no other man as learned and as philosophic as Mirza Abul Fazl. The Master appropriately called him 'Abul Fazel' which means the father of sciences. There was no school of literature or history, philosophy or religion that he was not well-acquainted with. His breadth of view, his keen memory, his intellectual perceptivity, his clear vision and his unerring wisdom are detected throughout all his invaluable writings. His works in Persian and Arabic are the standard models of perfection of diction, beauty of style and the purity of thought. (His looks and articles ushered in another literary renaissance in the Bahai world.) No one is considered a good and learned teacher of the Cause today in the East, unless morally and intellectually he has thoroughly appropriated the contents of his books.

{{p46}}

When I heard this bitter news my heart was torn with anguish and regret and I could not keep back the tears from my eyes because through his kind intercession at the Threshold of Abdul Baha, I was permitted to go to America and serve him during the 3 or 4 years that he was engaged in the promotion of the word of God in that distant country. How he fathered me, took care of me and taught me the lessons of life and truth. Without Mirza Abul Fazl, without his love and protection, where would I have been now? If I live one hundred years and praise him every second of my life I have done nothing to express adequate his worth. The American friends will mourn his loss greatly. Did they not love him? Was he not a good guide and spiritual preceptor to them? Did he not open many eyes? Did he not teach many souls? Did he not accept the hardships and tribulations of a strange country, so that he might awaken the sleepy ones, give sight {{p47}} to the blind, hearing to the deaf and understanding to the ignorant? Many hearts are happier; many lamps are enkindled; many intelligences are awakened and many souls are purified because Mirza Abul Fazl had lived in this world. Alas! Alas! That God through His wisdom deemed it wise to take away from amongst us the bright diamond of knowledge and guidance! Although his physical presence will be greatly missed yet his memory shall live in the hearts and minds of men for all the future centuries and cycles. His writings and works are his permanent and undying traces of Eternal Glory in the Kingdom of Abhas. They will mould the ideals of the youths, stir the nobler nature of the young, and his life with its tragic events of imprisonment and exile, will be written in the book of universal history. How fortunate one must feel to have seen him and heard him speak on spiritual subjects! I can never forget our beautiful days in Ramleh and his unfailing kindness {{p48}} toward every one. In the evening all the believers gathered in the Master's House. Under breath everyone was discussing the death of our venerable teacher when Mirza Hadi brought us word that the Beloved would receive us. We all ascended to the upper floor and after a few minutes He came in. At first he was silent, then while his eyes were shut he started to speak. He would speak a few phrases, then a flood of sad emotions sweeping over him. He would stop, a few seconds and then continue. He said in part:

“Today a most painful news was received; its effect was agonizing and its anguish very harrowing. Truly I say Mirza Abul Fazl was a glorious personage. From every standpoint he was peerless. It is a rare thing to find a person perfect from every direction, but he was such a person. His Honor Aga Mirza Heydar Ali must write the biography of his life. Truly I say he was in a state of the utmost severance, he {{p49}} and adorned with the highest virtues of firmness and steadfastness. He was absolutely detached from everything. From the day that he became a believer up to the last moment of his life, he was occupied in the service of the Cause of God; either he conveyed the message or write books proving the validity of this Cause. He had not the slightest attachment to this mortal world. How erudite and learned he was! He had marvel knowledge of the contents of books. He was well informed the tenets of every religion and had mastered the intricate laws and complicated customs of every nation - ancient and modern. He knew in detail the doctrines of every sect or party, and was a standard-bearer of the oneness of the world of humanity. In the servitude of the Holy Threshold of Baha-ollah, he was my partner and associate. During the hours of grief he was the source of my consolation. From every standpoint I trusted him and back in {{p50}} him the greatest amount of Confidence. whenever anyone wrote books and articles against this Cause I referred them to him for irrefutable answers. How humble and meek he was! We tried our best to persuade him to keep a servant with him, he would gently decline. He desired to serve the believers personally. Whenever the believers and the non-believers called on him, although he was sick, weak and in fever, yet he would get up and prepare tea and serve his callers with his own hands. All his anxieties revolved around this one supreme object - to make people satisfied and happy at any cost. During all the days of his life, I never heard from him the word “I” - ‘I’ said so or ‘I’ wrote so and so. He would say ‘this servant requested them’ or ‘this servant begged the believers’. He never made a display of his knowledge nor wished to impress upon the minds of any person that he knew such and {{p51}} such a subject, or locked in his mind such and such an information. He was evanescent and lived in the station of nothingness. He was self-sacrificing at the Holy Threshold. No one inhaled from the odor of superiority. Now the consummate wisdom of God hath so deemed it wise to take him away from amongst us. The only way left to us is patience. How often one man has been equal to one thousand. In short, you who are the believers of God, ascend the mountain with contrite hearts and gather together and chant in his behalf, communes and prayers, so that God may exalt more than ever his station in the spiritual world. I will likewise engage tonight in supplication at the Divine Threshold in his behalf.”

Then he asked Foroughi to chant a prayer which he did with great emotion. In the midst of great silence the Master left the room, his heart heavy-laden with pain and sorrow over the appalling tragedy.###January 23rd 1914 Bahai Pilgrim’s Home, Mount Carmel, Haifa, Syria

{{p52}}

Dear friends!

“Abul-Fazael passed away from this life” was the teal of cablegram signed by the Beloved and dispatched to the principal Bahai Assemblies in the Orient and Washington. No one can measure the loss we have sustained by his departure, only the Master knows. We judge everything from our human standard and cannot see things in their divine perspective. We are surrounded by the simulative strata of human prejudices and ancient preconceptions, and the range of our vision is obstructed by the barriers of time and space, but the Lord is living in an Eternal Present and the Everlasting Now. He is the true Appraiser of the worth and value of each soul. He keeps the life of all the creatures in His Mighty grasp, and rules the universe through the influence {{p53}} of His unchangeable laws. After dictating the above cables he came out of his room and started to walk in the garden. One by one a large number of Pilgrims joined him. Now he was walking in the Court and again amongst the rose-beds. A young man by the name of Mirza Lotfollah who has been here for a month was going to leave in the afternoon for Aleppo, so the Master addressed him saying: “Now that thou hast decided to live in Aleppo, thou must act, speak and conduct thyself with such holiness, sanctity, purity and chastity as to attract to the Cause everyone who comes in contact with thee; that every one may testify that here lives in our midst an upright and virtuous man; that he has turned his face toward God; that he is spiritual, celestial and divine. A person through his own actions and deeds makes himself loved or disliked by the people or through his own unselfish conduct and behavior, refined morality and selfless intention, trustworthiness and rectitude {{p54}} he suffers himself to become favored and beloved at the Threshold of God. There is a young man of Jewish origin in the College of Beirut by the name of Mirza Habbibollah Khadabaksh who has fulfilled these requirements. Formerly he was not known, but now everyone knows him through his sanctity, purity of life, and he is favored and near the Court of the Almighty, and loved and respected by all. From whomsoever you inquire of him the utmost satisfaction and pleasure is expressed concerning him. Therefore, it is not proven that we are ourselves the means of our degradation and exaltation, that people are attracted to us or repelled by us according to the attributes and deeds emanated from us. In short, I hope that thou mayest live in such wise in Aleppo that all the inhabitants may exclaim ‘this man is not a Bahai in a nominal way, but in a real manner, that he is a Bahai in deed and no in word alone. For this reason His Holiness Baha-ollah hath said ‘My sorrow is not occasioned by my enemies, but by those souls who attribute themselves to me, but whose deeds and actions are conducive to the degradation of the Cause.”

Early in the morning we held a meeting of prayer in the Tomb in memory of Mirza Abul Fazl and every one offered supplication at the Threshold of the Almighty. I heard also that the Master was praying till long past midnight, and he was up very early chanting communes in his own room, his voice reaching to the ears of the members of the Holy Family. There are two persons in this Cause towards whom the Master has shown extra-ordinary signs of love and

spiritual attachment. One was Mirza Abul Fazl, the other Haji Mirza Heydar Ali - two great apostles and heralds of the Kingdom of Abha - one already gone, the other yet living to bear witness {{p56}} to the working of the spirit.

While the Beloved was walking in the rose-garden he passed by Haji Mullah Abon Talab - the very old man with stooped shoulders and long beards. He looked at him, then at other and smiled. "Haji Mullah Abon Talab is my old friend" he said. "He looked just as old forty years ago when he came to this Blessed Spot for the first time. Now he has come never to return. Are you well and happy? How can you descent and ascend the mountain every day?" Then He came very near to him and looked at his thin and probably soiled overcoat. "Hast thou not received thy new overcoat? I have brought one for thee. I will send it up for thee. Man must keep his clothes always clean and spotless." He answered: "I am not particular about my outward clothes, but the robe of the virtue of God is necessary for us." Immediately the face of the Beloved {{p57}} lighted up. "Thou art right. The believers of God must ever strive to clothe their spiritual bodies with the garment of the virtue of God, the robe of the fear of God and the vesture of the Love of God. These robes will never become thread-bare. They will never be out of fashion. Their value do not fluctuate. They are always negotiable and ever on demand. They are the means of adornment of the temple of man and woman. But the outward raiments must be also clean and immaculate, so that the outer may be a faint expression of the inner. Cleanliness is one of the fundamental laws of this religion."

Then he ordered Basheer to bring out a few chairs and he sat in the sun near a rose-bud himself, a shining Sun and an imperishable Rose. To my delight he called me and asked me to bring to him Mr. Ralston's and Mrs. Ive's letters. I did it with great happiness. He was made {{p58}} joyful to hear from these two splendid souls in the far America, and revealed for each a wonderful Tablet. At this time three Turkish officers entered the garden to pay a visit to the Beloved and we were sent away by him.

At noon he went to the Mosque - thus to associate with these narrow sectarians and dogmatists, and infuse into their shriveled bodies the essence of the Love of God and the fire of human brotherhood. He stand today amongst us as the greatest link of spiritual unity and affiliation between the people of the East and of the West. Slowly and surely he is bringing to the front those moral and ethereal forces which shall revolutionize the present order of society, making effective those concrete for the economic reorganization of the human commonwealth. He is building the future palace of Universal Peace and international .
###January 23rd 1914 Bahai Pilgrim's Home, Mount Carmel, Haifa, Syria

{{p52}}

Dear friends!

"Abul-Fazael passed away from this life" was the teal of cablegram signed by the Beloved and dispatched to the principal Bahai Assemblies in the Orient and Washington. No one can measure the loss we have sustained by his departure,

only the Master knows. We judge everything from our human standard and cannot see things in their divine perspective. We are surrounded by the simulative strata of human prejudices and ancient preconceptions, and the range of our vision is obstructed by the barriers of time and space, but the Lord is living in an Eternal Present and the Everlasting Now. He is the true Appraiser of the worth and value of each soul. He keeps the life of all the creatures in His Mighty grasp, and rules the universe through the influence {{p53}} of His unchangeable laws. After dictating the above cables he came out of his room and started to walk in the garden. One by one a large number of Pilgrims joined him. Now he was walking in the Court and again amongst the rose-beds. A young man by the name of Mirza Lotfollah who has been here for a month was going to leave in the afternoon for Aleppo, so the Master addressed him saying: "Now that thou hast decided to live in Aleppo, thou must act, speak and conduct thyself with such holiness, sanctity, purity and chastity as to attract to the Cause everyone who comes in contact with thee; that every one may testify that here lives in our midst an upright and virtuous man; that he hath turned his face toward God; that he is spiritual, celestial and divine. A person through his own actions and deeds makes himself loved or disliked by the people or through his own unselfish conduct and behavior, refined morality and selfless intention, trustworthiness and rectitude {{p54}} he suffers himself to become favored and beloved at the Threshold of God. There is a young man of Jewish origin in the College of Beirut by the name of Mirza Habbibollah Khadabaksh who has fulfilled these requirements. Formerly he was not known, but now everyone knows him through his sanctity, purity of life, and he is favored and near the Court of the Almighty, and loved and respected by all. From whomsoever you inquire of him the utmost satisfaction and pleasure is expressed concerning him. Therefore, it is not proven that we are ourselves the means of our degradation and exaltation, that people are attracted to us or repelled by us according to the attributes and deeds emanated from us. In short, I hope that thou mayest live in such wise in Aleppo that all the inhabitants may exclaim 'this man is not a Bahai in a nominal way, but in a real manner, that he is a Bahai in deed and no in word alone. For this reason His Holiness Baha-ollah hath said 'My sorrow is not occasioned by my enemies, but by those souls who attribute themselves to me, but whose deeds and actions are conducive to the degradation of the Cause."

Early in the morning we held a meeting of prayer in the Tomb in memory of Mirza Abul Fazl and every one offered supplication at the Threshold of the Almighty. I heard also that the Master was praying till long past midnight, and he was up very early chanting communes in his own room, his voice reaching to the ears of the members of the Holy Family. There are two persons in this Cause towards whom the Master has shown extra-ordinary signs of love and spiritual attachment. One was Mirza Abul Fazl, the other Haji Mirza Heydar Ali - two great apostles and heralds of the Kingdom of Abha - one already gone, the other yet living to bear witness {{p56}} to the working of the spirit.

While the Beloved was walking in the rose-garden he passed by Haji Mullah

Abon Talab - the very old man with stooped shoulders and long beards. He looked at him, then at other and smiled. "Haji Mullah Abon Talab is my old friend" he said. "He looked just as old forty years ago when he came to this Blessed Spot for the first time. Now he has come never to return. Are you well and happy? How can you descent and ascend the mountain every day?" Then He came very near to him and looked at his thin and probably soiled overcoat. "Hast thou not received thy new overcoat? I have brought one for thee. I will send it up for thee. Man must keep his clothes always clean and spotless." He answered: "I am not particular about my outward clothes, but the robe of the virtue of God is necessary for us." Immediately the face of the Beloved {{p57}} lighted up. "Thou art right. The believers of God must ever strive to clothe their spiritual bodies with the garment of the virtue of God, the robe of the fear of God and the vesture of the Love of God. These robes will never become thread-bare. They will never be out of fashion. Their value do not fluctuate. They are always negotiable and ever on demand. They are the means of adornment of the temple of man and woman. But the outward raiments must be also clean and immaculate, so that the outer may be a faint expression of the inner. Cleanliness is one of the fundamental laws of this religion."

Then he ordered Basheer to bring out a few chairs and he sat in the sun near a rose-bud himself, a shining Sun and an imperishable Rose. To my delight he called me and asked me to bring to him Mr. Ralston's and Mrs. Ive's letters. I did it with great happiness. He was made {{p58}} joyful to hear from these two splendid souls in the far America, and revealed for each a wonderful Tablet. At this time three Turkish officers entered the garden to pay a visit to the Beloved and we were sent away by him.

At noon he went to the Mosque - thus to associate with these narrow sectarians and dogmatists, and infuse into their shriveled bodies the essence of the Love of God and the fire of human brotherhood. He stand today amongst us as the greatest link of spiritual unity and affiliation between the people of the East and of the West. Slowly and surely he is bringing to the front those moral and ethereal forces which shall revolutionize the present order of society, making effective those concrete for the economic reorganization of the human commonwealth. He is building the future palace of Universal Peace and international .###January 24th 1914 Bahai Pilgrim's Home, Mount Carmel, Haifa, Syria

<59>

Dear friends!

As I was walking toward the Master's house, I saw him coming out of the home of Mirza Mohsen. He looked well and strong, full of spiritual energy and ideal happiness. He had visited Haji Khorassani who has been living in Haifa during the past three months. As he passed by, he told me to wait till he returned and walked away. For an hour or two, I strolled about the garden and watched the laborers who have been boring through the rocks in one side of the garden. This has been their work for the last few days. Many a time the Master himself would

come and direct them how to place the drills. While he was standing there, the thought came to my mind that he is the divine Driller. Just as these men were making holes in the hard rocks with their drill press and by the force of powder causing them {{p60}} to break many pieces, likewise Abdul Baha by the divine urge of the spirit is daily boring through the hard hearts of humanity, suffering them to become the seats of love and amity. As long as the surface of the heart is rocky there will appear no sign of vegetation but when the solid substance is pulverized and the seeds of Wisdom and Knowledge planted therein, there shall burst out the anemones of affection and the hyacinths of tenderness. This Divine Driller is never fatigued and has undertaken his work without the expectation of any reward. Hast thou not seen how the hearts are softened under the influence of his penetrative Spirit? How the souls are expanded beneath the influence of his all-comprehending power? How the minds are developed by perusing his clear and spiritual teachings? Truly it is a divine privilege to see him working at his task, transmitting the metal of animal passions into the gold of mystic and radiant qualities. All of us can learn the secret of his work if we ourselves of our own prejudice.

{{p61}}

After an hour Mr. and Mrs. Holback came and on his return the Beloved called them into his own room. He gave them a talk on Bahai love and how the friends are commanded by the Blessed Perfection to love all mankind. "The Bahais show their genuine affection toward all the people in obedience to the commandments of Baha-ollah. They have no other motive." Then he recited two of the latest events of how he came to the assistance and succor of two persons who had done so much to undermine this Cause and stigmatize his character. "We do not look at the evil deeds of the people. We do not consider the race, the religion or nationality. We do our utmost to help everyone. The inhabitants of these parts know this and therefore whenever they are in difficulties or have had business reverses they come to us and we will never send them away unaided or deprived. This is the quality of the Bahais! This is the conduct of the believers! This is the path of the Kingdom of God!"

{{p62}}

In the afternoon there was a very large meeting in the house of the Beloved. The central Hall which was very large used for this purpose. All around the believers were sitting on chairs. In the center there was a large table decorated with flowers and laden with juicy oranges. Two large Samavars with tea things were set on another table. Khasro, Basheer and Esmail Aga were dispensing tea generously. Round and round the tea cups went, the believers drinking the fragrant contents. The different headgears and vari-colored oriental garments of these representative Bahais were most picturesque. Who is not stirred to the very depth of his heart once he looks at such a marvelous scene of Unity and good fellowship between so many different religions and races! Indeed the significance of this fact is a fresh and new wonder to me every time I present myself in one of these unique meetings, the like of which cannot be seen anywhere except on

Mount Carmel.

{{p63}}

While Mirza Moneer was chanting the Tablets suddenly a door was opened and the Master entered the Hall. Everyone was up on his foot. When he sat he gave them permission to take their seats. Hossein Effandi, one of his grandsons was sitting most politely next to him. He is only a little boy of 4 or 5 years. After a few minutes of silence the Beloved began to speak: "The calamitous death of his holiness Abul Fazeel is of such a vast proportion that no matter how I strive to console myself I do not succeed. How good it is that man during his existence may conduct himself in such a manner, that when he passes away, the hearts of the believers will be so attracted toward him as to cherish his memory forever and ever. While I was living in Ramleh, whenever I felt depressed or sad, I called on him and soon afterwards I was in a happier frame of mind. He was most sincere, most straightforward. He had not the least hypocrisy or deceit in his nature. He was left behind, wonderful literary traces, which are unequalled and peerless.

{{p64}}

All his works and writings go to prove the validity of this Blessed Cause. His tongue and his pen, his thoughts and ideals, were all engaged in establishing the authenticity of this glorious Movement. He had so arranged the program of his daily work that from morning till noon he was occupied with his writing and did not receive any person, but in the afternoons he welcomed anyone who cared to call on him.

"Generally the Western women have many questions to ask, often most trying to one's patience. Mirza, knowing this characteristic of theirs from experience, because he lived in those parts several years, once tried in a very ineffectual manner, when a number called on him in the morning, not to receive them. They knocked at the door, but they did not receive any answer. Somehow they felt that Mirza was in the room and so persisted in their loud knocking. Finally when he realized that they were not {{p65}} going away, he called out to them in English 'Abul Fazl not here! Abul Fazl not here.' The situation was so funny to the ladies that they burst out into loud laughter, and Mirza hearing them laughing started to laugh himself.

"His face was radiant, his heart luminous and his mind enlightened. The wisdom of God is inscrutable and unsearchable. One remains awe-struck at the majesty of His Comprehension! Although these souls are like divine antidote yet in his profound knowledge he deems it advisable to take them away. It is self-evident that this was his highest aspiration, and the ultimate degree of existence. This death was everlasting Life and the most eminent Bestowal. There is no greater bounty destined from him than this freedom from the mortal world, but from a natural standpoint, those who had associated with him and loved him and are left behind, feel sad and grief-stricken.

{{p66}}

"He was a serious, earnest man. He was cordial and affectionate. There was nothing trifling or trivial about him. He impressed everyone who came in contact with him, with his simple nobility and true kingship. His presence and words were invigorating. If he expressed publicly his love for some particular person, in his heart he loved him more; if he eulogized him, in his heart he praised him more; if he was attached to him, in his heart he was more deeply attached to him. He was fervent and zealous. If he was displeased with a person, he could not hold conversation with him. The very thought of him would make him shake.

"Once one of the Pashas in Egypt expressed a desire to meet him, because he had heard his name and fame. He declined most emphatically to receive him. The man who had come especially to arrange the interview at last asked Mirza: 'What is the reason that you do not receive the Pasha?' He answered: 'I do not like him. No doubt {{p67}} this desire on his part to meet me is not based on earnestness, sincerity and the search after the truth, because if he more sincere, God would have deposited in my heart his love. In short, let it be what it may as I cannot receive him with love and sincerity, it is much better for me not to meet him.'

"He was not attached to anything in this world. He was severed, detached, celestial, divine and spiritual."

The translation of the telegram sent by the Master to the believers in Egypt was as follows:

"Verily in this most great calamity the eyes wept tears and the hearts burned. Perfect resignation is incumbent upon you in this supreme hour of stupendous trial."

The feast of this afternoon was given by our four Jewish Bahai Pilgrims from Hamadan. They were most happy to be thus privileged to give this delightful feast in the house of our Beloved.###January 25th 1914 Bahai Pilgrim's Home, Mount Carmel, Haifa, Syria

{{p68}}

Dear friends!

The almond trees were aglow with white and pink blossoms. How beautiful they are in this season of the year on the mountain of God! The first thing that greets me every morning as I look out of my windows are the blooming apple trees, some as white as snow, others blushing under a faint color of rose and pink. As I descend the mountain I see more of them clad in their pure, innocent, creational robes. In one particular garden the trees with their delicate, white children have pushed their heads beyond the limits set for them and formed a beautiful arch of triumph on the road through which we pass daily and under which arch I always stop or sit a few minutes, musing. How unrealizable are the

favors of God in thus displaying all around us the iridescent splendors of nature and placing in our hearts the youthful {{p69}} hopes and dreams of the divine springtime!

This morning about 15 of the pilgrims left for Acca, headed by Mirza Jalal to visit the Holy Tomb of Baha-ollah, and when they returned in the evening they were happy and peaceful. They had worshipped at the Divine Threshold and prayed in behalf of their brothers and sisters in Persia. When I looked into their faces I felt the glow of their enthusiasm and their willing self-sacrifice. These are true Bahais. Every day of their lives is a glorious anthem, a celestial epic, inimitable, surpassingly excellent, and spiritually dedicated to the service of their fellowmen.

The Rose of the Kingdom was walking this morning through the beds of the garden, a number of the Pilgrims were standing in his Presence at a distance. He stopped before a rose, - large, pink - its petals containing the shining drops of an early shower. He stooped down and inhaled its fragrance. "How sweet and delicious it is!" he said as he looked into our eyes, thus conveying to us the inarticulate message of the flowers.

{{p70}}

One of the believers asked him to bless the business undertaking of a distant friend. He said: "In all our affairs we must use common sense. God has bestowed upon all of us reason that we might use it in our daily work and not hide it in the drawer. A sagacious man will wade through the stream only when it is fordable. A person who does not make use of his intelligence in the transaction of his natural and spiritual affairs is like a man who purposely shut his eyes while walking - the result may be a fall into the ditch or in other words he may meet a business misfortune. A commercial career is a means by which a person does not become a burden on the back of the state, and through a system of exchange of commodities, he gains his living. Wealth is similar unto the sand hills in the deserts. It is a mathematical impossibility to keep them firmly established in our locality. Today you see the sandy hills gathered here. At midnight there may rise a furious windstorm and lo, tomorrow all the hills are trans{{p71}}planted miles and miles away. The hills of wealth are likewise subject to such a sudden and instantaneous transferences, leaving one in complete wreck and showering her gifts for their time being on a new favorite son. Wealth is capricious, wayward, fickle and whimsical and loves to disport in a cold-blooded manner with her long train of suitors. A business man must be satisfied with a limited amount of services. If he goes beyond the danger mark he will bring upon himself either complete ruin or invite the displeasure of the public for his greed and rapacity which is equally ruinous, if not to his fortune, to his character. A rill with a steady flow of water and contentment, constitute inexhaustible wealth. Years and years ago there lived here a Bahai by the name of Ostad Esmael. His home consisted of a grotto on the slope of Mount Carmel. He had a little box in which he kept needles, pins, thimbles, threads, combs, etc. He would leave his grotto every morning and come to town. In various houses he had a few customers

who bought from him his rather inconspicuous wares. As soon as he observed {{p72}} that he had cleared 3 Piastres (about 7 cents) profit on his sales, he would stop doing any more business. Then returning to his delightful grotto he would place the kettle on the fire, prepare his tea and drink one cup after another while enjoying the matchless panorama, spreading its green and watery wings before his vision. Supremely contented, he lived from day to day, and never coveted more than 3 Piastres for his sustenance, and God provided it for him. How satisfied, at ease and comfortable he was! How happy and serene he was! This, in the face of the fact, that he was a wealthy man in Persia before he was banished out of the country. He was an architect in the service of Farrohk Khan, a governor of one of the Province of Persia. Little by little it was rumored around that Ostad Esmael was a Bahai and the Mullahs did their best to arrest and do away with him. When the governor heard about this secret plan he sent for him and said: 'I cannot protect thee any longer. The wolves after thee and thy life is in danger. Thou must leave the city without delay.' Then {{p73}} he hurriedly left and arrived in Bagdad after a long and arduous journey across the desert and mountains. When he came to us he did not possess a cent, but he had a radiant heart, an illumined mind, and an enkindled spirit. He always expressed the highest gratitude to his enemies in thus driving him away from his native town to his Beloved - Baha-ollah. He was overflowing with exhilaration. He had a faithful wife to whom he was very attached. After sometimes his wife's brother came to Bagdad and under the false pretext of taking his sister to Persia so that she might see her parents and relatives, he took her away from Ostad Esmael. When they reached Kermashahaw she was taken before a Mohamadan Mullah and they pleaded that, her husband being a Bahai, she could not be considered as his legal wife. The prejudiced, ignorant Mullah granted her an unconditional divorce on the spot and later on gave her in marriage to a rough, uncouth muleteer. When this cruel news reached Ostad {{p74}} Esmael he was dismayed with disappointment but he did not show it in his appearance. All that he said was 'I thought this wife of mine was a believer and now I can account my great love for her to the above reason. However, it appears from her conduct and consent to leave and marry another that she was not a believer. Even now if she returns to me I shall not accept her.' Such was his faith. Faith is the highest station in the world of humanity and conducive to eternal prosperity and success.

"In short when Baha-ollah was exiled from Bagdad, Ostad Esmael was left behind. Then at the Time of our second exile from Adrianople to Acca, Ostad Esmael and a number of others were exiled from Bagdad to Moussel. From the latter place he walked to Akka. Although it took him a long time, yet the hope of seeing again Baha-ollah spurred him on and on. Hungry, sore-footed, thinly clad and laden with years, he arrived behind the iron gate of Akka. He wanted to {{p75}} enter but the guards drove him away as a suspicious character. Now this was just at the time when we were incarcerated in the Military Barrack and none amongst us was permitted to leave the premise without the guards following us everywhere. When I heard about him I sent someone by night to

bring him in, which he did with compunction and precaution. I kept him in the Barrack for a long time.”

Just at this juncture four Turkish officials entered the house, and the Master interrupting his interesting narrative, went forward to greet them. They were his guests at lunch time and he kept them interested by relating to them the story of his American tour. After the lunch a Mohamadan judge came to see him.

In the afternoon, Mr. and Mrs. Holback came up the mountain to the Pilgrim’s house and had another talk with Mirza Hayden Ali. Aga Mohamad Hassan brought out his treasures consisting of four books, each one being a series of original Tablets by Baha-ollah and Abdul Baha. I had never seen nor expect to see such wonderful, rich heavenly collection of the Holy Writs.###January 26th 1914 Bahai Pilgrim’s Home, Mount Carmel, Haifa, Syria

{{p76}}

Dear friends!

Let me whisper into your ears a charming story that I shall every treasure in the Hall of my dreams and the secret chamber of my heart. It was related to me late tonight by the Angel of the mountain of God - Mirza Heydar Ali. Quietly he opened the door of my room and entered in. “I have a message for thee” he announced. “From whom?” I asked. “From the Holy Mother or in other words the Blessed Wife of the Beloved.” “Oh! I am most honored indeed. What might the nature of this message be?” I questioned him. “She sends you her Bahai greeting and salutation. She called me yesterday and said:”Tell Mirza Ahmad Sohrab that up to this time I could not recall the history of his family in Esphahan. (She is a native in Esphahan) but now having thought over carefully I remember very distinctly that I taught his grandmother. We used to have a devotional weekly {{p77}} meeting for women where many of us gathered together and read Tablets and communes. In one of these meetings his grandmother was present and listened with eagerness to every word. The spiritual wine was so strong that it intoxicated her and the power of the Words was so great that she fell unconscious on the floor. When we brought her back to her wakeful condition she asked, ‘Who is the author of these writings which were read?’ Then I told her about the history of the Cause and its claims and immediately she became a believer. Even afterward I associated and conversed with her all the time. Now for the sake of this ancient friendship he must let us know, anytime, of anything he desired or wished, and it will be attended to without any delay.” If someone had given me all the riches of the world I could not be any happier. Just this! To have the Blessed Wife of Abdul Baha as the teacher of your grandmother! Oh! I wept the tears of joy! No wonder her grandson loved her always so tenderly, so wistfully. It has been {{p78}} always the greatest grief of my life that I could not look into her gentle face on the eve of her departure a few years ago. How happy she would have become were she living today to see her grandson working at the Spiritual Threshold

of the King of Kings whose Blessed Consort taught her the knowledge of this Revelation in his girlhood! This was indeed the most gorgeous gift that the Blessed Wife could send me for as far as I am concerned I yearn for nothing else but the good pleasure of Abdul Baha. One loving glance from him is more appreciated than all the material presents of the world. This is the priceless jewel of the Kingdom of Abha; the light that sets aglow every heart and the tree that produces much fruits. Now I ever pray that I may become worthy of the aspirations of my grandmother for she gave up her rest and comfort to train and educate me during the period of my childhood. My intense attachment to her was responded by her in equal ratio! She was a {{p79}} noble woman!

Today our four Jewish Pilgrims departed to Jerusalem. They will stay there a few days and then return to their native city in Persia. At one time there were so many Jewish Bahais in the Pilgrim's Home that ten of them slept in the room where I sleep. I can testify to their intense love and devotion to the Cause. This sincerity is unquestioned and their beautiful lives exemplary. The Master loves them exceedingly and has showered his blessings upon them repeatedly. I had also grown to love and admire their genuine qualities and it was very difficult to see them depart, but their luminous faces and their fiery faith will never be erased from the tablet of my heart.

Another old believer by the name Mohamad arrived today from Kerman. He was weeping like a child when his feet touched the ground of the garden of the Beloved. He knelt down and praised the Lord. He has been 4 months on the way, stopping about 25 days in Bombay where he met Doctor and Mrs. Getsinger.

{{p80}}

About 2 hours in the first part of the morning the Master spent in the garden talking with the believers and caressing two children belonging to one of the pilgrims. He asked Mirza Hadi to go into the house and bring for them some bon-bons. He kept both of them on his lap for a long time speaking with them tender words of light and love.

In the afternoon Mirza Heydar Ali descended the mountain and in the house of Aga Sayad Yahya, Mr. and Mrs. Holback listened interestingly to the continuation of his narrative and the rich events of his life. While I was translating the Beloved sent for me and gave me about 60 stones of the greatest name to be sent to a number of believers in America and Germany.

In the evening all the believers gathered in the Blessed Home and the Master delivered an eloquent talk on the lack of the spirituality of a section of mankind and the materialistic ideas which are sweeping over the world. Towards the end he spoke again on his own station and the station of servitude at the Threshold of the Almighty.###January 27th 1914 Bahai Pilgrim's Home, Mount Carmel, Haifa, Syria

{{p81}}

Dear friends!

The words of the Beloved are the delicate narcissus and the fragrant daffodils. I would like therefore to present to you this morning two bouquets comprising these two lovely flowers - thus you may perfume your minds and hearts with their agreeable aroma. The first heavenly bouquet is sent to Mr. Howard C. Ives of New York City:

He is God!

O thou my heavenly son!

Thy letter was received. It was a rose-garden from which the sweet Fragrances of the Love of God were inhaled. It indicated that you have held a meeting with the utmost joy and fragrance. Your aim is the diffusion of the light of Guidance, the resuscitation of the dead hearts, the promotion of the oneness of the world of humanity and the elucidation of {{p82}} truth. Unquestionably you will become confirmed therein and assisted by the invisible Powers.

I have prayed in thy behalf - so that thou mayest become the Minister of the Temple of the Kingdom and the herald of the Lord of Hosts; that thou may'st build a Monastery in heaven and lay the foundation of a Convent in the Universe of the Placeless; in all the affairs thou may'st become inspired by the Breaths of the Holy Spirit and that thou may'st become so illumined that the eyes of all the Ministers be dazzled by the brilliancy and all of them may long to attain to thy station. Thou art always in my memory. I will never forget the days of our meeting. Endeavor as much as thou canst so that thou mayst master the Principles of Baha-ollah, promulgate them all over that continents, create love and unity between the believers, guiding the people, awaken the heedless ones and resurrect the dead.

Upon thee be Baha El Abha!

(Signed) Abdul Baha Abhas<<

{{p83}}

The second bouquet is forwarded to a believer in California:

He is God!

O thou my beloved son of the Kingdom!

Thy letter was received. Its contents was conducive to the realization of the susceptibilities of the Kingdom and the means of happiness, for it indicated thy advancement toward the Kingdom of God. Praise be to God that thou art progressing and becoming more illumined day by day, art released from the thoughts of this ephemeral world and art thinking to receive a goodly portion and a share from the Bestowals of the Abha Kingdom. This resolution or intention is the Magnet for attracting Divine Confirmations and inviting the Breaths of the Holy Spirit.

Therefore I hope that thou may'st make extraordinary and universal progress in the Cause of Baha-ollah, become ignited like unto a candle and shed radiance on

all that region. Do thou not look upon thine own capacity, nay rather {{p84}} behold the Bounties of the Kingdom of Abha. For His Great Bestowal changes the weak plant into a blessed tree, the limited drop into the limitless ocean; the seed into a harvest and one individual the representative of an assembly. For thee I desire an exalted station - so that thou may'st become the star of the everlasting horizon and day by day be drawn nearer to God.<<

This as thy birthday of His Imperial Majesty, Emperor William of Germany and therefore the German Colony is celebrating it with much demonstration. German flags and buntings are afloat from every house-top and in front of every door. This morning the Master sent me to pay a visit on his behalf on Mr. and Mrs. Holback. When I arrived at the hotel I observed the people there have a feast. There were a number of young girls who were singing German songs, and the German Consul in full uniform was there. The ceremony was very pretty and the children sing very nicely. On my return, {{p85}} I found out that the believers had been in the Presence for about half an hour and had delivered for their benefit an informal talk on the spirituality of the life of the people of the Kingdom. They were all most happy but regretful that I had not been there to write down for them his life-imparting words. At 11 o'clock, Mr. and Mrs. Holback came to see him. As he was paying a call on the German Consul to congratulate him on the birthday of the Emperor, they waited a few moments till he returned. Mrs. Holback told him about an old German who lives with his blind wife near the Carmelite Monastery. He was for 3 years in Teheran in the service of the German Minister. As he was thinly clothed she desired the Master to send him an overcoat. "All right" he was up on his feet immediately and entered the house, coming back with an overcoat. "This will warm him for the time." Then he spoke about a Roman Catholic priest in Acca who has been opposing the Cause and calumniating those who stand for it. "But the other day I heard you have contributed {{p86}} a sum to the Roman Catholic Institution here" she declared. "Well. We are commanded by Baha-ollah to assist all the communities without the exclusion of anyone. We do not consider their deeds and actions but we never lose sight of the fact that mankind are the children of God and their wants must be relieved without the distinction of race or religion." Then he spoke about Mullah Abon Taleb and how he was robbed a few years ago and beats into unconsciousness when he was living in his own cottage on the Mountain, very remote from any habitation. "After that incident I told him to leave his cottage and live in the Pilgrim's Home which he has done since that time." Then the near approach of the organization of a world conference of the Christian sects in one of the capitals of Europe or in America was presented to him. He said "The Conference of the religions of the world will yield a more permanent results. The organizers must think of this."

{{p87}}

Before Mrs. Holback entered the room one of our Pilgrims begged her to intercede for them so that they might also go in and see the Master while she was there. She fulfilled her promise and the Beloved told her to go and bring

them. When they came in the old men were weeping tears of joy and gratitude. Pointing to our newly arrived pilgrim from Kerman he said: "The believers in Kerman have suffered much and many of them were martyred. The inhabitants of that Province are very intelligent and quick-witted and its soil is most productive. The greatest enemy of this Cause Haji Karim Khan lived in that city but now his tree is uprooted. At one time about 3 million Persians were his followers in Persia as well as in India, but now, except the name, nothing has been left behind to tell the tale." Then pointing to our Turkish believers from the province of Azerbayejan he said "These are not like the Turks in these parts. They are very pure and simple hearted sincere and devoted.

{{p88}}

"Consider the influence of the Word of God that although men of totally different temperament, religion, culture and ideas live in the Pilgrims Home, never do we hear even a faint whisper of ill-feeling against each other. They are welded together by the alchemy of Truth. If you take ten bars of iron and tie them together no matter how closely, they will not become one, but when a metallurgist comes on the scene, he takes the ten bars, melts them in the furnace and cast them in one mould. Only through this fiery process will their atoms flow and commingle with each other, becoming united and inseparable! This is the work that Baha-ollah has done and is doing. He has not tied together the iron bars - the religions of the world - with the rope of indulgent tolerance or ordinary amenities of human necessity, which are liable to break at any time - but with the fire of the love of God. He has melted them first, and then casting them into {{p89}} one mould of spiritual brotherhood. He has rendered the most marvelous service to the world of humanity. Baha-ollah is this divine Metallurgist and those who have the deep might and look around the world, witness daily the working of this Principle of fusion." "This is indeed the manifestation of the Spirit of Christ" said Mrs. Holback as she arose to bid goodbye to the Beloved of the world.

In the evening a number of the friends were privileged to sit in His Presence. I will translate his loving in another letter. Enough to say that we were sailing on the sea of his sterling kindness and finally anchored finally in the haven of Peace and assurance.

At last my "nest" is ready and I will "fly" toward it tomorrow. In fact it has been ready for several days but my wings were not strong enough and I have been putting off the "flight" every day. Tomorrow, yes, I shall spread my wings, if God wills.###January 28th 1914 Bahai Pilgrims Home, Mount Carmel, Haifa, Syria

{{p90}}

Dear friends!

Divine solitude! The very sound of it is sweet to my ears. I can now concentrate my thoughts and hold silent communion with nature and the Creator. Away

from the dim and noise I will be able to follow the stream of my work and serve the Beloved uninterruptedly. By this I do not mean that I will become a hermit or a speechless, unsociable monk. Fear from it. I will associate with the friends and the Pilgrims as much as I have been doing, but I will have from now on a “nest” belonging to myself and a few hours of seclusion and privacy. For the last 3 or four years I have been put in contact with so many people of the East and the West, that I hailed this opportunity to be alone for at least a part of the time. How quiet and peaceful is this charming place in contrast with the happy, carefree camaraderie of {{p91}} the Pilgrims’ Home! My single room overlooks the best part of Haifa nestled in the lap of the Mountain; then the wide channel of the placid, marmoreal (today) sea, beyond it the white city of Acca, then the plan and at last the blue range of the mountains. From a window which opens on the opposite side I see the green Mount of God towering above my head. On my left hand I can see from another window the Beloved Tomb of the Bab and on my right hand, almost parallel is the Pilgrims’ Home. My writing table is placed in the center of the room and while I am writing just at this moment I look up and down at these fairy scenes of exquisite beauty and loveliness. Moreover I do see so clearly every time I look up from my paper the house of the Beloved, wherein the inimitable parts of his divine life are acted daily and hourly. The Beloved could not give me a more enchanting place even in Paradise. Here indeed is my heaven. I want nothing else in this world but service at his divine Threshold, to become the dust of the feet of his {{p92}} friends. Oh! I never believed I could be so fortunate and happy! Even the Kings do not have such a tiny, lovely “nest” as Abdul Baha has prepared for me. It is built high, high on the slope of the Mountain. People work for years, toil daily, till with the sweat of their brows and the labor of their hands they build a small, insignificant monstrosity and fill it with all kinds of useless furniture, but here I am and without any labor on my hand I have a lovely room, airy, nice, matchless, perched on a rock. Here I shall lead a simple, contented life, wishing nothing but the good-pleasure of the Beloved, aspiring to no higher station - because there is no higher station, otherwise I would have surely aspired - save the station of service at his Threshold and climbing step by step the difficult yet sure path of renunciation and self-forgetfulness. Some day we may meet each other and talk together on the particulars of this real life but until that day comes let us open {{p93}} the windows of our hearts, break the cages of our minds and suffer the birds of thoughts and the nightingales of spiritual ideals to become free - thus may they may fly through the immeasurable space from city to city, country to country, world to world, star to star and sun to sun - cheering the despondent hearts with their musical lays and creating a new tumult in the sphere of human and angelic intellects through their seraphic songs and celestial anthems.

Today the Master was very busy receiving outsiders. There was quite a long stream of them, especially a travelling correspondent representing a newspaper in Egypt. After talking with him for more than half an hour he asked me to give him a number of newspapers containing articles on the Cause.

In front of the house there was sitting a young, handsome, tall Arab the ankle of whose foot was dislocated through an accident. He was suffering with pain, waiting for the coming of the Master.

{{p94}}

He told us his pathetic story, how at first he was in the German hospital, but they sent him out after a few days because he could not pay; how a friend paid for him and sent him to the English hospital, and how when his term was up yesterday they forced him to leave the premise, for he was without cash. They have sent him away while they well knew his foot was not yet well. He wanted the Master to assist him to go back to the hospital.

There was no meeting tonight for the activities of the day had tired the Beloved. His health is steadily improving and he feels marvelously well in comparison to Ramleh. We do not need to go far to find the origin of this happy event, for all the members of the Holy Family and the Greatest Holy Leaf are looking with solicitude and tender care after the preservation of the physical health of the Master, by surrounding him with tokens of the love of the Bahai World and the expressions of their attachment to him.

{{p95}}

This is my first night my Bahai Nest and as I write these words I feel the quiet charm and divine spell of solitude for which I was longing. What else can I do but to raise my voice in praising and thanking the Giver of all Gifts in thus answering the prayers of my inmost heart!

It is said a man longed to attain to the pinnacle of human greatness. One day he was talking with his friend. "I am going to enter the army as a private." he said. "And afterwards?" "I will be promoted to a higher position." "Then?" "I will become a colonel." "Then?" "Of course a lieutenant." "Then?" "A General." "Then?" "I will be a Cabinet Minister." "Then." "Surely the Prime Minister." "What is thy highest ambition?" "Oh! After filling all the positions I would like to be the King." "What afterwards?" he asked. The man was astonished and answered "Nothing of course." "Well, well I am already that" nothing" without going through all these grades and stations."###January 29th 1914, Bahai Nest, Mount Carmel, Haifa, Syria

{{p96}}

Dear friends!

"Truly I say how unfaithful and disloyal it seems that, after the departure of the Blessed Perfection, one should utter, even a word, conveying the least meaning of title, station, position or superiority. Praise be to God that He has opened before our faces every door of Bounty and Glory. It avails us less than nothing to put forward any claim. The gates of celestial Paradises are thrown ajar for our sake and the banquets of rejoicing are prepared by Him. He hath conferred upon us every bounty and hast left nothing unsaid or undone. How childish it

is on our part to hold fast to such showy emptiness. What was the end of those who spoke presumptuously in the name of the Lord and the many who claimed to be the Manifestations of God! Bayazeed Bastami, the celebrated Sufi cried out ‘I do not see in {{p97}} my cost ought else save God.’ What did he gain by such a fantastic claim. What result was the issue save eternal perdition. A host of Sufi and Illuminati put forward like claims. What did they gain! They worked themselves up into a condition of trance through severe discipline, and then they burst out into vain and pompous claims. What was the outcome of such frothy pretensions! How many people are today living in different parts of the world, who claim to be Gods or parts or sparks of God. These people have made the claim to the station of Divinity very cheap. Such idiotic, baseless claims belong to the shallow-brained and the fools. While in reality the Glorious Diadem of the world of humanity in this age is Servitude. Until the lapse of 1000 years all the holy and inspired souls who come into the light of day are under the shadow of Baha-ollah. There must lurk no other thought or ideal behind the mind nor any word of utterance be declared by the tongue save Servitude at threshold of Baha-ollah.

{{p98}}

This in the Cause of Everlasting Glory! This is conducive to prosperity and success! This is the means of the exaltation of character! This is the reason of eternal joy! After the martyrdom of His Holiness the Bab there appeared 25 persons who claimed to be the fulfillment of “Him Whom God would manifest.” It appeared to them at first a safe mode for the exaggeration of their egos. No matter toward which direction one turned his attention he would come across a man who claimed to be the manifestation of God. For example one of them would say ‘last night at 12 midnight I was ‘illumined’. There was a man by the name Sayyad Ama, another person was Mollah Hossein, another Sayyad Ali Olov, another a candy-seller in Teheran, another a young man in Shiraz, another a Sheik Ismael in Esphahan, another an Ali Deyyan in Bagdad, others were Mirza Gougha from Kermanshahaw, a Mirza Ibrahim, baker who lived near our house in Bagdad; a Haji Mirza Moussa; Mollah Ahmad Naragi; Haji Mullah Hashem and Mirza Makram, Hasheesh smoker of Esphahan, etc. All {{p99}} these men and many others, claimed to be the Manifestations of Him whom God would manifest.’ But when the Blessed Perfection appeared all of them repented and confessed their false claims. Such is the authority of the Holy Spirit when it becomes manifest with divine Power and irresistible majesty.

“We must arise to serve sincerely at the Holy Threshold and forget all other stations. We must serve. We must work. We must strive. We must spread the Principles of the Cause. With a pure heart, illumined thoughts and merciful ideals, we must display indomitable courage and answering allegiance in the promotion of the Religion of Absolute Reality. This is divine Sovereignty! All other titles and stations shall not avail.”

Today we had the privilege of seeing the Beloved several times. As he came in from one of his calls he turned to me and said: ”See! How Ismael Aga has

turned the desert into a blooming garden.

{{p100}}

Is he not a magician? Is he not wonderful?" Gladly and painstakingly he works all day, lays the orange and lemon trees there, plants the seeds here. When the Blessed left Haifa for Europe and America the present lovely garden did not exist, but now it is a dear spot of calm beauty through the joyful labor of Ismael Aga.

In the evening we had a large meeting. The Beloved was in his best mood of triumph and happiness. He gave a long and glorious talk enumerating seven of the Principles of the Blessed Perfection and explained the manner in which he gave his lectures in the West, because he said the Proofs with which the Oriental teachers are or were spreading the Cause could not have any weight with an occidental, skeptical, often irreligious audience. They desired to hear rational and logical proofs and not traditional or scriptural proofs. Therefore he had to raise the standard of teaching to the mark demanded by the people of Europe and America {{p101}} and thus enumerate the humanitarian teachings of the Movement, the benefit of which could not be denied by a materialist. He said that he is beginning to recover from his fatigue, that he is sleeping well and his health has improved greatly. He praised the accommodations afforded by the American Railroad, its fast and Express trains and how the long distances are covered with the highest speed. He contrasted his easy journey from Boston to California to the rather arduous journey from Bagdad to Samson at the time Baha-ollah was exiled from the former city. It took them sixty stages with Caravan, the roads were often infested with robbers, they could get no for the animals and the highways were sometimes extremely muddy and again passage through narrow defiles and high mountains. It was indeed indescribably difficult, but now it is comparatively easy to travel around the world and serve the Cause.

{{p102}}

Then he said: "God has prepared for us all the convenient ways of voyage so that we may travel far and wide and spread the Cause. The American civilization has done much toward the progress and the up building of the world. God has turned His special Glance towards America and has encircled that continent with His particular favors. Day by day it is progressing. Truly I say it is worthy of this Blessed Cause. Indeed it merits to be the herald of this Glad-tidings. There must needs be many Persian teachers in America who have mastered well the intricacies of the English language. If a number of Persian teachers who are endowed with eloquent tongues knew the English language and travelled to those parts they could attract many souls to the Cause. For example if Mirza Abul Fazl had known English his influence in the West would have been a hundredfold."

The Persian Pilgrims were most happy to hear from his own lips the expedition of those divine Principles which were given by him in the Churches and meetings

of America and Europe.###January 30th 1914 Bahai Nest, Mount Carmel,
Haifa, Syria

{{p103}}

Dear friends!

Six more of the beloved Pilgrims from Caucasus and Azerbaijan left today - thus reducing to ten the number of guests at the Home. Amongst them there were two old men and four young men. They have been staying here quite a long time - two of them nearly 50 days, adding daily to their treasure of teachings and talks. Mirza Jalal Ahmad Off kept a beautiful day recording the events of the day's most succinctly and always embodying the addresses and the remarks of the Master. Last night the pilgrims had a lovely conversation with Mr. and Mrs. Holback in the garden of the Beloved. They were most impressed by and elated over the meeting of our Western Bahai and will carry back to their homes pleasant memories of these unique and spiritual days.

As they were going to embark at 4 o'clock {{p104}} pm, the Beloved sent for them early. While we were sitting in His Presence, a Turkish gentleman came in and engaged him in lively conversation. First he was talking about the suffragettes of London and then the Suffragists of America. The Master was witty and full of humor and as he talked in Turkish, our departing pilgrims enjoyed every word he said. Tea was served twice and when this stranger left, the Beloved was going to speak to us when words was brought in that the Judge of the Court of Haifa who has been promoted to the Court of Damascus desired to meet the Master. He entered the room and for another half hour we were all silent listener, enjoying of course more than any description I can give, the quick motions, the laugh, and the versatility of the Beloved in talking with this famous judge about the fine and infinite details of Mohamadan laws and jurisprudence, with perfect ease and real eloquence. At times the Master makes one supremely {{p105}} happy, because he irradiates happiness unconsciously to all those who are around him. When at last this judge left us, the Master had time then to talk to his departing Pilgrims. All of them was weeping and unhappy over their departure. After a few minutes of silence which filled the room with his quiet, majestic spirit, he said:

"Praise be to God that you have come to this Divine Spot and have visited the Holy Threshold of Baha-ollah, and were privileged to visit the Blessed Tomb of His Holiness the Bab. When you arrived here my physical health was not strong. The long journey had exhausted the vitality of my nerves and limbs, and I was very much fatigued. But through the Beauty and Favor of the Blessed Perfection, I am feeling well. Whereas formerly I had insomnia, now I can sleep better. Having rested for a while I shall ere long be occupied and will correspond with all the friends.

{{p106}}

Now that you are returning to your respective homes you must be like unto the

ignited candles and set aglow the hearts of all the believers. Now like unto a company of tuneful birds you must sing every melody. I have done my part. I have sung my songs and have played almost every tune. Now it is your turn. For awhile I must sit silent, even straining my ears to hear your anthems of praise. I love to listen to your spiritual symphonies and divine harmonies ever flying upward and filling the world with soothing music of peace and consolation. God willing, you will fulfill my eager anticipation. Oh! I am sure you will not disappoint me. The Confirmations of the Kingdom shall descend upon you, and the supreme reinforcement shall surround you. Rest ye assured! Let your hearts abide in peace. I ever expect to receive cheering news from you.

{{p107}}

May you become the cause of the happiness of the hearts of the believers! May all the friends become glad, rejoiced and grateful through your meetings and write to me that these pilgrims who passed through our cities were so enkindled, so attracted, so eloquent and so willing to serve their fellowmen!

In short, God willing, may everyone of you as you leave this Holy Land become a herald of the Cause, a harbinger of the establishment of the Kingdom. May each one of you shine upon each city, through which you pass, as a radiant star! This is the day wherein whomsoever arises to spread the Cause of God the Cohorts of the Supreme Concourse will assist him. Today the magnet of spiritual Confirmation is teaching the Cause. Although the Threshold of the Beloved Perfection was my heart, my spirit and the happiness of my soul, yet notwithstanding this, I left everything {{p108}} and travelled around the world, proclaiming, at the top of my voice the Glad tidings of the Kingdom of Abha. No affair today is as confirmed as that of the promulgation of the principles of this Cause. As much as they can, the believers of God must occupy their time in conveying the Message.

The cause of teachings is a matter that succeeds, succeeds most miraculously. Praise be to God you are beneath the protection of the Blessed Perfection, you are environed by His Bestowals. What favor do you yearn greater than this? When a number of souls are beneath the protecting wings of an important personage, they consider themselves very fortunate; now praise be to God you are beneath the protection and preservation of the Blessed Perfection. Therefore, how great must be your happiness! As you go out of this room, dedicate your lives to the cause of Teaching the Cause; gird up the loin of endeavor and put forward extraordinary energy.

When a Cause is confirmed it is evident {{p109}} and manifest from its signs. For example we say this earth is confirmed. why? Because as the result of the downpour of rains and the shining of the sun, it is covered with green plants and flowers. Again I say, teach the Cause. Do not tarry. Fill the goblets of every seeker with the wine of the Love of God."

How hard they wept as the final words of blessing were uttered by the Beloved. He embraced each one in his wonderful arms and kissed them on both their

cheeks. He would not permit them to kneel before him. A large number followed to them to the harbor and there was a very warm leave-taking.

In the evening the Master was invited to the house of Mufti. He was giving an official dinner in honor of the governor-general (Vali) of Damascus who has just arrived. The Motossarrafa of Akka, the Gaemmagam of Haifa and a number of other Turkish officials were present.

{{p110}}

The Master attended the dinner all alone, so none of us can report, even the outline of his conversation with these important personages.

In the morning he was out in the garden walking and admiring the flowers when three Effandis arrived. Chairs were offered them and they sat down. Under the warmth of the rays of the sun, the Beloved talked on local affairs, about the things they are familiar with. Then he entered the house and delivered into my hands a heavy envelope containing letters from our American friends.

Those who are devoted to the Cause think not of themselves, but ever strive to win the good pleasure of the Lord of Love. They will sacrifice their lives in order to gain his approval. Detached and severed from all else, they will walk in the path of service they have chosen, and carry their cross smilingly, conscious of the fact that the law of justice and truth shall finally prevail.###January 31st 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p1}}

Dear friends!

The pure air on the Mountain of God is filled with the delicate fragrance of Almond blossoms. Many a large tree is so completely clothed with the white garment of nature that the trunk and the branches are hardly visible! I have often stand a long time before one of these white or pink blossoming trees admiring the handiwork of the Divine Creator just outside of my 'nest', there are several such wonderful trees, and the many varieties of wild flowers have carpeted the fields. All around my nest, these yellow, red, pink and white, and violet flowers have grown in great abundance and my joy in looking at them knows no bound. In a day or two I am going to decorate my room with big branches of the almond blossoms and fill a few jars with these primitive, charming, wild flowers. I do not believe that {{p2}} there is any man or woman alive who does not love flowers. Flowers convey to us the unspoken messages of innocent love and pure affection. Their language is spiritual and only understood by those who love and tenderly care for them. Flowers are the delicately shaded stars of the fields and the gardens, just as there are countless stars scintillating this very night in your blue vault, diffusing their radiance through immeasurable space, likewise these lovely flowers are embellishing the mountain, purifying the heart of the beholder and raising his mundane thoughts to the sphere of beauty. Never was there a more perfect landscape gardener than God Himself. Flowers are the thoughts of God - with this difference of course, that the natural flowers

perish, but the divine ideas are indestructible. The more refined, cultured, and purified the nature, the greater will be the love for flowers. The language of flowers is universal and is understood by high and low, rich and poor, learned and ignorant.

{{p3}}

When I descended the mountain this morning, I heard the Master was out, but that he had sent for me. Mr. and Mrs. Holback had already had an interview with him and were waiting in the reception room to see me. For more than one hour we talked uninterrupted on the matter which would further the progress of the Cause and make the teachings more accessible to the public. At that time the Governor-General of Syria was announced and we had to retire from the room. With the Governor was his staff came and after a few minutes the Master arrived and he entertained these people for about half an hour. After the governor left, Abdul Baha called me in and spoke for a few minutes. There was an Arab lawyer who was present. This lawyer had composed a poem a few weeks ago, the Master put in the palm of his hand a small piece of paper containing a few pieces of gold, and as he being tired, he then went into the anteroom.

In the afternoon while I was sitting in front of my table writing I could look down and {{p4}} see Abdul Baha so plainly, coming out of the house. A number of believers were standing in the garden and there as He entered the landeau with Foroughi and his son, and was driven away. On his return, as this was the night of the meeting, he excused himself for not being able to present on the ground that He was again invited by Khaleel Pasha to a dinner given in honor of the Governor-General and the officials of the town.

The other day I received a note from Mr. Atwood of Ramleh containing a letter written by Rev. C.J. Street, M.A., LLB of Sheffield, England. He is a Unitarian Minister, and for the months of October and November 1913 has been giving a number of lectures on the great religions of the world including the Bahai Movement. Part of his letter may be of interest to our friends. He says; "Particularly I was interested in your personal allusions to Abdul Baha, for whom I have a very high admiration. Recently I have been giving a series of Sunday {{p5}} evening addresses on "Faith of the World", and the last I spoke of was Bahaism, the study of which is a great joy to me. I have high hopes of the good which this beautiful faith is going to do for the world. Miss Matthew, of whom you wrote, was much disappointed because I did not find it necessary to give up my Unitarian faith to become a Bahai, but I told her we were both preaching the same truth. I am glad you see so much of Abdul Baha and think it is a great privilege you enjoy. Someday his name will be enrolled among the greatest honored names, perhaps even higher than Baha-ollah, whom he himself venerates and extols. Nothing would please me better than to receive a "tablet" from him, but that is probably too much to expect and I have always been too modest to write and ask him for a message. But if you have an opportunity give him my love and profound esteem and tell him I proclaim him from a Unitarian,

Christian pulpit one of the greatest prophets {{p6}} of mankind.”

Several letters from Mrs. Stannard outline the splendid Bahai work she has done in Karachi. Her lectures at the Theistic League Conference were published in their entirety in the daily Press and much public work is being accomplished. She is now back in Bombay. Mrs. Getsinger’s letters announce her recovery from a severe attack of illness and her departure for Surat. In a letter just received, Mrs. Stannard says: “I shall go off to Calcutta next month and do some preparatory work there. Also I have been asked to go to Madras. The enclosed printed article will enable you to see the sort of prospects for great Bahai opportunities coming up next year. If the Master thinks he would come to India by then there will be hosts of people to meet him and he would be the crowning glory of the world’s conference. Doctor Sunderland told me efforts would be made to get very important people to come to speak at these three Congress. The Karachi visit has been most useful and brought me in contact with many nice people. The Brahms Somaj are very kind to us and will always be the best help in India. Rev. Romatho Sen of Calcutta says he wishes I was there now as they are having a big time for anniversary festival of their religion.”

Our English friends are no doubt very happy to have such an active worker in the field of labor. Our prayers follow her no matter where she goes. May she become confirmed with more and more glorious services in the Kingdom of Abha.###February 1st 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p7}}

Dear friends!

The original source and fountain head of the Bahai movement today is Abdul Baha. The rainfall of his abundant teachings extend from East to West and the clouds of his Mercy are responsible for the great downpours of the Holy Spirit. As far as he is concerned, in the scheme of his life there is no conservation of energy, for the descent of spiritual showers are uninterrupted. The waters of his advice and counsels which are gathered here and there will never be evaporated to return to the atmosphere but will continue to irrigate the thirsty ground of the hearts. When the water falls from the heaven of his divine Will, it will flow through the river of every life, causing vegetation and growth on its banks and clothing the stature of nature with a new garment of beauty. The world receives a new stimulus and creation takes up life anew. A wondrous transformation becomes visible - thus causing {{p8}} the spiritual progress of man from degree to degree.

This morning the Beloved dictated a significant message for the Christian Commonwealth on the possibility of the organization of a world Congress of Religions instead of the various sects of Christianity. The results of the former will be limited in scope while that of the latter are limitless. It was a long, wonderful message which will no doubt appear in its columns. Mrs. Holback who was the channel through which this message was sent was delightful with its pregnant

contents and unquestionably it will agitate public opinion in favor of such a great assemblage of the Representative of all the religions of the world.

Then bidding farewell to them, the Master left the house to call on a number of citizens. He was out for an hour or two and when he returned we were standing in the garden. He turned toward me and said: "How art thou? Art thou feeling well? I heard that the other day thou wert indisposed. Thou must {{p9}} take care of thyself lest thou may'st catch the cold. Take care of thyself. Thou has much work ahead. This is not the time for sickness."

Before noon the members of the Holy Family called on the members of the family of the governor-general of Damascus and in the evening the Beloved entertained him and a number of his staff and officials of the town. There were 12 men sitting around the table and the range of the subjects discussed were varied and infinite. After dinner they came into the reception room and stayed till midnight. They were charmed with his explanations and interesting talk. It is marvelous to see how humble these great and influential men of the Turkish empire are in his Presence, drinking the water of his Knowledge and listening to his words of wisdom. The impression that they carry away from here will be most beneficial to the Cause for they are the molders of public opinion and the great channels of the official life of the country.

{{p10}}

The following is the message to the Christian Commonwealth: "I have read in a recent number of the Christian Commonwealth that there will be held a world Conference of faith and Order at which delegates of all Christian denominations shall be present. This news gave me great joy and satisfaction in as much as every movement which tends to bring about even the partial Unity of humanity is praiseworthy and commendable. However were it possible to bring about those ideal forces which shall make the realization of a world Conference of religions, it shall yield immensely greater results to the human race. For every particular movement is derived from human policies and conventions, on the other hand every divine movement is an effulgence of the Holy Spirit of the Almighty; consequently it is more profitable if the scholars and thinkers of this great century, the wise men and philosophers of our time, undertake the organization of a universal Congress of the religions of the world, to bring about the fraternity and solidarity of the various faiths of mankind. This is the greatest need, the most pressing and {{p11}} urgent need of the day. For this century is the century of light; this Cycle is the cycle of science; this period is the period of reality.

"Thus through the wise deliberations of such an august assemblage the religious of the world may abandon all those doctrines which are mere dogmas and traditions and retain only what is absolute and fundamental. In this manner they shall discover that the object of all the past religious has been no other than the inculcation of reality, and absolute reality is never susceptible to multiplicity or disunion. The middle ages were the ages of obscurity. Those who investigated, groped in the darkness of doubt and hesitation, and the nations held blindly to

traditions which were easily proved false. Praise be to God! For in this cycle the great Sun of Reality has dawned, flooding the horizon of the world with its radiant light.

"Consequently it is most necessary to bring about such a representative gathering that it may strive with might and main to lay the foundation of the oneness of the world of humanity, to relinquish traditions and {{p12}} dogmas and promulgate the fundamental principles and cardinal doctrines of the great religions of the world. The Cardinal principle of the religion of God is Love; divine Love causes the promulgation of divine Order; divine Order is no other than the consolidation of all the mighty, beneficial forces of the world of humanity, the posterity of culture and philanthropy.

"All the numbers of the world of humanity are the sheep of God. God is the Universal Shepherd. He showers His kindness upon all. This is the Divine Order. Unquestionably it is greater and more comprehensive than the policy of man.

"I am exceedingly pleased with the broad policy initiated and maintained by the Christian Commonwealth, for that liberal organ is free from a prejudice. The Editor of the paper is the promoter of the ideal of the oneness of the world of humanity."###February 2nd 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p13}}

Dear friends!

The most glorious news that is sent out in these days from the Mountain of God to the Bahai world is the enjoyment of perfect health by the Beloved of the world. The believers must indeed rejoice to receive this joy-imparting news. For when the heart enjoys sound health, all the members, limbs and organs of the body perform their separate functions and distinct duties without any interference. The Presence of Abdul Baha in this world is the most precious asset of the Bahai Movement. Through his example and instructions the believers can accomplish the world's work set upon their shoulders by the Blessed Perfection. He is the mainspring of their inspiration and activities. Without his aid and assistance they can accomplish nothing. Consequently when {{p14}} he is well and enjoys good health all the Bahais respond to it unconsciously, and enthused with his tremendous vitality and moral force they battle against the host of darkness and instruct mankind in the lessons of brotherhood. As he has often stated, his spiritual health is not subject to change, that everlastingly he is in the same invariable condition, but we know by experience that whenever he is not feeling well he is unable to attend physically to the dispatching of the voluminous correspondence, as well as other affairs of the Cause. Therefore let us all be exceedingly happy in these days for the Master's health is good and the sun of his countenance is shining with majesty, without any dark cloud of bodily ailments preventing its radiant glory. From early morning till late at night he is up about doing good wherever he is, and shedding sunshine wherever he goes. He does not rest for one moment nor does he seek any tranquility for one second.

The perpetual nation {{p15}} which is no other but the divine energy sustain him under all conditions.

Three of us descended the mountain very early and were strolling around the house when the Master was seen coming from the other end of the street. He asked us to enter and go to the reception room. Basheer served us tea and then after a few minutes the Master walked in with that graceful ease and calm dignity peculiar to himself. He called me by my name and said: "Many letters are being received. What must we do with them?" Outwardly I did not say anything but in my heart I said 'The only way is to answer them.' Then he got up from his seat and shut the window through which a stream of cold air was coming in. When he sat again he said: 'We are sorely in need of many teachers. But all the believers of God must be teachers, the Cause. Teaching the Cause is not only through the tongue. It is through deeds, conduct, a good disposition, happiness of nature, kindness, sympathy, {{p16}} good fellowship, trustworthiness, holiness, sanctity, virtue, purity of ideals and lastly, speech. Everyone of the believers of God must, at the very least, teach one new soul in a year. Then the Cause will advance very rapidly. He may select one kindred soul, show him love, and affection, associate with him with real interest and little by little deliver to him the message of the Kingdom. This is the means of the happiness of the believers of God! This is conducive to the confirmation of the friends of the True One! This is the source of their nearness to the Throne of the Almighty! This is the way through which the world and the inhabitants thereof are enlightened."

During the day we met him again two or three times, now taking a long walk through the avenues of the German Colony, and again driving in the landeau and then distributing money amongst {{p17}} the poor.

We had a beautiful meeting in the evening. As the Beloved entered the room he had a large envelop in his hand containing many letters. I was sitting near the Threshold. He called me and when I stood in his Presence he gave me two letters to translate to the assembled friends. I was going to take my own seat when he commanded me to take an empty seat on his right hand. I hesitated at first but he renewed his command. One of the letters was from Mrs. Stannard in India, the other from Mr. Ralston of California - the two extreme points of the East and the West meeting in the Holy Land in the Presence of the Lord. The translation of the contents of the letters gave him, as well as the believers, much joy. Then he eulogized greatly the noble character of Mr. Ralston and the gentleness and sweet quietness of Mrs. Ralston and combined with a nature full of purpose. "Now praise be to God Mr. Ralston has arisen to spread the message of the Kingdom of Abha {{p18}} and ere long he shall receive universal confirmation. He has a sterling character and a strong unwavering will" he said.

After a minute of silence he renewed his remarks: "The cohorts of the Kingdom of Abha are engaged in uninterrupted fighting. They are gaining victory after victory. God willing Mrs. Stannard shall win many signal triumphs in India. Once the principles of the Bahai Movement are known in India, it will spread

all over that vast continent like wildfire. Mrs. Stannard has dedicated her life to the Cause. She knows neither rest nor comfort. She does not sit tranquil for one moment. Although she has a steady income yet out of that she gives away to the poor and the needy. She entertains no other idea save the service of the Kingdom and the promotion of the Cause. She is assisted by the Confirmations of God. There are certain persons whose ambitions are lofty. They are not satisfied with petty services and small things. They do not soil their wings with water and clay. Their highest aim is to adorn their inner beings with the infinite perfections of the celestial world. Thus the most cherished desire of Mrs. Stannard is to spend the remaining years of her life in the spreading of the Cause and the service of humanity.”###February 3rd 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p19}}

Dear friends!

The stream of the Pilgrims is flowing from every part of the East toward the blessed Mountain of God - a thousand times more blessed nowadays because on its whiter pinnacle shined the most precious gem of the kingdom of Abha. They come, oh! they come from far and near, and they bring their priceless treasures, i.e., pure hearts and clean minds filled with precious jewels of Love and Service, of Wisdom and Understanding, of Concord and of Peace. Never was there a more united and harmonious band of Pilgrims than Bahais, who started from the various parts of the world on their holy Pilgrimage. Christians and Mohamadans, Jews and Zoroastrians, and Hindus impelled by the call of the spirit, leave their homes with supreme object in their minds. Unconscious of each other, unknown to each other {{p20}} day after day they are drawn nearer and nearer to their objective point. Why do they undergo the hardships of these journeys? Do they come to visit a fane? Are they interested in the old remains of an ancient or submerged civilization? Do they travel for the sake of recreation? The Bahai pilgrims are not actuated by any of these material things. Their aims are higher and their motives exalted. They come to visit the true Shekinah - the Visible Majesty of the Divine Spirit, the fountain of the Water of Life Eternal, and the Bread descended from heaven. How great is their good fortune and how unique is their privilege! For their thirst is alloyed with this water and their hunger satisfied with this bread. Here in the Presence of Abdul Baha they find that spiritual rest for which their hearts have been craving and are bathed in the sea of divine beatitude. Filled with this serene spirit while emptied of all the ephemeral desires and worldly wishes they go forth again {{p21}} into the world to fight the good fight of truth and righteousness. Love, the great symphony of the universe will become the dominant note of their actions and sympathy the deep undertone in the orchestra of life will modulate the measures and sounds of their music. The heavens of their hearts will become illumined by a sudden blaze of ethereal songs and the radiant waves of jubilant anthems will environ them with the Breathe of the Holy Spirit. As spiritual guides they will lead back wondering humanity to its original starting point and

as the inextinguishable flames of reality they will enkindle the fire of celestial integrity and moral rectitude. Theirs is of course, a heavenly reward. While there are many who are called, they are the ones who are chosen. The result of their work cannot be measured by any human criterion. As they are not working on the earth-plane, as they are not striving for any material success - their outward circumstances may not impress the everyday man who measures life according to the standard of dollars and cents.

{{p22}}

Today six Pilgrims arrived from , Kashar, Teheran, Yazd and Ashkabad. The steamer arrived about sunset and after an hour of delay in the custom House they were at last standing on the Presence of the Beloved. Tears of joy flowed from their eyes and one could not help being moved by this mystic scene of Oriental devotion and love. What were their feelings, their thoughts and their emotions during those few minutes of their first visit to their Lord? For days and days they had journeyed, so that they might look in the glorious Countenance of the Master and hear his welcome and greeting "Marhaba! Marhaba! Khash Amedeed! Khash Amedeed!"

In the morning a number of outsiders called on him, then my turn came. He dictated two cables to Mrs. Getsinger and Mrs. Stannard expressing happiness over the receipt of their good news and then dictated a few Tablets. At noon instead of going up to the Pilgrims {{p23}} Home we ate our lunch in the house of the Beloved. The Pilgrims were given permission today to go to Acca and visit the Holy Tomb of the Blessed Perfection, but early in the morning he called a few of them into his room and said:

"In my behalf you will go and visit the Blessed Tomb of His Holiness Baha-ollah. I have great love for the believers of Mamagan because, firstly, they are earnest believers; secondly they are firm and steadfast; thirdly they are loyal and faithful and fourthly, because Mollah Mohamad Mamagani sentenced the Bab to death. God has brought out such wonderful believers from that town who are the cause of my happiness. Likewise the believers of Meelan are very dear to me, because they are tried and tested. Similarly, the friends of Mayan Doab, Maragheh and Bab are in reality most zealous in faith. The believers of Meelan have much suffered.

During the first years of our stay in Bagdad, {{p24}} Baha-ollah suddenly departed for the mountains of Soleymanieh. At that time we did not know His whereabouts at all and so it happened that there was no one to teach the Cause or muster the of Bahai forces. The fire of search was almost extinguished and the interest of the public waned. There was no one to assuage of the fear of the few or attract the hearts of the many. The voice of divine authority was hushed and the thunders and lightning of spiritual revelations did not roll and flashed across the heavenly track. Mirza Yahya who claimed to be the of the Bab always fearing his own shadow, was concealing himself in a thousand hiding place. Completely disguised and under the assume name of Haji Ali", he

travelled like a Darveash between Bagdad and Balsovah. In order to hide his identity from the public he had hung on a piece of string a few red and yellow Arabian slippers, which he sold to the people while walking through the streets and Bazaars.

{{p25}}

At this juncture two young men from Meelan came to Bagdad. They were enkindled believers and they brought cheer and happiness to our despondent and sorrowing hearts. It was then a long time that we had heard no news from Baha-ollah. The fire of spirituality and activity was put out of every soul. The hearts were bewildered and the spirits dropped. No amount of effort whatever could in the least stir to courage or self-sacrifice the spirits of the few remaining fearful Bahais. At that time I was very young. These two new believers came and knocked at the door. I went and opened it. I observed they were two young men from Meelan. Their faces were luminous, their eyes radiant. They were shining like unto two suns. I asked them to come in. After awhile they asked about the Cause. I told them the Cause was extinct, there was no Cause. They asked about Mirza Yahya. I told them he was concealed and no one knew his whereabouts. They asked about Baha-ollah. I told them {{p26}} I did not know where he was. As soon they heard these sad news, they looked at each other and begun to weep, and weep. For nearly one hour they sat down on the floor and wept bitter tears of regret and disappointment. I tried to console them, but I could not succeed. My own heart was sad when I realized the chaotic condition of the Cause, and the absence of any life. They arose and without any remark, left the house. They did not leave any address and I never heard from them afterwards. How different it is now. The Banner of the Cause of Baha-ollah is waving over all the regions. The Power of the Most Great Name is felt by all the nations of the world. The Glad-tidings of the Kingdom are proclaimed to all the religions of the world. The Potency of the Holy Spirit is moving the hearts of man and the fearless of the Cause are spreading the Gospel of both in the East and in the West.”###February 4th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p27}}

Dear friends!

“Feast February second. Hearts joyous. Perfect Unity. Loving greetings. Krug.” The above is a cable message from New York City and it was read to the Master this morning in the presence of a large number of Pilgrims. How happy it made him. His face was a rose-garden of smiles! he was walking to and fro in the reception room. He took his turban with his blessed hands and played with (arranged) his beautiful white locks. Then he looked out of the window after a minute and suddenly turned back. “Perfect Unity” he said, apparently quoting the cable, “is the most heavenly station, the loftiest summit of the Mountain of God, then most Delectable Paradise of the good-pleasure of the Almighty, and I hope that the New York believers will live and move and have their beings in this

high altitude of united consciousness, united effort and united activity. With ‘perfect {{p28}} Unity’ they can achieve the impossible.” Then he spoke about Mrs. Krug and her services in the Cause, the beauty of her spirit, the nobility of her character and her weekly meetings. “She is a ball of fire, setting aglow the hearts who come in contact with her. She is a burning flame of the Love of God.” After the description of some of the meetings in her house he said: “The Confirmations of God are descending uninterruptedly. Every assistance promised by the Blessed Perfection has already come to pass. We were weak but His Might confirmed us under all circumstances.” There was present a Bahai from Aleppo and he presented to Abdul Baha their photograph of the Bahais in that city. The Master looked at it and was pleased. Then he spoke at length concerning his public addresses in America in Christian and Jewish temples, in which he proved to the satisfaction of the audience the validity of the prophethood of Mohamad.

{{p29}}

After a few minutes he came out of the house walking toward the German Colony all alone. On the way he met a few of the Pilgrims and beckons them to follow him.

In the afternoon Mr. and Mrs. Holback came to continue their interview with Mirza Heydar Ali. When they were passing by the door, the Master came out of the house and asked them to enter. Foroughi and his son were there also. Mrs. Holback presented to the Master a copy of the Egyptian Gazette containing an article from her pen on the death of Mirza Abul Fazl. Then she read to him the liberal news of an English Bishop on religion which in turn elicited from him the real meaning of Baptism. Then he asked Foroughi to go with him for a drive. WE went to the home of Sayad Yahya where Mirza Heydar Ali took up the thread of his most interesting and instructive narrative. Once it is completed it will form one of the most fascinating stories of the Bahai life, the reading of which will illumine many dark corners.

{{p30}}

In the evening the Pilgrims found their way into the Presence of the Beloved. Aga Mohamad Riza from Ashkabad offered the Master a series of photographs lately taken from the Mashrekol Azkar in that city. He looked at the pictures and they pleased him very much. They gave him the clue to speak on the subject of Mashrekol Azkar:

”Truly I say the believers in Ashkabad, in the matter of the building of the Mashrekol Azkar, displayed the utmost magnanimity. This is the first Mashrekol Azkar built in the world in the name of Baha-ollah. In the future there will be constructed many such places of worship. Every city will enjoy the spiritual and material benefits of many Mashrekol Azkar but as this is the first of its kind, it has become the cause of the happiness of the hearts of all the believers. The friends in Ashkabad manifested great zeal in its construction and an abounding faith. Great is their station in the sight of the Lord of mankind.

{{p31}}

The American believers have also cleared the land from its debt and now they are engaged in a vigorous campaign to raise the fund for laying the foundation and raising the structure. After all that is said, we must ever bear in mind that the friends of Ashkabad carried away this hall of service from the arena of the Cause, and built the very first Mashrekol Azkar of the Bahai world. The first Mosque built in Islam was the Mosque of Khaba in Medina. Its columns were composed of the trunks of palm trees and its ceiling of the talk branches thereof."

"Do the believers frequent the Mashrekol Azkar in the mornings?" he asked.

"Yes" Aga Mohamad Reza answered.

"Do the Mohamadans, the Russians, etc. come often to visit and see the Temple?" He asked again. The answer was in affirmative.

"You must be exceedingly kind to the Mohamadan, amongst whom you live. Associate with them and show them the spirit of the Bahai love.

{{p32}}

Praise be to God that the Blessed Perfection has broken these barriers of differences. He has commanded all the Bahais to consort with all the religionists and nationalities the utmost kindness, love, fellowship. They must not think of any strangeness. They are all the fruits of one tree and the leaves of one branch. His Holiness Baha-ollah has asunder these thick and heavy veils and has proclaimed the oneness of the world of humanity. He has enjoined upon us to deal kindly and mercifully with all the creatures of God. We must make religion the Cause of amity and affiliation and not the means of controversy and strife. Praise be to God that we are all the children of the Kingdom. There is no difference between us. All the laws and principles of the religion of Baha-ollah are humane and altruistic. We are the lovers of the people of the world, and ever exert ourselves to serve them and share with them the sweet knowledge of this Reality."###February 5th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p33}}

Dear friends!

Spiritual democracy coupled with the nobility of character, the simplicity of life and the inborn courtesy are the unwritten laws of the Pilgrims Home. Irrespective of their stations in their several countries, here the Pilgrims live as brothers and equals, always trying to outdo one another in mutual service, humility and meekness. Most remarkable of all is their utter selflessness and the entire subordination of their personal wishes to the Will of the Beloved. I have often admired the perfect order and harmony which reign amongst the ever changing inmates of the Pilgrims Home, without any visible authority except that of the Spirit. The educated and the simple, the rich and the poor, the Moslems and the Jews, the high and the low manifest a rare geniality of nature and calmness

of temper. One never hears a faint whisper of discord {{p34}} and never looks in to a frowning or scowling face. Divine love is the rule of their association; celestial forgiveness is the principle of their fellowship; the Cause of God and its promotion is the subject of their discussions; the meeting of the Beloved is the sole object of their long journey; the preservation of his words and advices is the cherished ambition of their faith the beautification of their individual lives is their highest aspiration; the diffusion of the fragrances of the ideal anemones and super-mundane realities is their supreme desire; and the uprising of the Flag of Universal Peace is their one great aim. They have found the Purpose of their lives. To them 'creation' is not a huge, aimless, evolving phenomenon; many rather it is the visible garment of the Invisible, through which the Spirit of life and love is shaping the ultimate destiny of the human race. These pilgrims have placed themselves in the path of this creation force. They have learned beyond any shadow of doubt that their goal is the far, far realm of Light.

{{p35}}

The Beloved was out very early this morning. When we descended the mountain we saw him coming from the opposite direction with his Aba drawn over his head. He entered the garden and for about half an hour walked in the sunshine. As all the Pilgrims had been given permission to go to Acca and visit the Holy Threshold of Baha-ollah there was no one to disturb his solitude and peace. After his walk he entered the house and we did not see him the rest of the day.

The pilgrims arrived in the evening from Acca, every one richer in spiritual experience and the illumination of the soul. They have indeed caught many rays of this ever deepening and ever-wondering life of the spirit and with their hearts untroubled, their minds purified they entered the garden of the Master. Oh! How beautiful each one of them looked as he walked with the others in the rose-garden, discoursing on the glorious realities of life while the white beams of the moon illumined the space. How fascinating are these {{p36}} divine moonlight nights! The charm and the rapture of these evenings are always new, mystic and enchanting! One night is more captivating than the other. Often I climb the mountain all alone - the spirit of calmness and undying beauty surrounding me. This is the mountain of God, I say to myself. How I had longed and craved for the day to visit this Holy Spot and here I am now walking in this wonderful moonlight night in this invigorating air with the radiant stars glistening, and the sea, blue and silvery, shimmering under the soft, bewitching rays of the moon. Oh! I so wished I was endowed with a rich power of expression to portray to you, not only the inner feelings of appreciation, but the pictorial beauty and the ravishing grace of these unparalleled nights. These are the happiest and the most beautiful nights of my life, for my cherished dreams are realized. Alone I walk for hours in the moonlight - thinking, ever thinking. As in a swift breeze my thoughts are caught up sometimes and borne away on {{p37}} a wing of light, to return after a few moments, frightened, bewildered, like a flock of strayed birds. The gentle sighing of the wind in the tops of the cedars and the pines, the sweet murmur of the sea, as the blue Mediterranean laps the shores

of the mountain of God, the silence, the mystery, and the beauty of the night and the suggestions of grandeur and power by the moonlight as it bathes the mountain in a flood of glory, stir to unusual depth the mind and reveal the wonders of the Ideal Love in the Chambers of the heart. I have been watching night after night the thin golden crescent of the new moon waxing large and large and rising higher and higher - now floating through a pale amber sky, again travelling through the blue, starry heavens and even inspiring the hearts with gentle and sweet ideals. Oh! I wish I had the pen of a poet to describe to you in the pages the influence of these nights over my whole being. I walk as though in a trance, in a dream, in a fairy land. Are all these scenes of glory and beauty real or vanishing? How can {{p36}} cold words express the living fire which is burning in the heart! How can any attempt succeed in describing the ecstasy and wonder of the spirit! Here is joy, unalloyed, pure, unadulterated. How heavenly fair it is to sit on a great boulder on the fragrant moonlight on the slope of Mount Carmel, watch the calm, quiet, peaceful Mediterranean Bay, and listen to the evening breeze singing in the pines and whispering through the more distant blossoming almond trees. You will sit down quietly for half an hour, now shutting your eyes and again opening them to feast on this unusual and alluring amphitheatre of nature, built by the hand of God! Then suddenly the spell of silence which had cast its power over you is broken, and to your ears come the harmonious notes and songs of the Pilgrims; sweet, white notes, gentle, lovely melodies, hurrying, drifting, lingering, calling and bringing healing and comfort. They are light and airy, bright and clear as the sparkling dew on the rosy petals of the flowers - joy-giving and {{p37}} pure. Their anthems of praise and thanksgiving at this time seem to be no other than heaven-sent melodies; etherealized in the faint light of the moon. Then you feel very strongly that everything is right, peaceful, and sweet. Then you trace back your steps, happily, toward your nest - new birds singing, new ideas germinating, new joy bursting and new stars glittering. The love-light of humanity can no longer be held back and veiled, its rays must go forth, its potency must be felt. Before you there is no shadow or darkness, it is the path of love - the love for all mankind, and its shafts of light reach to heaven and penetrate through the seven strata of the earth. How many believers would give up gladly everything to spend a few days and nights on Mount Carmel close to the heart of the world, the center of the unity of the human race? How good and gracious is our Lord to me, letting me stay near him, for I have had nothing to give up, and yet I am here.

{{p38}}

How weak and needy I am! How poor and unprepared I am! How can the musician ever play on a broken flute! How can a broken-winged bird ever soar toward the blue heights! Oh! The agony of the hours of regret! Brooding over the past failures and weeping over one's own inabilities! How I long and yearn to serve the believers of God but I do not see any doors open. In the Presence of the Beloved our so-called services are nothing else but half-articulated pretexts. Am I never going to be assisted to serve at least the friends of God? Will you not pray for me? Will you not beg of the True One to confirm me? I know,

oh! I know I am not worthy, but will you not help me with your silent, earnest prayers to attain to this greatest desire of my heart? God will answer your supplications, because your heart is pure, your aim is unselfish, your face is shining and your lips are praising the Creator. The time is so short and the opportunities of unselfish services are so many. Please do pray for me! Will you?###February 6th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p39}}

Dear friends!

In and around the rose garden of the Beloved home the Pilgrims wander and stroll almost all day, with the hope and expectation that, perchance, they may see him for a few minutes - and listen to his words, no matter how few. Hence it often happens that when he comes out he gathers them together and speaks with them sweetly about the Cause of God. In comparison with us these eager pilgrims see so little of him, although spiritual nearness does not at all depend on the length or duration of the visit. But it is quite impossible to convince our thirsty pilgrims with the evident truthfulness of this fact. When I try to discuss with them the genuineness of this question, they say "Why don't you go away? You are here beside the Master day and night yet grumble and complain if you do not see him {{p40}} one day; and you think the world has come to an end and are not satisfied with your luck; that the heaven of your happiness has turned into brass and the showers of your joy are no other than the valleys of disappointment. Why don't you sympathize a little with us poor mortals who have been away from him all our lives and have only these few days to look into his Countenance? We may never see him again. Do you therefore begrudge us if we try to see him as many time as possible during the day? He is the light of our eyes, the hope of our existence, our pearl of great price, the main source of our activity, the spring of our celestial inspiration and the light of our dark path." Remarks such as these completely disarm me and I feel ashamed of my own spiritual avidity. One gaze from him in their estimation is a heavenly . They are his lovers and adorers, and for the sake of his love they are ever ready to sacrifice their lives.

{{p41}}

In the morning the Master did not go out as he felt a little indisposed, and in the afternoon he was busy receiving various people, pilgrims and otherwise. At noon he called me in to his holy Presence. He was lying in bed. I was there only for one minute and when I left the room I felt cheered by his words and commands.

To a number of Pilgrims he said: "Praise be to God that you have visited the Holy Threshold of Baha-ollah. I hope you are happy over your visit. I am assured that you are happy. A person who has worshipped at the Tomb of Baha-ollah must never feel sad. He must be ever exhilarated and joyful. If he is not happy, then who can be happy in this world."

To the assembled meeting of the friends he said: "The Pilgrims were at Acca yesterday. I am now planning to go there myself to visit the Holy Tomb of the Blessed Perfection.

{{p42}}

"Such a holy Visit depends however upon the condition of the heart. If the heart is illumined and radiant in one moment's visit, the Angels of Confirmation and assistance will descend. In one minute the magical transformation is obtained. This depends upon the presence of capacity. The dried wood once brought in contact with fire is instantaneously lighted. You place a piece of black stone in the fire it will be heated, but it will not be ignited. As soon as a person endowed with capability enters the Blessed Tomb of Baha-ollah, he will immediately obtain another happiness, another spirituality, another enkindlement, and another beatific serenity. I expect to go to Acca in a few days. The plans and order that I had well established are completely disturbed owing to my long absence; but now, although I am tired, I must try to bring back at least, semblance of order.

{{p43}}

"There is a method for the visit of the Holy Tomb of the Blessed Perfection. So far it has been impossible to put it into practice. Some years ago with the mutual assistance of a large number of companions, Pilgrims and friends, I demonstrated the first chapter of this method. First we gathered at the Garden of Rizwan and after feasting and drinking tea, we all formed into a long line, each person carrying a pot of flowers on his head and in this way we walked to the Holy Tomb. Sometime this procession was in broad daylight, and again on moonlight night. On the nights when the moon was not yet up, each person carried a lantern in his hand. The deceased Mirza Mahmond chanted prayers and communes along the road. I cannot describe the spiritual atmosphere that surrounded us all along the way. We were all in a state of utmost supplication, attraction and humility. For this reason all the later confirmations were made possible in the {{p44}} Cause. These midnight prayers and entreaties surrounded us with these heavenly triumphs. Truly I say our hearts were set aglow with the Fire of the Love of God. I hope the day may soon come when these arrangements can again be put in practice. I laid these rules to become as precedent for future generations. Yes, I see clearly the day when monarchs and emperors and rulers will come with their yachts to the harbor of Acca and after their landing and in the utmost state of attraction and enkindlement with vases of flowers on their heads, they will proceed walking slowly toward the Holy Tomb of the Blessed Perfection - there to offer at the spiritual shrine their floral offerings, and worship in the spirit of contrition and meekness. In short at the tomb of Baha-ollah and the Bab, the Pilgrims must observe the utmost silence, peace, tranquility, spirituality, contrition, reverence, respect and complete difference."###February 7th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p45}}

Dear friends!

This was the day of the Anniversary of the birth of His Holiness Mohamad, the Arabian prophet and as a result a general holiday was declared. Many stores were closed and people resorted in groups to the Mosque to pray. Now and then the guns of the military barrack boomed their salutes.

It may not be out of place if I quote a few sayings of the Arabian prophet on “learning and knowledge” which will show more than any dissertation on the subject his commandments to the faithful to ever equip themselves with the findings of knowledge and the deductions of science. He says:

“He dieth not who giveth life to learning.”

“Whoso honoreth the learned honoreth me.”

“Learn to know thyself, O Ali.”

“Seek knowledge from the cradle to the grave.”

{{p46}}

“Philosophy is the stray camel of the faithful (Muslim); take hold of it wherever you come across it.”

“The calamity of knowledge is forgetfulness; and to lose knowledge is this, to speak of it to the unworthy.”

“Who are the learned? Those who practice what they know.”

“One learned man is harder on the devil than a thousand ignorant worshippers.”

“To seek knowledge is a divine commandment for every Muslim.”

“That person who shall pursue the path of knowledge, God will direct him to the path of Paradise.”

“He who knoweth his own self knoweth God.”

“Acquire knowledge. It enableth its possessor to distinguish right from wrong, it lighteth the way to heaven; it is our friend in the desert, our society in solitude, our companion when friendless, it guideth us to happiness, it sustaineth us in misery; it is an ornament amongst friends, and an armour against enemies.”

{{p47}}

“The knowledge from which no benefit is desired is like a treasure, from which no charity is bestowed in the way of the Lord.”

“Wish not for death anyone of you - neither the doer of good works, for peradventure, he may increase them by an increase of life; nor the offender, for perhaps he may obtained the forgiveness of God by repentance. Wish not nor supplicate for death before its time cometh, for verily, when you die, hope is out and the ambition for reward and verily, the increase of a believer’s life increaseth this good works.”

We were most fortunate this morning to meet the Master for a few minutes in the garden of his home. He came out and sat in the sun. His face expressed thought and contemplation, his beautiful white locks had fallen down his back, and his white beard and commanding brow intensified his patriarchal authority and gentleness. Mr. and Mrs. Holback came in bringing with them the Christian Commonwealth of January 28th containing an interesting article {{p48}} from Mr. Holback's pen on the life and teachings of the Beloved on Mount Carmel. Then she read quotations from a letter just received from her daughter in England in which she expressed her love for the cause. "Thy daughter" the Master said, "shall make extraordinary progress." At this juncture two Arabian friends entered the garden as there was a stiff breeze blowing, Abdul Baha took them to the reception room, and we were left to our own device.

Haji Khorassani, who has been in Haifa since our arrival, gave a tea in the afternoon in the large room adjoining the Holy Tomb of the Bab. All the pilgrims and believers were present as well as some of our American sisters. Our dear brother Foroughi and his son spoke and in turn chanted Tablets. Everyone thought the Master would come up, but they were doomed to disappointment. Haji Khorassani will leave tomorrow evening for Cairo, with two other pilgrims - Mirza Ahmad of the city of Beerjan and Mirza Rajab Ali, a physician from {{p49}} Sabgevar. The former, my namesake is a tall, young man with a clear, musical voice and who during his 19 days stay in the Pilgrim's Home filled our hearts with the joy of his songs and the sweet chanting of the Divine Tablets. He is a wonderful Bahai to whom I have become very attached. When he leaves tomorrow I shall miss him. His brother Sheik Mohamad Ali, now living in Ashkabad, is a famous teacher and writer in the Cause.

Our American sisters Mrs. Von Lihanthal, Mrs. Beede, Mrs. Wise, Mrs. Sprague and Miss Hiscock are back from Damascus and Tiberius and again are submerged in the sea of the spiritual presence of Abdul Baha. Our dear sister Mrs. Hoagg lives with one of the Holy daughters of the Beloved. She is learning Persian and in turn teaching English to the members of the Holy Family. She enjoys her Eastern life most thoroughly and I advise the believers in America to her when she returns to Uncle Sam so that she may relate to them her charming experiences.

{{p50}}

More of the Pilgrims are given permission to return to their respective homes within the next 3-4 days, amongst them Foroughi, his son and Mullah Mohamad - their servant. It is probably more than 3 months that they have been living close to the heart of the Beloved. All of us, especially myself, who had not the privilege of seeing Foroughi before, have grown to love him, and we always listened with interest and profit to his discourses and chanting of Tablets. New Pilgrims are on their several ways and soon they will arrive. Aga Mohamad Hassan tells me that from now on the Pilgrims will not stay longer than 9 days. Nine days pass too quickly in the vicinity of the Beloved, but from a spiritual standpoint each day in a year. The believers of God come and go, but to an

observer, before they leave, a great psychological change has taken place in their hearts. They are born again and baptized with the Water of the Knowledge of God, the Fire of {{p51}} the Love of God and the Spirit of divine Revelation. The Prometheus of this age has placed in their hands the torch of the oneness of the human race, and deposited in their hearts the flame of the brotherhood of man and the Fatherhood of God. Now they go forth with serene confidence into every dark corner of the Eastern World, carrying with them light and wisdom. Now they have a mission to perform their lives are not idle dreams but the confirmation of a New Dedication hath descended upon them. They are the swift angels of the Lord. With their white wings of inspiration they will soar over many countries and leave behind many blessings. They will blow through the trumpet and the dead will arise out of their tombs of negligence. They are the heralds ushering in the golden era of peace. They are the harbingers of the coming of the divine Springtime, the messengers of the millennium, the forerunners of the time of social justice and equity and the standard of the army of God.

In the evening the Beloved summoned all the believers and delivered a talk which shall be translated elsewhere.###February 8th 1914, Bahai Nest, Mount Carmel, Haifa, Syria

{{p52}}

Dear friends!

It was one o'clock pm and I was sitting behind my table writing. My mind was busy weaving the fabric of new, even changing thoughts. Then all of a sudden my hand was stopped as though by an invisible power. I tried to shake off the impression but even my mind could not think clearly. I raised my head and my gaze travelled over many a lovely blossoming trees, beyond the house of the Beloved, over the red-roofed cottages of the German colony, past the placid and calm bay of Mediterranean, where the ancient city of Acca is built, across the open plain and over the purple hilltops. Then my gaze turned heavenward and lo and behold, there was a most wonderful rainbow - the rainbow of the Covenant, the symbol of the Testament of God - stretched over the city of Acca. It was {{p53}} composed of many colors, violet, rose, yellow, green, deep purple, bright rose and a light shade of faint green. The most interesting thing about the rainbow was that its semi-circle was only large enough to arch the city of Acca. It stayed in the heaven for more than one minute, each color distinct in its line, and then little by little it was vanished away.

Five out of the ever increasing and decreasing band of our Pilgrims departed today, one for Egypt, 2 via Egypt for Sabzevar and Tajan and two via Damascus and Aleppo for Shah Abad and Khalaj Abad. During the day the Master met them several times and on each occasion he spoke at length. To those who were going to Egypt he said: "On my behalf you will go and visit the tomb of our beloved Mirza Abul Fazl. All the days of his life were spent in the service of the Cause of God. His will and desire were devoted to the promotion of the

Message of the Kingdom. He did not think of worldly comfort and tranquility. He never tried to protect {{p54}} his life. He was not attached to the ephemeral objects of this contingent world. All his thoughts, ideals, conceptions and aims were centered around the service to the world of the Merciful. Praise be to God that his intellectual and spiritual life was very fruitful. All his books contain incontrovertible proofs and evidences concerning this impregnable, blessed Cause. Sanctified and holy, divine and spiritual, he ascended from this mortal world to the realm of light. The disinterested actions and free-hearted deeds of a person proclaim with the sound of trumpet his loyalty and sincerity in the Cause. He is in no need of self-justification. He lives above and beyond the criticisms of petty and dwarfed assailers of the integrity and purity of his motives. Their censures did not touch him. The innate nobility of his soul is not tarnished. The glories of his work are not beclouded. The river of his spiritual ideality, creative power, and imaginative faculty is not dried up. The sea of his {{p55}} sympathy and increasing hopefulness and direct activity in the Cause is not calmed down. With deep insights, holy vision and fresh inspiration, he will cause the complete retreat of his old enemies and with new zest, unflinching courage and undisturbed spirit he will apply himself to new victories, new channels of service, broader fields of labor, higher planes of triumphs, and the solution of vaster and more intricate problems. Thus by the magic want of his determination he changes every stumbling block placed in his path to dishearten him from further progress, into a stepping stone, and advances with confident steps, ever rising higher and higher, never looking backward but always forward, setting aside all the seeming difficulties and finally planting his feet on the summit of the Mountain of Success, Beatitude and undiminished Glory.

"Such a man was Mirza Abul Fazl. On such an unshakable rock every person must lay the foundation of the palace of his life; - so that the howling of the winds, the fury of the storms and the onslaught of the wild elements may not in the least shake it.

{{p56}}

"The life of Mirza Abul Fazl was God-controlled, God-propelled. Not for one second did he set his own will above the Will of God. He effaced self and lived eternally with God. For this reason the Journal Maghattan printed in Cairo, although its editor is a Christian and is not pleased to see this Cause making headway in the West, yet in one of the current issues of this week, has published a wonderful, significant article eulogizing the priceless character of Mirza Abul Fazl, mourning his loss as a great calamity, calling upon the young men to emulate him in their search after the realities of life, and praising most unsparingly his intellectual attainment and literary, philosophic and historical culture. People observe how the rays of the attributes of sincerity and loyalty illumine the character, causing man to become as a glorious star yet they chase after the shimmering, faint light of the ignis fatuus of their own chimeras and selfish ideas and deprive themselves of the wondrous lights of the Spirit."

{{p57}}

In the morning a young English man who has been travelling in India and is now visiting the various memorable sites of the Holy Land, on his way to Egypt, called on the Beloved. Four years ago, before his departure for India, the man had heard about the Cause. He desired to know something about the Principles of this Revolution. The floodgates of the spiritual utterances of the Master were unlocked and for more than an hour and half he spoke enumerating the various humanitarian teachings and finally giving a detailed exposition of the economic plan of Baha-ollah, which will right all the social inequalities and give to each individual member of the body politics his allotted share of comfort and well-being.

In the afternoon he sent for the departing pilgrims and most graciously took them on a long walk. It was Sunday and there were many Carmelite monks and nuns going and coming. The boys and girls studying in various religious institutions were having a joyous picnic under the fragrant blossoming almond trees in the field.

{{p58}}

Many of them knowing the Master stopped and respectfully saluted him. Doubtless many of these monks are waiting for the coming of the Messiah. Most of them are sincere in their expectation and yet what would they do with a man if he returned goes to them boldly and say "Your promised Lord indeed hath come! the King of Kings hath appeared! the Divine Jerusalem hath descended from heaven! Open your eyes and unstop your ears!"

Then the Master pointed to us with his holy fingers the nunnery, a large building at the foot of Mount Carmel. He related the story of their initiation and acceptance into the order. "Most of these girls came from Europe and dedicate their lives entirely to prayer and worship. They are known as the brides of Christ. Once they enter that building they are not allowed to come out. They do not speak with anyone and their food is served by an attendant. The rooms in which they live are cell-like and very dark. Although this custom does not exist {{p59}} in the religion of God, yet it demonstrates the superlative degree of severance. Were this law sanctioned by divine authority, the spiritual effect of it in the world would have been tremendous. Man must live beneath the shade of the commandments of the religion of God and at the same time soar in such a pure atmosphere of holiness and severance. It is not necessary for him or her to take the vows of a true monk or a real nun, but his and her detachment from the things of the world must be like unto theirs. They must breathe the air of severance and be burned with the fire of attraction."

To the believers who were going to pass through Bagdad he said: "Announce to the friends in Bagdad the most great glad tidings of Abdul Baha. Associate with them with the utmost of kindness and deliver unto them my joy everlasting. Make them feel the warmth of your love and affection. Likewise, gladden the hearts of the believers of other cities through which you pass. Suffer them to come in to the joy of the Lord when they meet you. Tell them that Abdul Baha

ever thinks of {{p60}} them. Wistfully and tenderly he looks after their spiritual protection.” Then he spoke about other things; now about his strenuous trip through the West and again describing in a somewhat humorous manner the art of elocution and oratory as is played over the vast audiences in the occident, by silver-tongued orators, who sum to cast spells on their audience (or as he called them sword-swallowers).

Then he enjoined on our departing Pilgrims to give his greetings to individual Bahai teachers whose names he mentioned. The farewell scene was as always been, very affecting and the eyes were wet with tears. The Beloved would not let them fall at His Holy Feet but he kissed them and embraced them in his heavenly arms.

The Master sent a Tablet to the believers in Cairo telling to take good care of the writings of Mirza Abul Fazl.

We followed our dear pilgrims to the pier and when we returned we felt the great void left by their absence.###February 9th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p61}}

Dear friends!

I am sitting in the rose garden of the Beloved that surrounds his house. Several of the Pilgrims are walking here and there admiring the flowers. The weather is most delightful and the fragrance of the white roses, red roses, and pink roses, reach the nostrils. Esmael Aga, the faithful gardener is planting new shrubs. Although the sun is brightly shining, yet one would like to bask under its warm rays. The air is filled with a peace and quietness that passeth understanding. The Mount of God clothed with verdant role is looming above my head. No doubt there are many of our friends in various parts of the West who would love to be here and see with their own eyes the many holy and prophetic scenes daily enacted in this blessed land. I pray that this be made possible for them and that while the sun of the Covenant is shining they may obtain this priceless privilege.

{{p62}}

Just when I finished the last page the Master came out of the house and beckoned me to follow him. He handed me a cablegram just received from Teheran to be read to him which I did. Then I translated a petition from Mr. George J. Augur of Honolulu and while he was walking through the streets he dictated for him a beautiful Tablet. He continued in his walk till he reached a vacant lot at the foot of the Mountain of God. Here he sat on a piece of rock and started to read an Arabic Newspaper. While the Master was thus engaged two Arabs who were apparently debating on some deep questions as their vigorous gestures showed, passed by. They stopped, looked at the Beloved and murmured a few words to each other. From their I guessed that they had agreed to have the Master as an arbitrator and abide by his decision. They came forward and asked their

questions. His answer pleased them both and they went away quite happy. The gist of his talk was the following:

”Reason works through the instrumentality of the {{p63}} five senses. The faculty of hearing is more important than the faculty of seeing. First because it is revealed in the Khoran: ‘He (God) is the Hearer and the Seer!’ We observe that in this verse the word ‘Hearer’ precedes the word ‘Seer’. Secondly, ‘sight’ is a faculty possessed by animals as well as by men, for perceiving only external objects in a direct line, the impressions of which are imprinted on the retina of the eye, while ‘hearing’ is the faculty or the sense by which sound is registered from every direction - right, left, front, back. Thirdly God has not so far sent a deaf prophet, but amongst the prophets there were a few who were blind. Fourthly, hearing is a gift through which we are enabled to listen to the thoughts of the Masters of the bygone ages and thus enrich our lives by the fruits of their wisdom. Fifthly, the foundation of faith is based upon the faculty of hearing. A deaf man is not responsible, because only a hearing man can listen to the Words of God and comprehend their meanings.

”Sight is physical; insight is ideal. There are many {{p64}} people who have the power of sight but they lack insight. Insight perceives and unfolds the spiritual susceptibilities of consciousness. It discerns the realities of phenomena. Sight is the faculty used for observing things but it is not the apprehender of things. Insight becomes cognizant of the real state of things and piercing through the veil of appearances it goes to the very heart of a given object.

“The throne of reason is the brain. Reason is a monarch over the body and the five senses. Reason does not belong to the category of the senses. It is a faculty superior to them. Animals have the five senses but they do not have the reasoning or intellectual faculty as fully developed in man. But the Universal Emperor over the entire body is the Spirit. It is the Spirit that rules and controls all the functions of the body. It is revealed in the Koran: ‘They have ears but they do not hear; eyes but they do not see; hearts but they do not comprehend.’ In other words, they have ears but {{p65}} they are deaf to the call of God; they have eyes but they are blind to the Beauty of the Beloved; they have hearts but they are not aware of mysteries of the Kingdom.”

In this manner the Master taught these two Arabs on the road, and I just saved for you parts of his talk to show you how these pearls of wisdom are given away freely and without price. He spoke with them, with the same gentleness of spirit and courtesy and patience, as though he was addressing an audience composed of thousands of eager listeners.

This morning the Russian Steamer bounded for Constantinople carried on its deck seven more of our Pilgrims; Foroughi, his son, servant and 4 Israelite Bahais. As the Master, with his white beard and cream overcoat, stood on the step of the house pronouncing upon them his last benedictions he made a most wonderful, striking picture, never to be forgotten. His divine Countenance and glowing words are indelibly printed upon the tablet of memory.

{{p66}}

There are about 12 more Pilgrims left behind and if I am not mistaken these also will be departing soon.

In the afternoon the Master sent up Khasro after me and I hurried down the mountain as soon as possible. When I arrived the Master was sitting in the garden, Mirza Heydar Ali and a number of believers were in His Presence. The landeau was ready, waiting for him at the door. He asked me to ride with him in the landeau, because he had several letters and wanted them to be translated. Since our arrive in Haifa I have always carried in my heart the hidden wish to ride with the Beloved in the landeau, but up to this hour no opportunity was offered me. We were driven by Isfandeyar through the streets of the German colony, till we were quite out of the town in the open field. Several times on the way the Master expressed his delight at the charming beauty of the scenery. A few letters received from India detailing the progress of the Cause were read to him.

{{p67}}

The news that the entire debt of the Orient-Occident Unity for the publication of the Bahai literature, was paid, gave him much pleasure. When the names of those who have so generously contributed to take away this burden from the shoulders of the society were mentioned to him, he said: "Bravo! Well done! Very good. They have rendered an excellent service. Truly I say, they are the embodiments of loyalty and faithfulness." Now that the society is freed from this cumbersome obligation, it is hoped the officers will widen the sphere of its usefulness, increase its efficiency and the members and the friends will do their utmost to interest others in its objects and aims. A society with such a broad platform can accomplish much substantial work in bringing nearer together the East and the West in the ties of mutual helpfulness.

The Beloved did not leave the landeau but after half an hour's stop on the road, we returned. On our way back I told him about the Panama {{p68}} Exposition in San Francisco. He thought the occasion is very important, and that the Bahais must avail themselves of this exceptional opportunity to spread the Cause of God and promulgate the word of God.

Speaking about some particular person he said: "We do not interfere with the affairs of anyone. We are at peace with all. We do not pick up quarrels with any soul. We do not speak against any individual. We do not say to any one: 'Come to us or go away from us.' Whosoever desires to join his forces with us he is welcomed. Our forces are however brotherhood, peace, simplicity and straightforwardness." When we reached home, the Pilgrims were there. He asked them to go with him into the reception room, and here again he spoke for more than an hour. The believers were overjoyed with his kindness, and their spirits transported into the heaven of gladness through his exhortations and advices. Their eyes were luminous and their hearts joyous when they left his presence.###February 10th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p69}}

Dear friends!

The translation of the Tablet to Rev. C. J. street may be a good introduction for the opening of today's activities:

He is God!

O thou respected heavenly Doctor!

Praise be to God that the Call of the Kingdom reached thy ears and thou didst become informed with the Principles of His Holiness Baha-Ollah. Unquestionably day by day thou wilt add to thy knowledge of this subject. If possible thou mayst ask from London or America the translations of source of the Tablets of His Holiness Baha-ollah, such as the Tablets of the Words, Tajalleyat, the Glad-Tidings, the Eshragat and some of the addresses of this servant, the Collection and the perusal of which will add to your information. Thus thou mayst cry out in all the churches that these Teachings are heavenly Teachings, this {{p70}} Call is the Call of the Kingdom and this Potency is through the Confirmation of the Holy Spirit.

Today all the inhabitants of the world are submerged in the darkness of dogmas and religious, sectarian, racial and political prejudices; peradventure, God willing thou mayst become a brilliant star and cause the disappearance of these darkness from those parts: so that the light of Divine Love may illumine those regions and the Flag of the Oneness of the world of humanity be upraised.

Upon thee be greeting and praise!

(Signed) Abdul Baha Abhas<<

In another Tablet revealed for Mrs. Isabel Fraser he says:

He is God!

O thou beloved maid-servant of God!

Thy letter was received. Its sweet contents imparted the utmost rejoicing, for it contained the good news of the unity and accord of the believers of God, their association and fellowship {{p71}} in the congregations of the elect, their enkindlement with the Fire of the Love of God, their advancement toward the Kingdom of God and their firmness in the Divine Covenant and Testament.

I shall never forget thee. I remember thee always and desire for thee heavenly illumination and Bahai Spirituality. I hope that in Chicago thou mayst become the cause of the promotion of the Word of God and the promulgation of the religion of God.

Convey the most wonderful greeting of Abha to all the believers and the maid-servants of the Merciful.

Upon thee be Baha El Abha!

(Signed) Abdul Baha Abbas.<<

About noon the Beloved called me to his Presence. He dictated a cablegram to be sent to America and told me to sit down, and then spoke about the healthy air of the Mount Carmel. "The climate up the mountain is very bracing and invigorating. It ensures man a long life and vigorous constitution.

{{p72}}

"I was going to devote part of my time to answering the letters, but the many hindrances that have crept in have prevented me from doing so. But it is good that thou art writing the news - thus the believers might be informed of what is going on here. Thou art spending much effort in this ." For nearly 10 minutes he was silent and I did not wish to intrude on his quiet contemplation.

In the afternoon he went out to his Khabat-Gah to rest. Later on the landeau was sent for so that he might take a ride. Then Mr. and Mrs. Holback came in and Mirza Haydar Ali unfolded another chapter of his rich and most interesting life. His talks on the problems of the Cause and his interpretations of the lives of the various individuals connected with the movement are very illuminating. It is a great pleasure to me to translate his words. The recital of his wonderful story cannot be brought within the scope of those letters as our dear sister will give it to the world in her own way.

{{p73}}

When the Master returned, a number of the believers and pilgrims were in the garden. He joined them and inquired about the health of each. He sat down on a chair and then spoke these words of truth and light:

"When the believer gather in a meeting and are engaged in the mention of God, my heart is there, my spirit is there, although my body may be a thousand miles away. Praise be to God that the friends are gathering together in the Tomb of the Bab and occupying their time with the worship of God, and obtained the most holy sanctification. This is one of the most eminent, divine Bestowals. Those hearts which are illumined with the light of reality, and those breasts which are dilated with the fragrance of the Love of God find themselves in the Supreme Paradise and get a foretaste of the heavenly beatitudes as soon as they enter the Holy Tomb of the Bab or the Divine Rizwan of the Blessed Perfection. They will obtain the most great happiness, inhale the celestial fragrances and become characterized with {{p74}} spirituality. When a person enters a rose garden, if his nostril is open, he will inhale the fragrances of the flowers, but if the nostril is infected with cold, he is deprived of the delicate scent of roses, although he may live in the garden for many days. During our stay in Adrianople, Aga Jamal and Mirza Ali Akbar Boroujerdy and his brother arrived from a long journey. After a day, all the three received permission to go into the Presence of the Blessed Perfection. When they come out, Baha-ollah said that Mirza Ali Akbar was completely changed, that the present Mirza Ali Akbar was not the old one, - he has re-created; that within the short space of five minutes he had

made more willows progress. The station of the believers of God are not now duly appreciated. Their importance will be revealed in the future. After the crucifixion of Christ, the few apostles who were left behind were thrown into a state of utter and agitation. Peter who was {{p75}} the chief of Apostles denied the Lord thrice. Notwithstanding this, his lofty station and degree were revealed to the Christian nations in later ages. Now the hands of the highest artist have fashioned his statues with pure marble and have placed in his hand the Keys of Paradise and hell.

"But the believers of the Blessed Perfection during His lifetime cried out 'Ya Baha El Abha', while under the sword. The glorious stations of these martyrs are not known today, they will appear later on. Outwardly the disciples of Christ were very much decided and laughed to scorn in their days. Their honor today is as high as their humiliation was low in their lifetime. All the Pharisees and high priests ridiculed them in their temples and synagogues.

"The power and majesty of the Cause have not become apparent yet amongst the people. Out of the mountainous wave of this most great sea, only a small ripple has become manifest, but ere the potency and night of the Cause of God {{p76}} shall environ the East and the West and shall cause a great astonishment amongst the inhabitants of the world.

"In all the former ages, the prophets and messengers of God were ridiculed and persecuted and there are many verses in the Koran indicating this fact, but in the blessed Cause no one has been able to the Personality of Baha-ollah or repudiate the Principles of the Movement. Again in those bygone dispensation only the followers praised the Manifestations and commended the Teachings. Not a single outsider gave a favorable testimony; but in this Great Bahai Cycle every nation and community have applauded and extolled the Cause. Although they do not believe in the Divine Station of His Holiness Baha-ollah, yet they testify to His Power, His Dominion, His Authority, His Might and His Glory. Today in whatsoever circle the name of the Blessed Perfection is mentioned, they say, 'he was a Great Man, and a Noble Personage'.###February 11th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p77}}

Dear friends!

O Thou Mighty Spirit that art brooding over many Waters!

I am Thy humble servant, use me according to Thy Will, O Bliss! The heavens of the Cause are stretching to declare the Majesty of the Lord!

O Triumph! The glorious Sun of righteousness is dawning to banish away the darkness of ignorance and prejudices!

O Joy! The full moon of revelation is rising to flood the regions of the hearts with its silver rays!

O Delight! The stars of inspiration are twinkling to illumine the souls of men!

O Rapture! The angels of light are descending to enlighten the minds of humanity!

O Gladness! The prayers of creatures are ascending to the Throne of God!

O Shout! The orchards of perfections are growing {{p78}} to distribute the seeds of sanctity!

O Truth! The trees of arts and sciences are blossoming to produce the luscious fruits of the Holy Spirit!

O Rejoice! The flowers of love and affection are blooming to perfume the nostrils of the children of the Merciful!

O Felicity! The birds of thanksgiving are singing to spiritualize the hearts of the servants of the Almighty!

O Happiness! The oceans of Bestowals are waving to adorn the shores with the pearls of wisdom!

O Victory! The rivers of Truth are flowing to irrigate the parched grounds of mankind!

O Ecstasy! The Bride of Universal Peace is appearing to establish amity amongst the nations of the world!

O Exultation! The Eyes of Providence are gazing down to uplift the fallen and to cheer the despondent!

O Life! The Mountain of God is dancing because the Spirit of the Comforter dwells on it!

O Glad tidings! The gloom of the weary night is {{p79}} vanishing for the orbs of uprightness are streaming down their soft rays!

O transport! The fire of yearning is blazing to burn away all the veils of superstitions!

O heaven! The Power of the Kingdom is revealing the unknown mysteries of nature!

O Blessedness! The Holy souls in every country are announcing the coming of the era of celestial brotherhood.

A Jewish Pilgrims from Tabriz arrived. He is a middle aged man. His name is Mirza Moussa. About noon, the Beloved of the world received him and showered upon him much kindness. He was weeping with joy, the joy of seeing his King and Lord. The Master said: "The souls who have capacity like unto prepared and ready candles - as soon as they come in touch with the match there will be an instantaneous ignition. The unprepared souls are like unto steel and iron. They become heated and they do not give light.

{{p80}}

“The people who are endowed with pure hearts and great capabilities, as soon as they hear the Call of God they will acknowledge its truthfulness. There have been many souls who have often longed that they might have the privilege of living during the lifetime of one of the Servants of God. Now, praise be to God that you are living in these blessed days and are existing in an age of light, in the cycle of the revelation of Divine Mysteries. Mays’t thou ever be encircled with spiritual confirmation and assistance! Mays’t thou ever remain firm in the covenant and testament! Mays’t thou withstand the blowing of the winds of tests like unto a strong edifice!”

Lately I have been spending almost all the hours of the days in the house of the Beloved, taking my lunch and sometimes my dinner there, and going up the mountain long after sunset to work and sleep in my own dear little ‘nest’. Our lunch is sent from “Androun” and my companions at table are Esmael Aga, Khasro, Basheer, Isfandeyar and sometimes Mirza Mahmond or others. All of them are most faithful to the Master, each person attending wholeheartedly to duties assigned to him. Those who serve at this Divine Court are not prompted by any material rewards. They infuse in their great or small services the spirit or the atmosphere of loyalty and sincerity. If there is any person in this wide world who serves Abdul Baha with the smallest or least idea of any material reward, he is just as far from the Spirit of this Movement as the earth is remote from . Here is the court of a spiritual King and therefore his gifts and Bestowals are spiritual. He is not a worldly monarch so that he might appropriate wages and salaries for this servant or that. At this divine Threshold we must divert our minds from all such paltry and unbecoming thoughts.

{{p82}}

Whosoever desires to sacrifice his life and devote his time to the service of the Cause let him come. No other plan will be crowned with success, I assure you.

In the afternoon, the Master called me again into his room and dictated a long Tablet in Turkish. Just as he was going to dictate another when Mirza Mohsen announced the arrival of Mofti. The Beloved engaged him in conversation and when some documents were signed he left the house.

We did not have any meeting today; so we climbed up the mountain rather early. After an hour the word was brought up that the Beloved wanted me again. Without much delay I descended the mountain and enjoyed a quiet one hour in his divine Presence. He told me to stay and have dinner. When I left the house his love was more than ever in my heart. The moon was full and glorious, the mountain of Carmel was fascinatingly beautiful, my heart swelled in thanksgiving and from my lips flowed the words in the first part of this letter.###February 12th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p83}}

Dear friends!

Of late it has been observed in certain quarters that there is an unconscious tendency to dogmatize the Bahai teachings, trying to ascribe limits to this limitless Cause, endeavoring to measure this ocean of Truth, which is unfathomable exerting vainly to enumerate the countless stars of this heaven of Spiritual Grace and Mercy and daring to survey with the cribbed instruments of their human minds, the wide expanse of the Kingdom of Abha, and assign to it various boundaries. What a short-sightedness is this! The Bahai Cause is Universal and not local. It is all-inclusive and not exclusive. The very word “exclusively” of dogmatic spirit, narrowness of mind, limitation of the outlook which are wholly arduous and unpleasant to a Bahai. The spirit of the word of God cannot be monopolized. If we can monopolize the {{p84}} fresh air that we breathe then we may be able to form a trust of the Spirit of the word of God. Deep down in the care of the heart of every Bahai, there must be a reverent Universality and a great love for everything noble and true in the past religions of the world. What right have we to discard them? The good in every religion is always good and will never become less than good, because other revelations have appeared with more suitable laws applicable to the time and the country in which they lived. God has not placed into many hands or thy hands, the keys of His Mighty Cause. Most graphically the Lord describes the foolhardy presumptions of such egotistic spiritual geographers, in the following sublime Words in the book of Job:

“Who is this that darkened counsel by words without knowledge? Gird up now thy loins like a man: for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of {{p85}} the earth? Declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? Or who laid the corner stone thereof; When the morning stars sang together, and all the sons of God shouted for joy? Hast thou commanded the morning since thy days and caused the dayspring to know his place; Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth. Hast thou perceived the breadth of the earth?”

In the Bahai Cause religious prejudices must be entirely abandoned. Let us be always on the alert lest we may become little by little imbued with a “Bahai prejudice”. I do not say that such a thing is possible or will ever come to pass but it is better to be on our guard lest we may become “proud” of our own “humility”. A Bahai is always thirsty for the water of Reality and hungry for the break of life. If he drinks the seven seas of the {{p86}} world his lips are yet dry. The Holy Scriptures of all the religious are his universal Bible. Through the lights of the Teachings of Baha-ollah and the explanations of the Center of the Covenant he diligently studies of the Center of the Covenant he diligently studies and reads other scriptures. In the Bahai meetings the sacred Books of all the nations are perused according to the customs of the country and the spirit of the occasion. All the prophets of the past ages are the members of one vast, spiritual brotherhood. From the standpoint of this celestial intimacy there is not the slightest distinction between them and therefore a Bahai loves all of

them dispassionately and exerts himself to humbly walk in their footsteps and characterize himself with their several, sublime Teachings. A Bahai opens the windows of his heart, letting the rays stream down through them, no matter from what horizon. He associates with all mankind with joy and fragrance and scatters to the four winds the ashes of exclusion and mental and spiritual restraints.

{{p87}}

When we descended the mountain this morning stood in the Presence of our Beloved in the garden while he was walking to and fro with firm feet he spoke as follows: "The Bible and the Holy Books of other religious must always be studied and to be read in the Bahai meetings. Their study will widen the circle of one's information and acquaint him with the wonderful prophecies fulfilled today. A Bahai publication must never contain anything which may cause provocations or injure the feelings of any one or displease any soul. It must contain such matters as would be conducive to the happiness, hopefulness, advancement, guidance and illumination of the readers. Its field must be universal, its sympathy must be universal, its ideals must be universal. Its contents must establish fellowship between the hearts of all the religionists and must not voice anything which might wound the feelings of others. The reading and study of the Holy Books are essential, so that {{p88}} man may become informed with the glad tidings. We must follow the Will and the Command of the Blessed Perfection, and not the promptings of our own hearts. We must consort with all mankind with love and amity. If we possess a word of Truth, we will deliver it to the people, if they accept the aim is attained, if they reject we leave them to themselves and pray for them. We have to do this, however, most kindly, without the least sign of ill-feeling and opposition. We will not engage in dispute and altercations. We must affiliate with all the religions and sects; speak to them from their own standpoint and show to them in practice that we love their books, we read their scriptures, and we honor and respect the founders of their religion. A Bahai teacher must keep these facts always before his mind, lest in the course of his lecture he may make a dogmatic assertion which may arouse their combative prejudicial spirit of the listeners."

In connection with the above remarks he wrote {{p89}} the following with his own blessed hand to one of our Western teachers: "Through whichever country thou goest, speak thou with moderation. Call the people to the Oneness of the world of humanity, the dawn of the Sun of Reality from the horizon of Persia and the Servitude of Abdul Baha and then explain the Center of the Covenant and no more."

Before noon the Pilgrims met Abdul Baha two or three times, therefore they were most happy. The Master showered upon them many blessings. A word to them from him is more than sufficient.

In the afternoon the mother of the former President of the German bank in Haifa, with two girls - one English and another German, who are travelling through the

Holy Land, called on the Beloved. Mirza Mohsen and Mirza Hadi received them in the reception room and they were served with tea. After awhile the Master came in bidding them a hearty welcome. After a few preliminary remarks he said: "The air here at Mount Carmel is fragrant and its {{p90}} earth is sweet. Its panorama of sea and land is very unique; its sun is all-glorious; its moon is all-beautiful and its stars are all-sparkling. This is the Holy Land, the land which gave birth to all the prophets; such as Ibrahim, Isaac, Joseph, David, Solomon, Moses, Isaiah, Zachariah, and last of all Christ. Elijah lived on Mount Carmel. You must love this land very much, because all these holy happenings have transpired here. Syria is a most wonderful country. It is a world in miniature. All the trees of the hot climate such as date-palms, oranges, mandarins, etc. as well as the trees of the cold climate such as walnuts, pines, etc. are found in Syria. Tiberias is famous for its hot weather, while Mount Lebanon is a cool summer resort. Moreover the light of the Sun of Divinity have shine forth from the dayspring and the splendors of the orb of reality were diffused from this horizon."

{{p91}}

Then he spoke about Stuttgart and its beautiful geographic situation, and the physical strength of its men and the sturdy qualities of their characters. They left the Master most pleased with their interview and expressing a desire to see the Holy Family, they were taken in by Mirza Hadi.

Later on the Angel of Mount Carmel and Mr. and Mrs. Holback came in. They had come to listen to the continuation of Mirza Heydar Ali's delightful and instructive story. The Master asked them to sit down for a few minutes. Then he said: "Some of the materialists have always endeavored to refute the wholesome influence exerted by the power of religion over the members of a community. In order to prove their statements they have clung to a very fallacious and untenable theory, called 'the law of correspondence'. By the 'law of correspondence' they mean this is a nutshell. One hand the student reads the Decalogue, the Sermon on the Mount, the verses of the Koran, the gentle exhortations of Budha, the pure ideas of Zoroaster and the {{p92}} moral teachings of Confucius and he finds them lofty stimulating and inspiring, and on the other hand he finds the lives and actions of millions of people who call themselves followers of these great world prophets do not 'correspond' with those exalted advices, and, as their Teachings have not greatly refined the character of men, therefore the Teachers were false and impostors. The average, intelligent Westerner of today is not a Christian; he is a secular churchman. Parrot-like he may repeat the Teachings as laid down by Christ in the Gospel, but he will not be ready to live up to those commandments. Christ says: 'Whosoever shall smite thee on thy right cheek, turn to him the other also.' But now European Christians are armed to the teeth ready to cut each other's throats at the slightest provocation. Again Christ repeats the old law: 'Thou shalt not kill, and whosoever shall kill shall be in danger of judgment.' How does this law 'correspond' with the {{p93}} murderous butchery of Mohamadans and Christians in this last war between

Turkey and the Balkan allies who in turn fell upon each other as soon as they put then so-called common enemy hors de combat? Again Christ says: 'Blessed are the peacemakers for they shall be called the children of God.' How does this agree with the intrigues of politicians, the machinations of the diplomatists behind the closed doors of their chancelleries and the constant incitement of jingo press with their pseudo-patriotism, and the continent of Europe becoming one vast, dangerous arsenal for the combustion of which only one spark is necessary to start a world-consuming conflagration? If Christ was the son of God, and performed so many miracles even as to quickening the dead, why is it that after 2000 years his followers does not even practice these simple teachings of his? These are only a few of the arguments put forward by the materialists and agnostics. Basing, therefore, their evidence, {{p94}} upon the non-correspondence of the actions of the followers of these prophets with the sayings of the prophets themselves they go to the point of denying that there was anything divine and spiritual in the lives of the founders of these religions. The mistake committed by these agnostics is nevertheless plain. It is this: It is unjust and unfair to the wonderful Nazarene to ever compare the deeds and actions of these Christians with this celestial Teachings of Christ. They must compare his teachings with His own life, and the lives of those who truly walked in his footsteps, and they will find that one is the embodiment of the other."

In the evening we had a large meeting in which the Beloved spoke on 'how to be a Bahai.' It was a most helpful talk. He related a story of the life of Baha-ollah and toward the end he said: "Know ye a Bahai by his deed and not his words."###February 13th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p95}}

Dear friends!

A memorial service for our beloved teacher Mirza Abul Fazl was the order of the day. Our beloved sister Mrs. Hoagg was the charming hostess or, as she sweetly puts it, it was a memorial service given in the name of all of the American brothers and sisters. I can assure them, they had a worthy representative who has already won a place of honor in the hearts of many Persian believers. The memorial meeting was held in the large room of the Tomb of the Bab in the afternoon. All the believers and the Pilgrims were invited. The members of the Holy Family and other Bahai women gathered in a room adjoining ours. Basher and Mirza Habeel prepared the tea and Mrs. Hoagg and Mrs. Wise served it. Our other {{p96}} sisters from America were also present. It was a meeting of many nationalities gathered together on Mount Carmel to pay their homage to the illustrious memory of a noble worker in the Cause of God. When the Master entered the room everyone was on his feet. Without his present the meeting would not have been complete. When everyone was served with tea he asked Mirza Mahmond to chant Tablets. Afterwards he led us peacefully to the Tomb of the Bab. There were many people but such a quietness reigned that one could hear a pin drop. In the midst of the great silence the soft, gentle, mellow voice of the Master was raised - now in a low and higher tone the Visiting Tablet. One

can hardly believe that these divine scenes are real, so wonderful are these days, so undreamed of are the wonders of the day of the Covenant, so holy is each experience, so unique is each {{p97}} event. What magical beauty, what illusive power, what sad and yet beautiful depth vibrated from tender, tremulous tone of his heavenly voice! There is a subtle charm and an indescribable ineffability in the strains of his melody, intoxicating the listeners with the wind of the Love of God and filling their hearts with strange, sweet longings and giving them a faint glimpse of the unutterable, mystic yearnings for the glories of the Kingdom of Abha. Oh! His voice is a magnet attracting to it the hearts of those who are pure! There is an irresistible something in it, elevating the same toward his Maker and clearing his mind from all the traces of the worldly music.

When the Visiting Tablet was ended we returned again to the reception room and then the Beloved delivered the following address on the life of the one whose memory is loved all over the world:

”Truly I say, the departure of Mirza {{p98}} Abul Fazl is an loss for the people of Baha. In all the countries of the world, wherever the believers are found, they are deeply affected by the death of this glorious personage. For all of them loved him most cordially and admired him from the bottom of their hearts and souls. He attracted to himself the spirit of everyone. Truly he was a worthy man! Truly he was a divine man! Strange, passing-strange that there was not a breath of self-desire in the person. Wholly divested from all other thoughts and mentions he had consecrated all his time to the service of the Holy Threshold. He lived in order to dig out of the rich mine of his heart and intellect nuggets of brilliant people, conclusive arguments and glorious expositions of the Ideals of the Kingdom and establish the validity of the Cause of God. Were on to read all his writings and works, he does not find ‘I-ness’ and ‘egoism’ stalking {{p99}} between the lines nor does he observe any pedantic expressions of circumlocution - in order to hear upon the mind of the reader the whole weight of his learning and scholarship. From the day that he ushered under the shade of the Blessed Tree, he forewent every pleasure and cut his heart from every worldly station. He asked for no comfort, he sought no rest, he longed for no fame and he wished no notoriety or name. He lived afar off above the thoughts of conflict and supremacy which are waging war on the Battle field of the minds and the hearts of many people. Until his very last breath he served at the Holy Threshold!

How learned was he! How wise was he! How well-informed was he! His understanding was marvelous and his wisdom beyond comparison. He was acquainted with the master-thoughts of the authors of every nation, he was equipped with the knowledge of the Holy Scriptures of all the {{p100}} the religions. He Knew the contents of Zand Avasta and Zoroastrian literature. He had a most comprehensive knowledge of the Bible and the Gospel. He was of their inner meanings. He had mastered the opinions and theories of the philosophers of the past, and the Ideals of the spiritual scholars were known to him. He was deeply versed in the Universal history of mankind. All the learned men and scholars of the Islamic world, especially those who reside in Egypt and had con-

versed with Mirza Abul Fazl have testified that he was a genius, a truly wise man. Notwithstanding this his character was never tinged with any vanity or self-conceit.

"In the path of the blessed Perfection he suffered much persecutions, hardships and afflictions. While being pursued by the enemies, he was serene and composed. The sword of Damocles often hang over his head. Finally he was thrown into the prison in Teheran on those days Nasser-Ed-Din Shah {{p101}} was borne on the crest of the raging waves of wrath against the Bahais and Naye-b-as-Saltaneh was no less exasperated and indignant. Notwithstanding these two mighty forces of opposition yet he withstand them with the utmost firmness, with infinite steadfastness and in his examination in the presence of the later dignitary he proved conclusively the validity and truthfulness of this Revelation. With other teachers of the Cause he spent two years in the prison-till the Hand of Might and Majesty saved him from the claws of the wolves. I never heard him mention the details of his ordeals and trials in the Path of Abha. One day we were discussing together certain matters relative to the Cause and one thing brought another and the stirring events of these early days were reviewed. In answer he said: 'The courageous and dauntless stand taken by Sheik Reza Yazdi during our imprisonment was so unparalleled and heroic that in common prison with him none of us really served the {{p102}} the Cause. What he said restored tranquility and peace of mind to the authorities. When we're cross-examined we always answered in wisdom and did not explain the Teachings plainly. Naye-b-as-Saltaneh realizing this could not trust in our statements. Then he sent for Sheik Reza and inquired from him the tenets of this movement. With an eloquent tongue and lucid explanations, he went over all the teachings of the Blessed Perfection and then got up from his seat and prayed before him and others to show them the form of our prayer. Then he said: 'I have not told you all our doctrines and beliefs, the sources of which are the writings of Baha-ollah. It is very easy to verify them by reading some of the epistles revealed by Him. What I told you correspond with reality. There is however another Command of Baha-ollah which is explicitly obeyed by all the Bahais and it is they must not at all interfere with the {{p103}} political affairs of the country in which they live.'

"'As none of us dared to speak so plainly and as Sheik Reza spoke without the least veil Naye-b-as-Saltaneh felt confident that we were harboring no intrigues or revolution against the established order of government.' This was all that I heard from Mirza Abul Fazl about the time of his imprisonment. This was also of course in the praise of the courage of one of his fellow prisoners. He did not say: 'I said so and so: I suffered so and so.'

"In short, the hearts of all the believers of the world were attached to him. He was the brilliant lamp of the Cause, the shining light of guidance, the sparkling star of knowledge; the luminous orb of understanding and a sea tumultuous with the waves of wisdom."

After the talk the Master retired to his room in the house of Aga Abbas Goli,

the Keeper of the Tomb. He will stay tonight and sleep here. My Nest is about twenty feet far from the house and from my window I see his room.

It was altogether a wonderful meeting. All the American believers were renumbered in the Holy Presence of the Beloved and in the Blessed Tomb of the Bab. Let us all pray that we may also live and serve the Cause as to win the glorious good-pleasure of Abdul Baha, the Mystery of God.###February 14th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p104}}

Dear friends,

Right below the terraced-garden in front of the Tomb of the Bab, on the slope of Mount Carmel, one's eyes are feasted daily on a wonderful picture of blossoming almond trees. Some of the trees are just one glorious mass of white or pink blossoms. With the trees that surround the tomb and in adjoining ground there are about one hundred. Their blossoms are the symbols of the purity and innocence of the lives of those divine martyrs who sacrificed everything so that today we may live peacefully and enjoy the fruits of their heroic deeds.

When this morning the Master came out of his room he walked toward the garden and for several minutes he looked down over the matchless scene of the blossoms. Then standing in front of the door of the Tomb without entering inside he {{p105}} offered a silent prayer. From here he walked toward the Pilgrims Home. Entering the reception room he took a seat near the window. Then he began to speak: "The view from the Pilgrims Home is very attractive, especially that it faces the Blessed Tomb of Baha-ollah. In the future the distance between Acca and Haifa will be built up and the two cities will join and clasp hands, becoming the two terminal sections of one mighty metropolis. As I look now over the scene I see so clearly that it will become one of the first emporiums of the world. This great semi-circular arms of the Mediterranean will be transformed into the finest harbor wherein the ships of all the nations will seek shelter and refuge. The great vessels of all the peoples will come to this port bringing on their decks thousands and thousands of men and women from every part of the globe. The mountain and the plain will be dotted with most modern buildings and palaces. Industries will be established and institutions of various {{p106}} philanthropic nature will be found. The flowers of the civilization and culture of all the nations will be brought here to blend their fragrances together and blaze the way for the brotherhood of man. Wonderful gardens, orchards, and parks will be laid on all sides. At night the great city will be lighted by electricity. The entire harbor from Acca to Haifa will be one path of illumination. Powerful searchlights will be placed on both sides of Mount Carmel to guide the coming steamers. Mount Carmel itself, from top to bottom, will be submerged in a sea of lights. A person standing on the summit of Mount Carmel and the passengers on the steamers coming toward it, will look upon the most sublime and majestic, spectacle of the whole world!" From every part of the Mountain the symphony of 'Ya Baha-El-Abha' will be raised and before the day breaks, soul-entrancing

music accompanied along melodious voices will be uplifted toward the Throne of the Almighty. Indeed God's ways are mysterious and unsearchable. What outward relation exists between Shiraz and {{p107}} Teheran, Bagdad and Constantinople, Adrianople and Acca and Haifa! God worked patiently step by step through these various cities according to this over definite, eternal plan - so that the prophecies and predictions as foretold by the prophets might be fulfilled. This golden thread of promise concerning the Messianic Millennium runs through the Bible, and it was so destined that God in its own good time would cause its appearance. Not even a single word will be left meaningless or unfulfilled."

Then he spoke about the return of the Jesus to their promised Holy land and that is being fulfilled all the time. He descended the mountain in a carriage and after a few minutes we followed after him.

Mr. and Mrs. Holback and Miss Hiscock were there and the Master spoke with them for a few minutes and then went to the . About 11:30 am he came out and took a walk all alone.

In the evening we had a meeting and all the believers found their way into the Presence {{p108}} of the Ruler of the hearts. In the first part of his talk he dwell on the great significance of the Mashregal Azkar built in Russia and then he spoke on "thankfulness". He said: "A thankful person is thankful under all circumstances. A complaining soul complains even if he lives in Paradise. If we are not thankful, then who can be thankful? Are we not encircled with the bounties of God? Are we not enveloped by the Bestowals of the Blessed Perfection? Has he not lighted up a luminous lamp in our home? Consider how each one of us is surrounded by His Favors! How much divine grace descends upon us! How often our hearts respond to His call! If we are not pleased then who is there to be pleased? Different groups of mankind, for the sake of a piece of earth which they designate as their 'beloved country', and in order to protect the body politics which they call a nation, are ready to sacrifice their lives so that no one may encroach on their rights.

"Now that we have been trained under the {{p109}} shade of the Tree of the education of Baha-ollah, what will be the measure of our service and how are we going to render to Him due thanksgiving? Verbal thanksgiving is fruitless. Thanksgiving is rendered in two effective ways. Firstly, it is through the realization of spiritual susceptibilities, which illumine the Courts of the hearts with the bright stars of happiness and are rejoiced by the glad-tidings of the Merciful, and are exhilarated with the Wine of the True One. Secondly, it is through deeds, i.e., to live in accord with the good pleasure of the Lord, adorn our being with His heavenly attributes and try to alleviate the sufferings and miseries of humankind. If man does not do these things, but praises God and offers Him a hundred thousand thanksgiving every second, there will be no the slightest result but it will be words without any significance, a body without spirit and a glass without light. Consequently we must be very happy, very glad, very pleased, very contented and very joyful because we are submerged in the ocean

of the Bestowals of Baha-ollah.

{{p110}}

“A thoughtful man enjoys the gifts and the blessings of God. For example there is a time when we realize the great blessings of the Almighty in the powers of sight, or hearing, the heart, or the intellect, and then we are filled with thanksgiving for these wondrous heavenly bestowals! But if we use them indifferently, there is then no difference between man and animal. Just think what divine Bestowals the world-quickenning sun, the Breezes of the early morn, the flowers of the field and everything that is young and bright, radiant and hopeful! Let us be ever mindful of these starry visions. They will help us in our upward journey. They are not dreams to be dissolved by the wand of destiny or ground into powder by the wheel of fate. They are the rocks upon which the foundation of our lives are laid. The more we are mindful of the Bounties of the Blessed Perfection and aware of the Favors of the Supreme Manifestations, the greater will be the capacity of our enjoyment and the loftier the station of our blessedness.”###February 15th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p1}}

Dear friends!

The contents of a Tablet lately revealed from the tongue of the Center of the Covenant to one of our American friends, unfolds in a simple manner 3 cardinal principles of the Bahai Cause. First and foremost to go on and spread the Teachings by every means. Second, to associate and consort with other religions and sects. Third, the importance of Unity amongst the believers of God. The Tablet is as follows:

He is God!

O thou my son of the Kingdom!

Your letter dated December 20th was duly received. Praise be to God it was an indication of firmness and steadfastness in the Cause of Baha-ollah and the promotion of the Call of the Kingdom of God. The believers must hold fast to all the means, so that day by day the Light {{p2}} of the Guidance of God may enlighten all parts and the souls may become quickened through Eternal Life.

Thou has written that a minister has asked Mr. to hold, from time to time, the Bahai meetings in his church. This is very acceptable. Peradventure through your effort this minister will be changed, be attracted to the light of the Kingdom, attain to another state, seek another power and become the minister of the heavenly monastery, and a herald to the appearance of the Lord of the Hosts.

A number of the friends are sending the good news of the Unity of the believers and the maid-servants of the Merciful. It is my hope that this glad-tiding may increase day by day and their harmony and concord may reach to such a degree that the heart of Abdul Baha may obtain joy and fragrance for today there is

left for him no other heartfelt {{p3}} happiness save the spiritual susceptibilities of the believers of God.

Convey the wonderful Abha greetings to each and all.

Upon thee be Baha El Abha!

(Signed) Abdul Baha Abbas<<

Today four of our American sisters departed from Haifa. Mrs. Sprague and Mrs. Wise will visit Jerusalem and then return to this Holy Spot to meet the Beloved before they start for the United States. Mrs. Von Lilianthal and Mrs. Beede will proceed from Jerusalem to Jaffa, Alexandria and Italy. Wherever they go they have the heartfelt prayers of their Oriental brothers and sisters. The precious memory of these blessed days spent on Mount Carmel in the neighborhood of the Beloved will neither be forgotten by them nor by us. To us they were the golden links of that mighty spiritual chain which is connecting the inhabitants of the East and the West into one never-to-be-broken bond of divine brotherhood. They are urged forward by a common {{p4}} Ideal, impelled by a spiritual force and inspired by the words of Abdul Baha. The hand of God will ever protect them. They are true maid-servants of the Blessed Perfection; their aim is to spread the Glad-tidings of the Kingdom and their highest desire is to win the good-pleasure of the Lord of mankind.

Miss Hiscock also left for Egypt. She was very happy to be again breathing the spiritual atmosphere of the Presence of the Master.

Later on in the day the Governor-General of Damascus with a number of military officers and Judges called on the Beloved. They were in His Presence for half an hour. While they were in the house their many carriages were waiting for them in front of the gate, thus attracting the curiosity of the passers-by who wondered and inquired who were the important personages in the house of Abbas Effendi?

In the afternoon the President of the American College in Beirut, Mrs. Bliss accompanied by a {{p5}} number of Oriental Students and Doctor Coles of the English Hospital, called on the Master. Mrs. Bliss was also in the party. The President expressed the highest satisfaction and pleasure with the conduct and diligence of the Persian Bahai students. The Master in turn praised the college and its broad spirit of universal brotherhood. "I consider all the students as my own sons and am always solicitous after their comfort and happiness." the President said. "Intellectual and spiritual relationship" the Master said "is greater and higher than physical relationship. Christ did not have any sons but he had many disciples." "The adherents of the various religious and nationalities of the East who through the halls of our college associate and co-mingle with each other with the utmost spirit of fraternity and fellowship" the President said in Arabic language. "This is what it ought to be." the Beloved answered. "In this age the college which is dominated by a denominational spirit is an anomaly and is engaged in a losing fight. It {{p6}} cannot stand losing the victorious forces of liberalism in education. The Universities and colleges of the world

must hold fast to three cardinal principles. First. Whole-hearted service to the Cause of education, the unfolding of the mysteries of nature, the extension of the boundaries of Pure Science, the elimination of the Cause of ignorance and social evils, a standard universal system of instruction, and the diffusion of the lights of knowledge and reality. Second. Service to the Cause of Morality, raising the moral tone of the students, inspiring them with the most sublime ideals of ethical refinement, teaching them altruism, inculcating in their lives the beauty of Holiness and the excellency of virtues and animating them with the excellences and perfections of the religion of God.

Third. Service to the oneness of the world of humanity; so that each student may consciously realize that he is a brother to all mankind, irrespective of religion or race. The thoughts of universal Peace must {{p7}} be instilled in the minds of all the scholars, in order that they may become the armies of Peace, the real servants of the body polity - the world. God is the Father of all. Mankind are His children. This globe is one home. Nations are the members of one family. The mothers in their homes, the teachers in the schools, the professors in the colleges, the Presidents in the Universities, must teach these ideals to the young, from the cradle up to the age of manhood."

After this meeting the Master went out to take a drive in the landeau. The Greatest Holy Leaf was also in the carriage with Hossein Effandi and Moneeb Effendi - the two little grandsons of the Beloved. The great spiritual love that exists between Abdul Baha and his holy Sister is indescribably deep and beautiful. Their tender attachment is joy-inspiring and blissful. One can never write much about the Greatest Holy Leaf except that she is glorious diadem on the brow of Womankind, a brilliant Jewel in the Crown of the "New Woman" of the 20th Century.###February 16th, 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p8}}

Dear friends!

Nine Pilgrims arrived today, four men, four women and one boy, from Yazd, Nayreez, and Bombay. One of the pilgrims has brought his daughter with him to enter the girls' college in Beirut where already more than half a dozen Bahai girls are studying. This is a distinct departure on the part of these Persians who are extremely reluctant to leave the beaten track as regards the education of the girls, and it would have been impossible a few years ago to make them feel the supreme importance of this fact were it not for the repeated commands of Abdul Baha. The girls are more than anxious to study and widen the scope of their opportunities, but they are so hedged in all sides by petty social conventions and withering customs, and stinging restrictions, that it is very hard for an outsider to realize {{p9}} the meaning of the import of each. A number of the progressive women put the whole blame on men, arguing with much earnestness that the men have ever been and are yet, the main cause of the backward condition of their sea in the orient. They further state that the real era of woman's

progress will commence in the East when the stubborn men will give up for all time their assumed superiority, offering to women their own inalienable rights of social equality, so long withheld and willingly consort with them as their equals and partners in life. The women are fast revolting against their cramped and confined life. They long for broader fields of activity. They hate to sit around the house all day and do nothing but dress, attend to household duties and make the servants behave themselves. They love to come out and breathe the fresh air of true emancipation. They yearn to break into a thousand pieces the handcuffs of blind customs and the chains of social inequalities. I know nothing about it but I feel in my inmost heart that as a silent {{p10}} and portentous storm of revolution is brewing behind the harems of the East, and once it is set loose its force will be so irresistible and its velocity so sweeping that no power on earth can stand before it. In the cause of conversation on this most interesting subject a friend told me: "I think the time is soon coming when the Eastern women must take into their own hands the cause of their rights and freedom. It may take, oh! such a long time before the men will come around and deal with this subject intelligently but the women find a short-cut to it." For my part, I wish to see all the Eastern girls well-educated and all their latent intellectual and spiritual forces budding out into perfect womanhood. Are they not your sisters as well as mine? The consummation devoutly to be wished is to see them untrammelled and free, soaring towards the heights of human and divine perfections and working with men, shoulder to shoulder in the upliftment of humanity to the place of regeneration. The stage is set and the curtain will be {{p11}} raised soon. Will you and I be among the actors or spectators? Time can only tell this. But no matter what part is assigned to us at that particular hour, let us hope we will fulfill our duty faithfully and single-mindedly.

While with the afternoon steamer, nine Pilgrims arrived with the morning steamer, five left for Marv, Russia, via Constantinople. The Beloved saw them before their departure. While the tea was served and the eyes were wet weeping, the Master amongst other things, spoke to them as follows: "In those ancient days Marv was a large and populous city and I hope that in these latter days it may reach to its former grandeur. The believers in that city must not let crystallization of feelings take place. They must associate with other sects and be most kind towards all. The teachings must be done in spirit of amity and the friends must speak in such a manner as to attract the hearts and not to frighten them away.

{{p12}}

Truly I say the believers in those parts are the essences of faith and the impersonations of sincerity. They have no other aim in their hearts and souls save love towards the friends of the Merciful. My heart is very much attached to them. God shall undoubtedly confirm and assist them. I am most pleased with them. They have conducted themselves most nobly. They have been conducive to the honor of the Cause of God and the promotion of the word of God. In the Court of the Blessed Perfection they are most favored. May they draw nearer

day by day unto the Kingdom of Abha, become more attracted, more enkindled, purer and holier. I will supplicate at the Threshold of Baha-ollah to protect and guard your under all circumstances.”

When the newly-arrived pilgrims were ushered into his holy Presence they thought they had at last attained Paradise. After welcoming them and demanding several questions about their journey he said:

{{p13}}

”From the very beginning of the history of the Cause the city of Nayreez was moved and stirred by the Spirit of God. The believers in Nayreez are either the true pioneers or the children of the martyrs. Truly in this Divine Path they have suffered every manner of persecution, ordeals, tests and martyrdom and yet they stood firm and steadfast.

“Today the Confirmations of the Kingdom descend upon those souls who arise to teach the Cause of God. The gardener is proud and pleased with that rose whose sweet fragrance is diffused all around, and whose delicate scent cheers and comforts hearts. The teachers of the Cause are like unto open roses. They must disperse to all parts the delicate perfume of the principles of the divine Religion.”

Amongst the new pilgrims is Haji Mohamad Taher from Yazd. Thirty two years ago he had visited Acca, and during 9 months stay, visited the Blessed Perfection. Now he returns to {{p14}} to meet the Son. He has brought along himself the manuscript of a large book written by himself containing the accounts of all the martyrs in Yazd from the appearance of the Bab up to a few years ago. The book will be presented to the Master. I have no doubt it is a most dramatic document and I hope to get it from the Beloved to read, and in case the time permits, to translate portions of the same.

In the afternoon I found the Master in the rose garden talking with the son of the former Mufti and another gentleman. The talk was varied, humoristic and lively. “A cheerful countenance lends consolation to the beholder” was one of the epigrammatic sayings of the Master. Another one was: “Everyone in this world plays on his own pipe but we play on the pipe of God.” Mirza Heydar Ali in the cause of his narrative to Mr. and Mrs. Holback said: “There are four holy books in this world. The first is this visible {{p15}} creation, nature or universe. The second is man. The third is the Manifestation of God and the fourth the sacred Bibles of the religions.”

In the evening I was summoned into the Presence of the Beloved. Several cablegrams received from the various parts of the world were read to him and their answers were postponed till tomorrow.

A number of believers finding the pots of their patience boiling over have come over from Acca to refresh their hearts by meeting the Desire of all nations:

Kerbalai Emran who with two others left for Medira 10 days ago, returned

tonight and the Master greeted them most enthusiastically and warmly. They have been to Medira to visit the Holy Tomb of the Prophet Mohamad. Thus the subject of the Beloved's talk tonight revolved around the basic Idea that the Bahai do believe heartily in all the prophets of the past that they are ready to sacrifice their lives for any and all of them, that when the Blessed Perfection mentioned the very name of Christ, all the listeners were moved by a great spiritual emotion.

Before the meeting, Mr. and Mrs. Holback visited him and he spoke about General Gordon and his expedition to Sudan. "He was impelled by human and disinterested motives and there were many people who loved him."###February 17th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p16}}

Dear friends!

"I declare unto you the tidings of great joy" was said to me by one of three pilgrims who arrived this evening. Two are from Mashad and one from Bakhara. "The Bahai Cause is making miraculous advances all over Persia, especially in the Province of Khorassan. Lately we have been fortunate to have in our midst three wonderful teachers who are devoting all their time and energy to the promotion of the Word of God and they have attracted the hearts of innumerable persons to the Kingdom of Light. The inhabitants of our country have been so long like a flock of sheep without the protecting staff of the shepherd. The ravenous wolves having left their lairs in the mountains rushed toward the plain and finding the unprotected conditions of these innocent creatures, tore them to pieces. Their nights of agony and despair were {{p17}} inky dark, and their cries and lamentations piercing and heart-harrowing. Wolves in sheep's' clothing strutted abroad and the people deceived by the appearances turned to them for protection only to be attacked and torn to pieces. Distracted, dismayed, surrounded by the foreboding powers of destruction, they did not know what to do. Indeed they were walking in the valley of the shadow of death, and the darkness of hopelessness enveloped them, with its ominous wings. From the depth of their hearts welled up a torrent of prayers and entreaties toward the throne of their Deliverer, but there came back no answers. They thought the hands of the Lord were tied and His ears deaf. Those were fearful nights and days; the days as black as nights, nay, nay blacker. The air was filled with sorrow and pain. Oh! Is there no one to take us out of this land of darkness and death? Are we fore-doomed to spend our lives in this impenetrable gloom with not even a gleam of light? O Thou God {{p18}} of nations, wilt thou never come to our succor? Hast thou no pity on us? Is the fire of Thy wrath so all-consuming? Hast Thou so completely turned Thy face from us? Oh! Those long, long weary nights, the souls afflicted with spiritual palsy, lying immovable on their miserable cots, the eyes open, staring and roving aimlessly through the dense blackness, while the blacker thoughts of death and annihilation hovered like black eagles over the heads, waiting for their victims, and the despairing hearts were pumping wearily at their . Our thoughts and feelings had become so

strangely familiar with these scenes of misery and illness that for a long time we have had to give up the hope that there should ever be for us a morn and that the darkness of our valley would ever be dispelled by the rising of a glorious sun. But lo! lo! From the afar off the sweet, heavenly music is reaching to our expectant ears and coming nearer and nearer and nearer; the long night of hopelessness is vanishing and the {{p19}} luminous heralds of the Day of Hope are running to and fro through the land, cheering the drooping spirits and promising the end of all these miseries. The angels of the glory of the Lord with their spiritual trumpets are reviving the dead. The Sun of Reality is rising, the forces of darkness are put to flight, the wolves are changed into sheep, the satans into angels, the gloom into light. The principles of the Bahai Cause are imparting new hope and new stimuli to the people, the powers of transgressions and inequities are defeated. Again the people are reminded that their Lord is the Hearer and the Seer. He hears the prayers of His servants and He sees the oppressions of the tyrants. He has come to their succor in their hour of need and has delivered them from the claws of wolves. The Bahais are now the Cohorts of Salvation, their Lord is their Shield and Confirmation of the Holy Spirit their Armor. Day and night they are engaged in awakening the people {{p20}} of Persia. What is rest and comfort in comparison with the fulfillment of this Divine Mission! I have heard much about the services of our believers in America. Will you tell me how they are? What are they doing? How do they teach the Cause? Do they appreciate the wonders of this Truth? Are they ready to sacrifice their lives for it? Are there new souls who accept this Glad-tidings? Are they loving and kind to their neighbors and hospitable toward the strangers in their midst? Are their faces luminous with the light of the Love of Baha-ollah and their hearts the caskets containing the jewels of the Kingdom? Will you send to them my Bahai greeting? I often think of them and wish so much I could attend one of their meetings. Their very name is an inspiration to us. We all know how good they are, how beloved they are in the estimation of Abdul Baha, how unselfish is their aim and how zealous they are in the promotion of the Cause of God."

{{p21}}

Many of the Pilgrims ask me similar questions and desire to hear the news of the activities of our brothers and sisters not only in America but in European Centers. In the morning we descended the mountain but were not blessed with a meeting of the Beloved. A Mohamadan Mullah returning from Medira called on the Beloved and had a long, spiritual talk with him. He was from Golpayegan, the town in which Mirza Abul Fazl was born. It turned out later on that he was a relative of his and therefore we were delighted to see him. In the afternoon a number of Turkish officials called on the Master. He spoke with them on the evils of war and its braveful influence on the morals of the nation. The article which was published in the Islamic Review was read to them aloud by himself. Many others called on him and listened to the words of his wisdom and knowledge.

In the evening the newly arrived Pilgrims obtained the supreme joy of his Presence.

{{p22}}

He spoke to them as follows: "When the Blessed Perfection and His family were exiled from Persia, all along our way from Teheran to Bagdad we did not find a believer; only a handful of despondent friends were in Bagdad. All the people firmly believed that with the exile of Baha-ollah the fire of this Cause would become extinct. Were they not wrong in their reckoning? How many houses? How many people were exile? How many were thrown into prison? How many thousands were killed? And yet they did not succeeded in their fiendish work of extermination! For this Cause is constantly reinforced by the Cohort of the Supreme Concourse and no army, no matter how invulnerable, can defeat the phalanxes of the Kingdom! About 30 years ago no one had heard the name of the Bahai Cause in Ashkabad but now the dome of the first Mashrekal Azkar, like a radiant jewel, glitters under the rays of the Sun.

{{p23}}

Praise be to God that it has become evident and known to all that the Bahais are free from any intrigues and seditions. They confer life, not death!

The people of Persia looked on the Babis as the enemies of their religion, possessions and life, and consequently they considered one of their holiest duties the extermination of this sect. Well do I remember, when still a child and in Teheran, one day I entered the mosque and saw a fanatical Mullah haranguing the crowd: 'O people! If you love God, kill the Babis; if you desire to win the good pleasure of Mohamad, kill the Babis; if you long to enjoy the blessedness of Paradise, kill the Babis; if you wish the descent of the blessing of the almighty upon you, kill the Babis! So was the enmity of the Mohamadans against this wronged community.' On the other, Baha-ollah counseled the Babis to resistance and taught them day and {{p24}} night to adorn themselves with the qualities of holiness and sanctity, and commanded them to be meek and holy. He said 'It is better for you to be killed than to kill.' He exhorted them to be faithful, be kind toward all the nations, deal with sincerity with all the people, characterize themselves with mercy, benevolence, clemency and charity and exert at all times to serve the world of humanity. Overlooking outward differences, they must gaze toward the horizon of the Central Unity of mankind. Humanity is one tree; the people are the branches, the leaves and the blossoms. Praise be to God that it has become established, to all the nations and all the peoples that the Bahais are the essence of sanctity, the advocates of universal Peace, the upholders of the unity of the religions and the standard-bearers of the sacredness of human life; that they are upright and righteous, patient and fore bearing, long-suffering and humble.

{{p25}}

They are as guides to the misguided, as the beacon lights to the wanderers, as

dressing to every wound and as they of love to the poison of hatred. If the people curse them, they ask God to bless their enemies. They have no other aim, no other intentions save service to the world of humanity.

Praise be to God that the believers in Yazd demonstrated great firmness and steadfastness, and while they were presented on all sides they raised the cry of ‘Ya Baha El Abha!’ Many people expected that the foundation of the Cause would be shaken if their souls retired from the field of activity, but God upraised other workers to take up their places. Other become proud and because they had received so many Tablets from Baha-ollah or that they were favored by him during His life time. But in the Cause there is no relationship save the relationship of service and self-sacrifice. The will of God exalts one through Pure Mercy and not because the recipient has been worthy. I consider myself weaker than a mosquito but the confirmations of the Blessed Perfection are descending uninterruptedly. Some heedless souls forgetting this point, consider they are somebody and filled with deceit and ego became dictatorial and overbearing. Such people deprive themselves not only of the Bounties of God but little by little the friends lose their confidence and trust in them.

Today the field of the service in the Cause is open to all. Everyone has a chance to try his . I am encouraging all to arise and serve the Cause. I went out myself and called mankind to the Kingdom of Abha. Let everyone do the same and God shall assist him. ”###February 18th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p26}}

Dear friends!

Oh what a day! Heavy clouds, raging winds, furious storm and the downpour of rain! The elemental forces of nature had conspired against man to make the day disagreeable and damp. From morning till noon I did not make any attempt to flight. I preferred my Nest to the violent storm outside. The door of my room being open, I could watch everything going outside, especially in the garden of the Master. A number of the Pilgrims ventured out and descended the mountains. They were naturally rewarded with meeting the Beloved not only once but twice and each time they listened to his words and explanations with the greatest joy.

The wind blew with such velocity that several times I thought the very foundation {{p27}} of my little room had been shaken. Myriads of the blossoming petals of the almond trees were blown hither and thither by the force of the wind and hold a most fantastic dance in mid-air. Huge volume of mists and clouds rising from the sea travelled directly toward my nest and then passed as rapidly over the mountain. All the houses were wrapped in a white blanket of clouds and as one tried to penetrate through the hazy mist, these dwellings looked like fairy castles hanging between the heaven and the earth. The sea was a spectacular scene of rough, roaring, tumbling waves, rising as high as possible and dashing against the worn-out shore. Now the rain came down like a deluge,

the world was dark, the wind was blowing, and then like a magic the weather would clear and the sun shine brightly. These peaceful moments were of short duration and then the storm would commence again but for the worst.

{{p28}}

When the Pilgrims came up for their lunch they gave us the account of their visit to the Master and imparted to me the good news that he asked them to tell me to come down in the afternoon. As soon as I finished my frugal lunch, I braved the rain and descended the mountain. Three Turkish officials just arrived from Constantinople were calling on him and he was giving them the account of the wonderful meeting in Voking Mohamadan Magna near London. Then he gave them several newspapers containing articles on the Cause. While they were engaged in conversation, I was standing outside in the corridor near the window watching the antics of the weather; the wind was blowing so furiously as to bend the tall pine trees. When they left the house, the Master asked me to come in. Then he asked Basheer to bring a cup of hot tea for Mirza Ahmad Sohrab, {{p29}} because the weather was very cold. He said: "I am feeling now very well and I feel as though I am ready to take up the lost thread of correspondence." In my heart I rejoiced over this good news, because I know how the Bahais all over the world are waiting to receive the inspiration of his words. He was going to start then and there when the door was opened and a number of Effendis were announced. After an hour, Mr. and Mrs. Holback called and the Master welcomed them with happiness and health beaming from his face. The news that Mr. Carnegie has given two million dollars to establish unity amongst the sects of Christianity was hailed as one of the greatest signs of time. "Mr. Carnegie's aims" the Beloved said "are all altruistic and his intentions are revolved around the principles of service to the oneness of the world of humanity." Prof. Cheynne of Oxford, England had forwarded a book to Mrs. Holback which is published {{p30}} in Rome in French and Italian containing 'Confessions of Faith' by 76 well-known thinkers of the West, including Professor himself. In his article he mentions this movement.

Before I left his Holy Presence, he asked me to stay tonight in the house, probably if he is equal to it he will dictate a few Tablets. I was more than glad to comply with his wish and sleep under the roof of his blessed home. Although I stayed, he did not sent for me, because he was too tired to do so. In the evening a number of the Pilgrims gathered downstairs and talked together about the Cause. Those who have just arrived from Ashkhabad and Bakon gave me an interesting account about the large, overflowing memorial meetings held in honor of Mirza Abul Fazl after the receipt of the Beloved's cablegram. In the latter city, our dear brother Mirza Ali Akbar was the principal speaker, giving a graphic history of the life of him whose {{p31}} loss is mourned by all the Bahais in the Orient. In Ashkabad, the Persian Consul attended the meeting and gave a dramatic address on Unity. He said: "Out of the storm and stress of time the Bahais have extricated themselves victorious. This have they been able to achieve through their notable power of cohesion and union.

Today the Bahais are the means of our glorification abroad. We point out to it with pride and honor. All the other parties - both religious and secular - which were formed in Persia for the last one hundred years have been flat failures - but the Party of Baha-ollah because it is confirmed with the Divine Power, has succeeded. Therefore in the school of Unity the Bahais must be our teachers. Let them go forward with perfect confidence and pave for us the highway of national and international Unity. Let them inspire our hearts by their matchless example of Unity. We are eager to learn from them the secret of this mighty elixir."###February 19th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p32}}

Dear friends!

The thought that I am living and sleeping in the 'Home of Truth' where Truth is lived and Truth is taught makes my happiness not only complete but nothing more to be wished for. The Fountain and the primal source of Truth is the Heart of Abdul Baha. From its unknown heights innumerable rivers of Teachings issue forth to fill the cups of those who are standing along the banks of their rivers and are thirsty for the water of Truth. While I slept last night under the roof of the Beloved, I spent a few wakeful hours thinking of you and praying that a day may come that you may also visit this 'House of Truth', wherein the outer temple of the invisible Reality lives and walks amongst the creatures. I long to share with you every form of happiness that I experience in those blessed days. I do not think it is even possible {{p33}} to write down everything because the spiritual feeling and emotions are indescribable. Often forgetting that I am writing these letters to the 'Friends', I express my ideas as though I am corresponding with one individual Friend. And the highest ideal of celestial Unity will not be realized until the time when the 'Friends' lose entirely the sense of their collectivity and separateness and become as one 'Friend' and when each soul may see in this 'Plural Friend' the embodiment of his noblest ideals and dreams, then there will be no place left in our hearts for any stranger or the enemy. Mankind will be our Friend. The individuals will represent to us the various units of this universal Friend - humanity. Let us do our utmost by day and by night to enlarge the circle of this 'friendship', to make it the cornerstone of our daily prayers and to inspire our names on the scroll of this silent, yet ever increasing band of Friendship. So my true and noble friend, no matter where {{p34}} thou art, whether in America or Europe, or Asia or Africa or Australia, hail to thee! Thou art my brother! Thou art my sister! Our business in this world is to make it a 'Home of Truth', a Paradise of cheerfulness, a garden of joy and an abode of Peace. Individually we can do very little, collectively we are able to do a whole lot. Let the golden bands of human sympathy unite our hearts; let the unseen links of the spiritual susceptibilities bind together our souls. We may never see each other, but let us be strong in hope, faith and charity, and strive to establish the Kingdom of God on earth as it is in heaven. Each one of us in his own way can help along the good and might cause, but let there not be found in the orchestra of our lives a jarring note. In the long

run, if we have patience, we shall see with our own eyes the results of our silent communions and devout prayers. On this, our new resolution, I wish all my friends good luck and success.

{{p35}}

Long before the sun was up I was awake and while Esmael Aga was preparing tea, I was walking in the garden of the Master, inhaling the sweet, fresh aroma which permeated the air. It was glorious, early morning and everything seemed so quiet and lovely.

After an hour I was summoned into the Presence of the Beloved. When I entered the room he was talking with Mirza Hadi with much animation. While walking from one end of the room to another and emphasizing every word he uttered he said: "From my childhood, I have spoken about the revelation and delivered the message of the Kingdom. I was oh, very, very young and yet I taught the Cause and invited the souls to the feast of the Lord. While we were living in Bagdad, one of the most noble men of Persia came there. He called on the Blessed Perfection and as he used to come and see us often I became very attached to him. I grew to love him very much and as he was not a believer, I spoke with him on the Cause. I used to say to him, 'My friend, the aim of this {{p36}} life is not the acquirement of wealth, honor and glory nor the display of the animal attributes, such as eating, sleeping and chasing after worldly pleasures. Such aimless and insipid pursuit, do not befit man who is endowed with divine effulgence and radiant longings. The object of this life is the life of the spirit, the manifestation of the fear of God, the attainment of the knowledge of God, the acquisition of the Love of God and obtaining the good-pleasure of the Lord of mankind. If man characterizes himself with these godlike attributes he will become freed from all the ties of this mortal world, the light of God will shine in his heart, he will hear the voice of the heavenly angels, he will be surrounded by the confirmations of the Holy Spirit, he will become an irradiating center of the Perfect names and Qualities of the Merciful and a light through which the darkness of the world of humanity is dispelled." On repeated occasions {{p37}} I spoke with him on these spiritual subjects. After sometimes he left Bagdad and went to Persia. From there we received the news that he has become a good believer, and he continued to serve the Cause till the end of his life.

At another time there was a learned and well-known man in Bagdad whose relatives had become believers but no matter how often they discussed with him about this Cause they could not convince him of its validity. Thinking that I might be able to satisfy him at a time when I had just go up from sleep and was at my . One of them came to me and said: 'We have brought to you and we beg you to speak with him. We have done our best but to no avail.' I said: 'Bring him and I will converse with him.' Then I turned my heart immediately to God and prayed to Him for confirmation. They brought {{p38}} him and I started to speak with him. Before the hour was up he accepted the Cause. After that he used to serve the believers with unequalized zeal and enthusiasm. Although he did not have to, because he had servants and cooks - yet he would

go himself in the kitchen and cook for the friends many kinds of dishes.”

A letter from our dear brother Mr. Kinny of New York City giving the good news of the unity and spiritual activity of the believers was read to the Beloved. It seems that Doctor G. N. Guetherie Rector of St. Marks, Episcopalian Church has offered the Bahais a large room in his church to hold their meetings on Sunday afternoons. The Master was most pleased with this news. “How happy I feel” he said “when I hear the friends are associating with all the religions and sects in the name of Abha with perfect joy and fragrance. The Bahais are not exclusive. Their meetings are made conspicuous by the absence of the quality.

{{p39}}

These are the victories of the Kingdom of Abha.” Then he dictated many Tablets and about 11 o’clock, left the house for his usual walk. He asked me to accompany him and I did with great joy. On the way he spoke about humility and how great is its spiritual value. For nearly half an hour he sat on a piece of rock watching the wonderful, green mountain and discoursing on the charm and spirituality of the scene. “Look, look at the signs of the Mercy of the Lord!” he would rapturously exclaim. Several poor people stood in His Presence and received the favors of his hands. On our return before entering the house he said: “Praise be to God that in this cycle we are living under the Shade of the Trees of the Bestowal and Bounty of the Blessed Perfection. We are encircled by the army of His Assistance. Praise be to God that we are the flowers of His garden and the stars of His heaven.”

In the afternoon many Tablets were revealed for the friends in Bombay and England. The Beloved looked well all day and it was about 5 o’clock when some Arabs called and he said to me: “Now, it is enough for today. Gather up all thy papers.”

In the evening there was a large meeting and he told us the story of Sultan-es-Shahada as related to him by Prince Tilli-Sultan while he was living in Paris.###February 20th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p40}}

Dear friends!

As the Beloved entered the large reception room in his home, filled with Oriental Pilgrims from many counties, and looked into their eager, worshipped faces, he exclaimed with real enthusiasm: “Most wonderful! Most wonderful! How luminous are these faces! How glorious are these countenances! They are like unto the suns from which the rays of the Love of Baha-ollah are diffused to all directions!”

After speaking a minute or two about the improvement of his health and how his tired and over-taxed nerves needed complete rest he continued: “If a person is confirmed in the accomplishment of the services of the Kingdom, his worldly conditions are of secondary importance. So far this supreme desire of mine

{{p41}} has not been realized. The greatest Bestowal that is possible for a soul to attain in this world is this: - that he may spend his life, his forces, his possession, his body, his heart and his spirit in the Path of the service of the Blessed Perfection and then toward the last days of his life he may drink the cup of martyrdom. This is indeed the most blessed state, the loftiest pinnacle of perfection! Is there a greater and more harrowing regret in this world than to spend one's physical regret in this world than to spend one's physical energies in the awful road of lust, sinful passions inordinate desires and the frivolities of the age! No! I declare by God. Oh! How pitiful to watch the last flicker of a hope dying out of such a life! Because when the last curtain falls on such a dissipated life, he finds to his utter remorse his nerves racked, his visions unaccomplished, his energies wasted and the light of his spirit extinguished! What were the results of these deeds? What {{p42}} What were the sum-total of these thoughts? What was the outcome of this sowing of wild oats? Where is the man with his youthful ambitions? In what heap of mud and water did he throw the brilliant gems of his ideals? What has he done with his god-given intelligence? He has indeed lived a fruitless life, surrounding himself with the suggestions of passions and the gratification of selfish appetites. His life is brought to a tragic close enveloped unto regrets, remorse! Verily this is the most evident loss!

But on the other hand how glorious is the life of a person when toward the last days of his earthly existence he is able to contemplate with great satisfaction that praise be to God, through the assistance and Favor of the Almighty, he was been fortunate, and given his belongings, his life, his spirit, his body and all his faculties in the Path of the Love of God, accepting all manner of persecutions, and afflictions with {{p43}} serenity of consciousness and standing firm in the Cause till the very last breath. Indeed the most enduring and imperishable work was performed by the disciples of Christ. where they not faithful to him till the very last hour of their lives? After his crucifixion they sought no rest for even one moment and they longed for no tranquility and composure. Their days and nights were spent in the promotion of the Cause of God. With no thought for their own personal comfort they summoned the people to the Kingdom of God and girded up the loin of endeavor in the enkindlement of the souls. Homeless and shelter less they travelled over mountains and deserts, now spending a few days in this city and then a few months in that town. Alone and unaided, they invited mankind to the banquet of the Lord and raised their voices to the height of heaven. Everywhere they were presented, reviled, laughed to scorn and derided, but these things did not {{p44}} lessen their faith and determination. They left behind their homes, their kith and kin and went away, and the rest of their lives was spent in spreading the glad-tidings of the Kingdom. At last they were martyred in the Path of His Holiness Christ - may my life be a ransom to Him. Oh! All through their lives they did not forget Him for one moment! They did not cast into the corner of oblivion His heavenly Teachings. They remembered His advices and exhortations and strove day and night to carry the light of the Gospel to the most distant and unknown parts of the world."

Then he spoke about two Bahai martyrs in Persia and contrasting the thousands of martyrs in this revelation with the limited number of the apostles of Christ. "The disciples of Christ were only eleven. And at the hour of crucifixion, all the disciples forsook Him and fled, and Peter who was the chief of the disciples followed Him {{p45}} afar off unto the high priest's palace, and went in, and sat with the servants, to see the end. According to the Gospel he denied his Master three times. Now Peter sat without Him in the palace: and a damsel came unto him saying, 'Thou was also with Jesus of Galilee.' But he denied before them all, saying I know not what thou sayest. And when he was gone out of the parch, another maid saw him and said unto them that were there, 'This fellow was also with Jesus of Nazareth.' And again he denied with an oath, 'I do not know the man'. And after awhile came unto him they had stood by, and said to Peter, 'Surely thou art one of them; for thy speech betrayeth thee'. Then began he to curse and swear, saying 'I know not the man!' From this graphic description of the Gospel one comprehends the degree of faith of the disciples. During the lifetime of Baha-ollah, thousands of men and women and children cried out under the sword of the execution 'Ya Baha El Abha'. However the apostles became {{p46}} firm and steadfast after the crucifixion of Jesus the Christ. The cause of their firmness was Mary Magdalene who gathered them and addressed them with eloquence and fervor; 'Why are ye agitated? Why are ye troubled? What is the cause of your retirement? Jesus always foretold about his death, saying that a day would come when he would quaff from that cup. Now nothing has happened to throw you into such a consternation'. Only this earthly, elemental lady of Jesus is taken away from our midst but the Spirit of Christ is the Sun of Reality which is ever shining upon all the inhabitants of the world. This is not subject to change or destruction. Why are ye disturbed? His Holiness Christ ascended to the same heaven from which he came down. 'And no man hath ascended to heaven, but He that came down from heaven, even the son of man which is in heaven.' Why are ye so perturbed? What is the cause of your disconcert? This is not the day of retreat!

{{p47}}

This is not the time for your seclusion! Be up! Arise! This is the day of service! This is the day of teaching the Cause of God! This is the day of the declaration of the Gospel! This is the day of guiding the souls to the Kingdom! This is the day of sacrifice! This is the day of work! This is the day of faithfulness! The Lord hath commanded you, 'Go ye into all the world and preach the Gospel to every creature.' Christ is with you wherever you go and he will assist you under all circumstances.' In such manner Mary Magdalene filled the hearts of the dispirited apostles with new hope and fiery earnestness."

All morning the Beloved was busy receiving outsiders. At midday, he went to the Mosque. In the afternoon I had the privilege of standing in his Presence. There was an Arab in the room with his little girl. She was sitting beside the Master. After a while he went out and brought for her a beautiful embroidered Persian shawl, placing it gracefully on her little shoulders. The father lives

in Acca and spoke about the girls school having an attendance of more than 150. Acca has also a girls' school. Is not this wonderful sign of the time? In the evening, I had many interesting conversations with the Pilgrims and oh I so wish I had space enough to tell you something about their beautiful ideals and wonderful lives.###February 21st 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p48}}

Dear friends!

Lucid and clear the Instructions and Teachings of the Beloved inspire the heart with confidence, guide the wanderer out of the wilderness into the abode of safety and cause the disappearance of the darkness of doubts and hesitations.

Consequently I may be permitted to quote in the following pages a few passages from his Tablets revealed a few days ago. To me, at present, the most important passages are those dealing with his health, therefore I will begin with them: "The infinite hardships of this fruitful journey (America and Europe) had caused for sometimes past a great weakness in the nerves. Therefore correspondence was deemed impossible. Now feeling somewhat rested I am writing this epistle and it is my hope that in the future correspondence will become continuous and the epistle be forwarded uninterruptedly."

To another believer he writes:

"For sometimes past the weakness of the nerves prevented correspondence, therefore no epistles were forwarded. Now through the Favor and Providence of His Highness Baha-ollah, joy and fragrance is obtained, hence immediately I have occupied my time in writing to thee this epistles."

In another Tablet he says:

"Up to the present time as a result of the long journey, I took my constitution was in the utmost state of weakness and feebleness, consequently I could not carry the weight of correspondence. As at the present writing the condition of my nerves is better and much improved, therefore I am writing thee this letter."

To another believer he writes:

"It is now a long time that I have failed to corresponding with thee. This was because of the {{p50}} absence of the soundness of the physical health which prevented me from reading and writing. But the health and soundness of the spirit was most ideal and perfect. With my spirit I supplicated toward the kingdom of God, begging Confirmation and assistance for thee."

"For sometimes past the feebleness of health and posturation of the nerves impeded the path of correspondence, hence I did not write any epistle to thee, but having obtained a modicum of rest, I am writing thee this epistle so that thou may'st know that with the exhalation and inhalation of every breath thou art remembered."

About the debt of the Orient-Occident Unity in Washington he writes to Mrs. Parsons: "I became exceedingly pleased with thee because thou didst assist in clearing the debt of the Orient-Occident Unity. Similarly I became infinitely pleased with his honor Mr. Hoar {{p51}} and Mr. and Mrs. Gregory, because they cooperated with you to lift up this debt of the Society. Announce to each of them my utmost respect."

On the vanishing of the worldly glories in comparison with the service of the Kingdom he reveals the following:

"All that thou observest shall ere long vanish and disappear like unto the mirage, except service to the Kingdom of God and calling the people to the appearance of the Lord of Hosts. This alone is permanent and everlasting. Consider that Queen Victoria notwithstanding her brilliant and imperial reign passed away from this life, but the lamp of Qorrat-all-Ain who was only the daughter of a Mullah is waxing brighter and brighter day by day and like unto a brilliant star she is shining from the horizon of everlasting glory forever and ever more."

Through Mr. Kinny the following message is sent to Rev. Doctor G. N. Guthrie of New York:

{{p52}}

"Convey infinite love and kindness on my behalf to the Rev. Doctor G. N. Guthrie and say to him: Praise be to God that He hath chosen thee from amongst the ministers so that thou may'st hearken to the Call of the Kingdom of God, listen to the heavenly melody, behold the Light of reality, act according to the advices of His Holiness the Christ, promulgate the Principles of Baha-ollah, become the cause of the illumination of the world of humanity and be ordained as the high priest of the Church of the Kingdom. All the ministers will be submerged under one of those periodic waves of the earth, leaving behind no name and no trace, but thou shalt the Standard of Spirituality in the Universe of Heaven, extolling and magnifying the Lord of mankind with the music of the Kingdom. Thank thou God that thou hast attained to this most great Bestowal."

{{p53}}

The echo of the days spent in London:

"The days that I spent in London, although the physical health was precarious yet the heavenly Spirit was confirming at all time. How often during the days and evenings we conversed together with perfect joy and fragrance, discoursing on the high themes of divine, eternal outpourings and imparting the glad-tidings of the appearance of the Kingdom. Unquestionably all these particulars are indelibly marked upon the tablet of your memory.

Therefore, O Thou my daughter of the Kingdom! Strive thou with heart and soul so that day by day the light of guidance may shine forth with greater

brightness in that country and that thou may'st become ignited like unto a candle, shedding radiance upon all the people."

Lovingly he writes to an old Bahai:

"O thou old believer! Thou art one of the old believers and hast served the Cause of God most faithfully. I shall not forget thee. I always remember {{p54}} thee and am even anticipating to receive good news from thee. It is sometimes since no letter has been received from thee. Unquestionably write letters conveying the news of thy health, well-being and spirituality; for this becomes conducive to the happiness of the hearts of the members of the Family. All the household of Baha-ollah are longing for thy meeting and day and night are they engaged in thy remembrance."

The translation of a Tablet to Abbas Butt Cashmiere of Rangoon, India will bring these quotations to a close:

"O thou heavenly personage!

Thy letter was an evidence of the fact, that praise be to God thou hast arisen to serve the Kingdom, art worshipping His Highness the Desired One, art freed from the world of imagination and independently holding aloof from the mirage of doubts.

{{p55}}

Thou art a of Reality and enthralled with the Beauty of His Highness the One! Blessed art thou for this most great favor and the most eminent Bestowal, the likeness of which has never been witnessed by the eye of existence.

with a number of friends you have communed the translation and the publication of the Heaven by Epistles and are striving to diffuse the Fragrances, so that the Flag of the Manifest Signs may wave over the Mountains and the hills of that continent. I beg of God to confer a most great assistance and suffer thee to become a most conspicuous ensign of the army of the Kingdom."

This morning, quite unexpectedly the Beloved summoned the Pilgrims into His Presence and gave a divine talk on the marvelous steadfastness of some early martyrs in the Cause which filled all the eyes with tears. After this meeting till the hour of twelve he was engaged {{p56}} with his correspondence.

Three of the Pilgrims gave a large Feast at the Tomb of the Bab in the afternoon. All the new pilgrims being anxious to take a photograph of the occasion, the Master granted his permission. A radical departure in this third group-photograph of the Beloved in the Holy land is the presence of the Oriental leaders, Zoroastrians, and Mrs. Hoagg, and the grandchildren of the Master as well as a number of other children related to him. Mr. Holback took also two photos while the Master was coming down the hill followed by the Oriental Pilgrims.

When the hour of visiting the Tomb came around, the Beloved asked all the believers to go quietly in front and he himself stood near the Threshold behind

everybody else and in a wonderfully sweet tone, chanted the visiting Tablet. He was the embodiment of humility and meekness. His standing today near the Threshold was a most pregnant lesson to the Bahai world, trying to teach them by this visible demonstration that all the believers are brothers and sisters and that in this Cause there is and will never be a mother superior or a father superior. In the Court of Baha-ollah all are equal. May all our actions and motives be based on this foundation!###February 22nd 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p57}}

Dear friends!

“Blessed are ye, whom men shall revile you, and persecute you and shall say all manner of evil against you falsely for my sake. Rejoice and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.”

If the above utterance of our Lord Jesus Christ is one of the unmistakable signs of the followers of Truth, then the Bahais can lay a special claim on the great significance of this verse and apply it with a greater force and truthfulness to the founders of this Movement and those who embraced this doctrines. For they were not only reviled or persecuted or calumniated but they were thrown into dark jails, exiled, tortured, and martyred by hundreds and thousands. The contents of the following talk by our Beloved Abdul Baha will disclose one of the smallest chapters of the Bahai sufferings and tests.

{{p58}}

The friends in Bashruiyah are very old. They have suffered all manner of persecutions, many of them were martyred, yet they remained firm and steadfast and their faith increased. From the day that His Honor Bab-El-Bab accepted this Truth. Bashruiyah became a spiritual Fort of Bahai victories. The children of the very first believers are living today and are most happy on account of their divine heritage. They were some of the oldest believers. Persecutions and sufferings were heaped upon their heads; trials and ordeals were their daily sustenance. A large number of them were martyred in the Fortress of Tabarassi. Most of them lived at all time under the threats of the ignorant mob and the outlawry of the unruly rabble. Their hardships and tribulations in the Fortress of Tabarassi were indescribable and heart-harrowing. For 18 days they had nothing to eat. The enemies had surrounded them from all sides and communication with the outside world was completely debarred. They could not go out and {{p59}} buy any provision. For days they ate the bark of the trees, the grass and the leather of the horse's saddles. While surrounded on all parts by these unbearable hardships, the countenance of their faith remained undimmed and their firmness and steadfastness unshaken. It is most difficult for a person to remain firm at the time of test. When Christ was speaking to his disciples about his approaching death and the scattering of the sheep, Peter said unto him, 'although all shall be offended, yet will not I.' Then the Master intimated

that he would not remain firm, saying: 'this day, even in this night, before the cock crow twice, thou shalt deny me thrice.' But Peter spoke the more vehemently, 'if I should die with thee, I will not deny thee in any wise. Likewise also said they all.' But when they were put under the refining process of the examination we find that their assertions did not agree with their actions. The hour of test is the hour which will settle {{p60}} for all time to come who is firm and who decamps the field of action. In every dispensation a number of sanctified souls have become manifest who were self-sacrificing, severed from ought else save God, forbearing sufferings and tribulations, accepting hardships and persecutions, welcoming tortures and deaths for the sake of Truth; but in none of the past dispensations have there been such heroic and sublime instances of devotion and martyrdom. As in this Bahai Cause! At the time when all the inhabitants of Teheran had arisen against this Cause and Baha-ollah was arrested and thrown into a prison I was very young child. The jail wherein Baha-ollah was imprisoned was a dark and gloomy cell, underground, and had no aperture, and no window save a small door. When the door was unlocked one had to descend many rickety steps before reaching the gloomy, stuffy and humid ground floor.

{{p61}}

The name of the was Aga Bezork and he was an inhabitant of the City of Gaguin. As in the past he had received many favors, bounties, gifts and kindness from the hands of Baha-ollah, he came one day to our house and took me with him to see my Father. Descending half the stairs of the cell I peered through the darkness, to try and see someone. I could see no one. Everything was pitch darkness. Suddenly I heard, the wonderful, resonant voice of Baha-ollah: 'Take out this child. Do not let him come in.' Obeying the words of Baha-ollah, the took me out and said: 'Sit down here and be patient. About noon the prisoners are taken out and then you can see your father.' I sat there. A little after 12 o'clock they brought the prisoners out and among them I saw Baha-ollah. A thick, heavy chain called 'Gare' Kahar', the heaviest and the thickest chain of the time, was placed around his Holy Feet, the end of which dragged {{p62}} along the ground. His neck was also chained with heavy fetters and his hands manacled. Mirza Mahmond - a most wonderful Bahai - was the fellow prisoner of Baha-ollah. They were chained together. A common, ordinary felt hat, the top of which was worn out and the fringe torn and sailed, was on his head. I cannot describe to you the pain and anguish that attacked me by this sight of my father. The fiendish cruelties of the authority of Persia reached to such a height as to divide a large number of the believers among the various classes of the inhabitants of Teheran, so that these people might martyr them according to their own devilish desires. For example, a believer was given to the government clerks, another to the policemen, another to the infantry, another to the Ulemas, another to the Dervishes, another to the butchers - one to the members of {{p63}} each craft and profession - so that all of them might lend a hand in shedding the blood of these innocent Babis. For instance a believer was given to the cavalry. These ferocious beasts took him to Sabze Meydan and

about one thousand of them riding on their horses, with drawn swords attacked him from all sides. The body was actually cut into thousand small pieces and yet they did not gave up. The sight of blood had maddened them, turning into wild, dancing savages, thirsting for more blood. Finally the executioner cried out to them ‘O ye mad men! Stop! It is enough! Nothing is left of the body. I must take these small shreds of the flesh and bury them! Do not add more to the horror of my task.’ At this juncture a restaurant keeper arrived on the scene and asked the executioner to let him have the remains of the accursed Babi because he would burn them in his stone and by this act gain his entrance {{p64}} into Paradise. Those were the days of miraculous deeds, matchless heroism, unsurpassable firmness, and divine courage. Each one of the believers while walking upon earth, was at the same time, soaring toward the Supreme Concourse. They were the angels of the Kingdom of Abha and the spiritual heroes of the arena of unparalleled sacrifice.”

While the Master was entertaining many people all day long, I was busy translating in my room. When I saw him this evening he said: “I have been talking all day and now I feel tired. I am obliged to speak. Often I am almost unable to speak one word but I must talk for more than one hour. People coming to me do not expect to go away disappointed and so I must satisfy the need of everyone. I have been working and speaking all day; now speaking with a Jew, then with a Mohamadan, now with a Turk, and now with an Arab.”

Then we had a large meeting in which the Beloved gave the above spiritual talk which made us all weep. He himself was moved to tears. In the determined spirit, he expects to see our American and European brothers and sisters working for the Cause and spreading the Teachings of Baha-ollah. The foundation of this Revelation is laid on such adamant rock of sacrifice. We are not fortunate and worthy to demonstrate our faith like unto these martyrs but we can at least catch their enthusiasm and staunch faithfulness in the diffusion of the Fragrance of God.###February 23rd 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p65}}

Dear friends!

Just at this moment Aga Mehdi, the gardener of the Holy Tomb of Baha-ollah arrived from Acca. He has brought with him an armful of fragrant violets and roses to offer at the feet of the King of Kings. How sweet they are. I wish so much you were here to look at them. They convey to one the fragrance of Holiness and the scent of spirituality. He has kindly offered me a few and I have them before my eyes while I write you this letter. In thought, I am worshipping at the Holy Threshold of the Blessed Perfection and I am remember you in my prayers. I hope these words will bring to you the deep and heartfelt messages of Bahai love and friendship just as this flowers are bringing to me the tender and affectionate ideals of the Kingdom of Abha. They are sweet and immortal. They diffuse far and wide the scent of Peace and human solidarity of celestial feelings and divine emotions.

{{p66}}

After dictating a few cablegrams for the friends in Germany and Teheran, the Beloved revealed a number of Tablets for the believers in New York City. While he dictated the Tablets he was most happy because the news of the unity and accord of the friends in that city is joy-imparting. When he finished dictating he said: "The city of New York is very important and the friends of the Merciful must do everything in their power to spread the Cause and affiliate with all the people."

Later on, Doctor Coles of the English hospital sent word that a number of the English and American tourists desires to call on the Master and that they would be here after a few minutes. As soon as they arrived and the preliminary courtesies attended to the American college in Beirut became the subject of discussion. "We must be just" Abdul Baha commenced "The American College at Beirut is carrying on a sacred mission of education and enlightenment and every lover of higher culture and civilization must wish it a great success.

{{p67}}

One of the brightest attributes of Divinity is justice and He likes to see His servants clothed with this quality. Years ago I went to Beirut and visited the College in its infancy. From that time on I have praised the liberalism of this institution whenever I found an opportunity. Some of the bigoted Mohamadans complained bitterly because the college gives or rather insists upon a religious education and the students are asked to attend the Sunday service in the church. They carried their complaints so far as to write articles on this subject in the daily press. I told one of these men that all these talks were based upon ignorant prejudices. I am sure the morals of the students will not be corrupted. They will be informed with the contents of the old and New Testaments. What harm is there in this? A church is house of prayers. Let them enter therein and worship God. What wrong is there in this? These students attending the services in the church glorify God, their and not the Devil. I have no doubt that much good will be accomplished and many {{p68}} misunderstandings will be removed if the Musulmases attend the churches of the Christians with reverence in their hearts and sincerity in their souls and likewise the Christians may go to the Mohamadan Mosques and magnify the creator of the universe. It is not revealed in the Holy Scriptures that 'My house shall be called of all nations the house of prayer'? All these houses of different names - church, mosque, synagogue, pagoda, temple are no other than the Houses of prayers. What is there in a name? Man must attach his heart to God and not to a building. He must love to hear the name of God no matter from what lips; even should the devil mention the Sacred Name of the Lord, I will be pleased with him, I love God and I love to hear His Glorious Name. I do not look upon the personalities. When I was in Tiberias my house was near the Synagogue. At midnight the Jews gathered in the temple and sang hymns of Hallelujah. I would especially get up and listen to them and in {{p69}} my heart pray with them. When a man's life is a life of eternal quest after God, he will worship Him no matter

where he may happen to be. I pray to God in the mosque, the church or the synagogue in the same spirit as I were in His Presence.”

Many other subjects were discussed and his Western trip was touched upon. “In my first stay” he said “in London, I spoke from the pulpit of Archdeacon Wilberforce. He is a true Christian and a noble character. He lives a life according to the teachings of His Holiness Christ. He is kind to all the strangers and works for the cause of Christ which is the cause of humanity.”

They were most happy to be given this rare privilege of meeting Abdul Baha whose life and teachings have created such a volcanic change in the religious thoughts of the world and whose name is most familiar to the American and English people.

Speaking about a Persian by the name of whom he has placed in the English hospital under the medical care of Doctor Coles he said:

<p70.

“The Persian has been my enemy for forty years but during all this time I never directed toward him an ill-wish. When I visited Acca this last time he came to me sick, weary and repentant. ‘I have done many things against you’ he said ‘Now I have reached the end of my resources. I cannot go any further. Please do not leave me to myself any longer. DO not sent me away. I have grown very old, I am ill and tired of the world. Misery and remorse are my companions. Regret and sorrow are my bed-fellows. I have come to you as my very last hope. I have no other friend to whom I may turn my face for succor and help.’ I answered him ‘Thou hast ever been my friend. Anxiously have I been waiting for thy return. Just as a father has been longing for the return of his absent son, so have I been yearning for thee. Thou art indeed welcome. Thou art my friend. I love thee very much. Come along with me to Haifa and I will put thee in the Hospital, so that thy health may be restored.”

{{p71}}

In the afternoon the Beloved came out of the house and beckoned me to follow him. He walked toward the German colony and on the way a number of Pilgrims joined us. Along the way, most everyone saluted him and paid him reverent respect. After a long walk we reached a tall, overshadowing tree under which there were boulders. He sat on one of them and gave us permission to do the same. Then he asked our pilgrim from Kerman to speak to him. “Tell me” he said “What voice is heard in thy city? Is it the voice of an earthly singer or the voice of the Cause of God? For whenever the Divine Voice is raised all the other voices are hushed. The charm and beauty of the voice of Truth attract the hearts and spiritualize the thoughts. When the rich and highly-gifted spiritual artist breaks forth into a concourse of soft lays and colorful tones of minstrelsy, then the melodies and scores of the earthly singers will sink lower and lower till at last they are lost in a sea of eternal silence - obscure and mystifying. When the sweet harmonies {{p72}} of the Bird of the Supreme Paradise are

raised, the buzzing of the bees are not . Today whosoever takes lessons of voice culture in the celestial conservatory of Baha-ollah, he will be endowed with a soul-captivating voice which would move and thrill the hearts of numberless music lovers.”

After a while he continued his walk and a little further on he pointed out to us the cave on the slope of Mount Carmel in which Astad Ismael lived day after day and the martyr related his story with fuller particulars. Contentment and independence were the keynotes of his simple, majestic life. “These are” the Master said “the qualities of the people of God. These are the requirements of a Bahai life.” Then having gone far he retraced his steps and we followed him peacefully while the sun was slowly setting in the western sky.

In the meeting he spoke chiefly concerning the conditions of the children of the martyrs of Yazd and inquired after their well-being. “The children of the martyrs” he said “are the limbs and organs of my body, because their parents have revealed in the world the mystery of sacrifice. Whosoever assist them has assisted Baha-ollah. The stations of the martyrs is the highest in the world of humanity; even the prophets have longed to quaff of this cup.” The Beloved continued to speak a long time on this subject so that when we left His Presence, we yearned to be sacrificed in the Path of God and to shed these few drops of blood for the sake of His Glory.###February 24th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p73}}

Dear friends!

“Any undertaking started by the believers of God and which directly or indirectly helps the promotion of the Cause and the diffusion of the Principles of Brotherhood between the East and the West is commendable. This is the standard”, Abdul Baha said this morning after dictating a number of Tablets. As this Bahai Cause is in its nascent stage and its basic doctrines are universal, uniformity of rules and forms are not only impossible but undesirable. A Bahai Teacher is a constructionist. He avails himself of the unimpaired materials in the past religions, reinforces the faith of the inquirer by simply holding before his path a greater and brighter light. He has not come to destroy but to build. The inquirer will discard the superannuated dogmas and unnecessary rituals of his former religion along the road of his search.

{{p74}}

The teacher holds aloft the ‘flambeau’ of Truth and little by little the darkness vanishes. The teacher, before attempting to take hold of the searchlight of Truth must learn two lessons. First, the art of manipulation and second the inflexibility of Will. Just as the searchlight revolves around its axis on its high town sending forth into every corner of the dark space a continuous stream of white, piercing light, so also the teacher must learn how to manipulate the searchlight of truth so as to scatter not only the forces of spiritual darkness but mental, intellectual,

social, physical and economic darknesses as well. A teacher is a physician. A physician does not give the same kind of medicine to every patient. What is good for one may cause the death of another. What alleviates one kind of sickness may aggravate the other. The pharmacopeia of a Bahai teacher must be well supplied. If he sticks to one kind of prescription, I do not say that he shall fail but he will not accomplish {{p75}} universal results. He must be fairly well informed with the scriptures, the history of the Cause and its principles, the underlying spirit of this age and the longings of the hearts for vaster and more spacious fields of noble labor and elevating thoughts. There is an Oriental sayings: "There are as many roads to God as the number of creation." A teacher must know these roads and strive to put himself in sympathetic touch with the weary pilgrims who are struggling along each road and little by little teach them that what they call road is not a road at all but an unbeaten, hard trail leading to the jungles and deserts and . When they are prepared he might, then, cry at the top of his voice: 'Oh men! The highway of the Lord of Hosts hath appeared! The broad Boulevard of the Kingdom of God is paved. Lo! Behold! There are many people who have left their trails and are walking along this Celestial Path. Do ye not see them? Are you not learning by their examples? Open your eyes! Look, look how many companies of {{p76}} of people composed of ever so many nationalities are thronging the golden Way of the Kingdom! They are marching on and on with every step they take, they come nearer the goal. Their Path is strewn with the lilies of Love and the hyacinths of affection. In their white hands are the harps and lyres of divine music and on their lips the songs of Thanksgiving and the anthems of glorification. Listen, listen, now they are singing in soft, harmonious murmur and they raise their voices, flushed and inspired with rejoicing and happiness! Is it not better for thee, my brother, my sister, to leave thine own narrow trail over which is grown thorns of dymes and under bushes of creeds and walk on this broad, brilliantly lighted Path of the Kingdom? Here thou wilt enjoy the companionship of spiritually-minded men and women who have given up everything to serve their God and the world of humanity. This golden hour is slipping by; this divine opportunity is passing {{p77}} away; so avail thyself of it. This is my advice to thee."

A number of Arabs and Persians called on the Beloved the first part of the morning. He spoke with them individually and in number and satisfied all with his graciousness and wisdom. Then he dictated many Tablets in Turkish and left the house for a walk. Mr. and Mrs. Holback were invited to lunch and so I had the privilege of being present at the table of the Lord. Mrs. Holback spoke about - Druses, a peculiar sect in Syria. The Druses never divulge the creeds of their faith and very few know anything about them. In their intercourse with the devotees of other religions, they never disagree with whatever is told to them; so it is most difficult to know what they believe and what they disbelieve. They display, however three praiseworthy qualities. First, Generosity. Second, Valor. Third, mutual-helpfulness. In their dealing with other communities they are generous; in their association with other sea they are gallant and from a social standpoint they assist {{p78}} each other and cooperate with one another."

Speaking on the effect of morality he said: "When a person's life is purely moral, when his daily actions are propelled by ethical forces he will influence tremendously the lives of those who come in touch with him. The insincere man learns from him the lessons of sincerity; the faithless becomes faithful, the ignorant wise and the coward courageous."

Mr. Holback humorously complained that the German hospice where they live offers to them many noises and distractions, such as the joyous uproar of the 80 children, the barkings of two big dogs, the cacklings of the geese and ducks and the sound of the sea. Abdul Baha answered over his description. "It is all right" he said laughingly "you have a concert and vaudeville together."

The lunch being over he retired to rest and I came back to my work, joyous and happy.

In the evening the Pilgrims increased by a young {{p79}} Jewish Bahai and three others found their way into the Presence of the Beloved. his talk was on wealth and its impermanency. The subject was suggested to him by the presence of Baron Rothchild in the Holy Land and his white trim yacht anchored in the Harbor. He landed today in Haifa and staying only for an hour proceeded on his journey to Damascus. Then sands of Jews had thronged the harbor to welcome him and poets sung poems in his praise and eulogy.

"Wealth" he said as a preliminary remark "becomes the cause of heedlessness to many souls except those who are believers in God and read the verses of God. For this reason His Holiness Christ hath said It is easier for the camel to enter through the eye of a needle than a rich man to enter the Kingdom of heaven. But blessed is the rich man whose wealth and opulence do not prevent him from turning his face toward God and whose heart is not attached to it. Such a rich man is the light of the world.

{{p80}}

"Today Baron Rothchild has come to Haifa. He is one of the wealthiest men of Europe. He is much interested in the Jewish colonization of Palestine and is devoting much of his time and attention to this problem. Now he has gone to Tiberias. He is busy all the time. He is resting neither day nor night. He could not stay longer than one hour. He has hardly any time to breathe. All the people are toiling and laboring to attain to the station of a rich man. Life to many a rich man is nothing but a heavy burden. They are wood-carriers. Instead of a blessing, wealth becomes a great calamity to them. The supervision of their colossal fortune and its proper financial administration becomes the sole object of their lives. Day and night, asleep and awake they think and work to make their piles longer and that of the others smaller - till finally they become more money-machines, devoid of any other feelings or higher emotions and wild-eyed, always hungering {{p81}} for more. Greed and selfishness become the dominant influence of their life. Grab, grab, grab, right and left , they grab at everything. In the mad rush and struggle for more , more of the worldly goods they walk over the bodies of toilers and children. They become the embodiment

of heartlessness and cruelty. Pride and haughtiness lord over them and they become tools in the hand of sordid fiends of passion. Wealth has a tempting and drawing quality. It bewilder the sight of its charmed victim with showy appearances and draws him on and on to the edge of yawning chasms. It makes one self-centered, self-occupied and forgetful of God and holy things.

On the other hand there are souls who are the essences of existence. In their estimation, wealth does not hold any attractions. If the doors of the heavenly blessings are opened before their faces, if they become the possessors of the riches of all the world, if the mountains of the earth turn into diamond, if the oceans of the globe change {{p82}} - their spiritual independence will undergo no change or alteration; their faith in God will increase, their mindfulness will augment; the heat of the fire of their love for true democracy and elevation of mankind will burn away all barriers of ostentation and pride. Their intense passion for God's will was greater day by day. Such rich men are in reality the light-beaming stars of the heaven of mankind; because they have bear tried and tested and have come out of the crucible as pure gold - unalloyed and unadulterated. With all the wealth of the world at their feet they are yet mindful of God and humanity; they spend their acquired riches for the dispelling of the darkness of ignorance and employ their treasures for the alleviation of the misery of the children of God. The light of such rich men will never grow dim and the tree of their generosity will grow in size and stature, producing fruits in all the seasons. Their every deed will be an example for succeeding generations.###February 25th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p83}}

Dear friends!

It was a lovely day. The Beloved of our hearts enjoying good health, spent a beautiful hour in the rose-garden. Chairs were brought out and he sat near a long, wonderful bed of fragrant violets. Dear little pansies charmed the eyes, marigolds were in abundance, stocks gaze out their fragrances, a big patch of white perfumed the air, the scented hyacinths were plentiful peeping their heads above the earth, carnations delighted the heart of the beholder, nasturtium were delicately tender, germaniums ran riot, and oh! many, many other pretty flowers whose names I am ignorant of, adorned the garden. The colors blended together most luxuriantly. Above all and through all, roses-yellow, pink, white and red, contributed not a little to make a fairyland of the East, a dear garden of the mystic orient, carrying {{p84}} the imagination back into a world of spiritual romance and love.

The sky was clear and the afternoon sun sent down its warm, soft, affable rays. As the Master sat there, now absorbed in his thought, now correcting a number of Tablets lately revealed, and now looking over the delightful garden, he made a divine picture of Moses with the authority of the law, and of Christ with the beauty of the law of love and meekness. His silky, smooth, white locks were fallen on his shoulders, his spotless, white turban adorned his massive head,

and his white, beautiful patriarchal beard gave one the confident impression of his fatherly tenderness. The afternoon was so fair and charming, the weather was so braving and pure, the surroundings so poetic and attractive, that I could not believe it was real. It was exactly like a golden dream, the effect of which is exhilarating. But this was not a dream, it was a page taken out of some romantic book, ideal, yet real, illusive yet tangible, unearthly and {{p85}} spiritual. The Beloved told me to bring a chair and sit near the violet bed. Then he ordered Khasro to pick some violets and with them prepare for him some tea. Then raising his majestic head and watching Esmael Aga working in the other part of the garden he said: "Is not this garden beautiful? Are there not many kinds of flowers in it? Does it not look like an imperishable paradise? Is not the weather warm and bracing? Were it not for the industry and perseverance of Esmael Aga we would not have this lovely flower spot. Well, tell me, Mirza Ahmad, what else doest thou want of God? Has he not given thee this fair garden arrayed with multitudes of flowers and the sight of which thou art enjoying from morning to night, from day to day and mouth to mouth?"

By this time a number of the Pilgrims entered the garden and he bid them sit down. When Basheer brought tea for each, the Beloved started to joke with me. Addressing the pilgrims he said:

{{p86}}

"This Mirza Ahmad claims to be a Doctor. He tells me not to drink tea, because it brings sleeplessness. Is he right in his assertion? ("Yes" answered one of the pilgrims loudly). He says I must drink violet tea (and he showed them the cup containing the liquid, of a faint, lovely violet color just brought by Basheer). He insists on being a Doctor and says if you don't believe, I will go and put on my head an American hat - and by the way he loves American very much - and then everyone must call me 'Doctor Ahmad or Doctor Sohrab.'" Well, he continued to joke with me in this way for several minutes and I was, of course, very happy. Then he ordered Isfandeyar to have the landeau ready and entered the house to prepare himself for the drive. Just at this juncture Haji Mirza Haydar Ali arrived and the Beloved seeing him there asked him to go with him on the drive. Moneer Effandi and Hossein Effendi, his two grandsons - between six and eight years old each - accompanied {{p87}} him also. Then he asked me to join him which I did with great alacrity. While the carriage was driving along a number of his California addresses were read to him for correction. Various addresses brought back to his rich mind the reminiscences of those never-to-be-forgotten days and his sweet words sunk deep into the consciousness of the Angel of Mount Carmel. When we reached the open field and the carriage stopped, he got out, walked beside the green meadows, and admired their intense verdancy. Immediately a number of poor women, clothed in rags with their babies in their arms and a large crowd of poor children, gathered around him. His pocket was full of "Bashleek and Mtaleek" and he distributed this money amongst them, placing in the palm of each hand one or several pieces. Before we started, I saw Isfandeyar carrying on his arms several warm, black, woolen coats and {{p88}}

I wondered for what purpose? While these old women were gathered around him clamoring for more money, he looked at each with the eyes of judgment and precision, and selecting a few out of the many he asked Isfandeyar, to give him the coats one by one. With his own hands he made every one put on a coat and then buttoned them himself. The women were wild with joy and thankfulness. They wanted to kiss his hands but he would not let them do it. But in their own customary way they were praying for him. "Oh! Effendi! May God confer upon thee many years! May the Lord protect thy children! May thy household increase! May the bounties of heaven descend upon thee! We are poor and thou art caring for us; we are naked and thou art clothing us; we are hungry and thou art feeding us; we are fatherless and thou art our father; we are cheerless and thou art our comfort." Thus they poured {{p89}} out of the fountains of their hearts these lovely unconscious prayers of gratitude. As the carriage was returning home suddenly it dawned upon my mind how truly biblical was their language; for is it not written in the gospel: "For I was hungered, and ye gave me meat. I was thirsty, and ye gave me drink. I was a stranger, and ye took me in. Naked and ye clothed me. I was sick, and ye visited me. I was in prison, and ye came unto me. And the King shall answer and say unto them, verily, I say unto you, in as much as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Verily these are glorious days, heavenly days, Biblical days, gospel days, in which you and I are living. The Spirit of Christ is again Manifest. Let us follow his divine example let us be of those who are doing the Lord's Work. Daily he is teaching us, let us learn from him; through deeds of service he is instructing us, let us imitate him.###February 26th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p90}}

Dear friends!

Life on Mount Carmel is a golden dream of the angels of the Highest - ineffable and beautiful. It is a fairyland - sweet and tender. Have we not heard in our childhood about the blessedness of Paradise, the blissfulness of heaven? The perceiving heart, the seeing eye, while living on Mount Carmel receives a foretaste of that wonderful Life, that inner illumination so charmingly described by the poet and seers. Man becomes at once the center and the mainspring of many divine experiences, the sacredness of which he will never forget and the spirituality of which he can never describe. Only he feels in the core of his heart the thrill and stir of a new awakening, the urge of a new inspiration, the deepening of a new consciousness and the impelling forces of a new life - calm, undisturbed and {{p91}} serene. These mystic, invisible stimuli struggle had to be born in to the world of expression and visibility but they are lying too deep in the sub-conscious world. The air of Mount Carmel is sacred, its atmosphere is holy, its charms are infinite, its wild, graceful flowers are fragrant, its scenery is unique, its mountains are verdant and its gardens are elegant. Oh! How often a soul in a far off land longs to steep himself in the sea of this spiritual calmness

and drink from this fountain of eternal youth.

Daily, hourly I offer thanksgiving unto the Threshold of Baha-ollah for thus giving this privilege of being a witness of the marvelous deeds and wondrous workings of the Spirit of the Divine Temple of Our Beloved. All that I ask of the believers of God is that they may pray for me that I may remain firm to the very last, that when I have finished my work near the Throne of the Majesty of Abdul Baha, I may go out into the world as a herald proclaiming his glory and power and that I may be ever confirmed in the service {{p92}} of his beloved friends. This is my highest aspiration. This is my vision of the future! This is my heartfelt supplication toward God! I am not a worthy instrument. I know, I am full of mistakes and shortcomings but I hope the combined prayers of the friends will help me to climb the mountain of vision and to reach the summit. But is there any summit after all, or is the progress of the soul spiral, rising, rising, ever yearning to attain to that which is unattainable? And the so-called summit is no other than one of the infinite stations wherein the striving soul rests for awhile and then takes its higher flight. Therefore, true to its primal resolution, the soul must press forward, tarrying nowhere and looking neither to the left nor to the right. Its path is strewn with thorn less roses, its ultimate destiny is the Kingdom of God, the purpose of its presence here is to evolve into a higher and purer entity, its home is the good-pleasure of the Lord and its goal is the Paradise of Abha.

{{p93}}

All day the Beloved was in and out, people calling on him in the morning and he called on them in the afternoon. He looked well and occupied. In the evening he delivered a very long talk to the Pilgrims touching the various aspects of the Cause, history, morality, exhortation, stories of some of the martyrs, incidents in the stormy life of Baha-ollah, etc. Amongst the visitors to Abdul Baha was an old man by the name Mohamad Ebrahim. He lives in Acca and has just come to meet him. Abdul Baha looked at him tenderly and said: "It is now fifty five years that Mohamad Ebrahim is with us. When he accepted the Cause in Bagdad and came to us he was a young man. With a number of other believer he lived in one small room. Although they did not have any visible source of income save their little trades yet they were most happy. Whatever they made or they had belonged to the "little community" and there was never any friction amongst them.

{{p94}}

There was a man by the name of Haji Mirza Ahmad who passed through Bagdad. As he was a great miser he did not go to the hotel but called on those poor Bahais and stayed with them. He could very well afford to pay the rent of a room but he did not want to incur any expenses. In the evenings he would prepare tea for himself and while drinking, praising its flavor and odor but never offered one cup to the rest. After staying a few nights he began to complain about fleas and mosquitoes. At that time this Mohamad Ebrahim claimed to be a poet and

instead of answering him in prose he wrote a verse, the meaning of which is as follows:

“God has given us a lofty palace! O Thou crook-sighted Haji what manner of a rogue art thou!”

A believer arrived late and was going to sit near the doorway. The Master motioned to him: “Come, come, sit here. Here is a spiritual couch.

{{p95}}

There is no up and down.”

Again he spoke. “Those souls who are believers in God and conform in their manners to the laws of God are easily distinguished from the rest of the world through their deeds, their thoughts and their behavior. The mask heralds its fragrance from afar off; those who have the sense of smell feel it. His Holiness Christ says ‘through their fruits you shall know them’. If the fruits of the tree are sweet they are edible, if they are bitter they must be thrown away. By this Christ means we must look at the deeds and actions of the people. If from their behavior and manners there appear sanctity and holiness, they are followers of the light. But if they show the signs of contrariness and evil thoughts, they are living against the good-pleasure of the Lord. An ignited candle is differentiated from an extinguished one. The light is not taken for darkness, the path of guidance is different from the path of error, divine morality cannot be mixed with satanic attributes.”

I may go on and translate for you these words of truth, but these are only a few drops. I cannot bring to you the ocean. The ocean is in your midst. You have seen its waves ascending, at times, to the very height of heaven.###February 27th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p96}}

Dear friends!

Our hearts were rejoiced by the arrival of four pilgrims; two from Boroujan, a village about 40 miles from the city of Esphahan; one from Yazd and one from India. The first tow know my relations to Esphahan, have seen my father and two brothers and gave me much interesting news about my home. I was glad to hear about them, but I was of course more than glad to listen to the news of the progress of the Cause and the spread of the principles of the Kingdom. How true are the words of Christ - “Verily I say unto you. There is no man that hath left home, or parents, or brethren, or children for the Kingdom of God’s sake. Who shall not receive manifold more in this present time and in the world to come life everlasting.” Having entered into the wonderful commonwealth of Bahai brotherhood I {{p97}} feel they are my own flesh and blood. Baha-ollah, through the irradiation of his spiritual ideals, has taken away the veils of separation and united us in the Knowledge of the Kingdom. The Pilgrim’s Home is not filled with these happy people who exchange with each other the news

of the advancement of the Cause in their respective houses and are encouraged and inspired by the examples of others. As I looked tonight into their shining faces sitting around the table I marveled at the Power of God who is constantly gathering these men and women on Mount Carmel and then after a few weeks scatters them. Since my return to the East with how many Bahais have I shaken hands and sat around the table! I do not see any of the old faces. Probably I shall never see them again. I do not remember the names of all of them. In a few weeks all those who are now in the Pilgrim's Home will be replaced by others. But surely through this collection and dispersion of the people of various religions, God is slowly evolving and working out His mighty plan of ages - unity.

{{p98}}

Our limited mind may not grasp the full proportion of His motive but we know full well he is not bringing together these people without a well-defined divine Purpose. Today the Beloved gave permission to all the Pilgrims to go to Acca and Mirza Mohsen was appointed to be their guide. Their eager anticipation to visit the home of Baha-ollah and worship at His Holy Threshold made them rise very early, so when I walked over from my "nest" to the Home, I found all had gone.

Descending the beautiful mountain, while the wild flowers saluted me from both sides and extended to me the hand of fellowship, the Beloved was walking in the rose-garden - well, joyous, inhaling the pure, fresh air and delighted by the soft rays of the sun. After a time, Mr. and Mrs. Holback arrived and joined him in the garden. They had in their hands a book written by an Englishman on the religion of Islam. After a few remarks on their part, the Master said: "The true aspect of the religion of Islam is not only misunderstood {{p99}} by the European missionaries and scholars, but even by the Mohamadans themselves, owing to the addition of dogmas. If we want to study Islam, we must go with a prayerful, reverent heart to its source, the Koran. All the commentators and theologians confuse our thoughts and mislead our aims. Instead of being a cause of honor, they have been a cause of humiliation to Islam. For example, one of their most important creeds is this: 'Whosoever publicly confesses, that there is no God save the one God and Mohamad is His prophet he will be saved.' Now this kind of dogmatic creed has nothing to do with Islam, but any inquirer will be led to believe that this is an article of faith, simply because the ignorant orthodox Mohamadans are upholding it. But if you go straightway to the Koran, you will find no verse that even indicates the formulation of such a strange, narrow creed. On the contrary you will come across the following significant verse: 'The people of the Books, such as Christians, {{p100}} Jews, Moslems and Sabeans and those who believe in the Unity and Singleness of God and the immortality of the soul, and practice charity and are benevolent and are kind to the poor and take care of the orphans, they are the people of salvation.' Now, consider what a vast difference there does exist between the teaching of the Koran and the creed mentioned. From this one instance you can judge of all the other mistakes. Therefore it is most unfair and misleading if an inquirer,

instead of going to Koran for his correct information concerning Islam, would stick to the body of creeds, built up by crafty and self-seeking men.”

Speaking about the Kingdom of God he said: “The Kingdom of God is like unto this garden. It contains many kind of trees. In due season the trees must not only produce leaves and blossoms, but fruits. If a number of trees do not fulfill this universal requirement, they are good only for so much dried woods. With his unerring eyes, the gardener will detect their deficiency and {{p101}} uprooting them will relegate them to the backyard.”

Mrs. Holback speaking about the recent visit of Baron Rothchild to Haifa said: “He has served most unselfishly the cause of the Jews and has poured his money to Palestine by millions. Even now he has arranged to loan to 1500 Jews - 8000 francs to each individual who will settle in Jerusalem. The loan is to be without interest and to be refunded in 25 years.” Abdul Baha said: “Well done! This is very good work. Nevertheless it is limited in scope and benefit. There is a way for Baron Rothchild to serve the Cause of humanity in a manner so that the benefits and results will be permanent. Firstly: To build a hospital in Haifa, of which may be open to all the religions and nations. Secondly: To found a high college for the children of all the inhabitants of Syria irrespective of faiths and creeds. Thirdly: To establish and endow a Home for the old; the incurable and the incapacitated of all nationalities. This will {{p102}} ensure to him eternal fame and will win for his honored name the gratitude and thankfulness of all the future generations.”

When the Pilgrims returned from Acca about the sunset the Master called them to him and delivered a great talk on the life of Baha-ollah and this trials and ordeals. He said that while the enemies from all sides exerted their influence to extinguish this Light God increased its flame and contrary to their expectations as soon as they banished him from one place to another to bring about his total effacement, the wonders of the Revelation became better known. Toward the end of His talk he said: “The Most great Prison of Acca became the most potent means for the promotion of the Cause of God. Were it not for this, how could the fame of this Cause have gone to the uttermost confines of the earth and have conquered the continents of America and Europe! This Prison of Acca was brought about the by penetrative Power of God. Herein you can witness the sway of the word of God. It is for this reason that the inhabitants of all the world cannot withhold the progress of the spirit of this Cause. Before it they stand impotent.” After his powerful talk, Ostad Mohamad Ali sang a poem written by the Beloved years ago, Mirza Mahmond chanted a prayer and then we retired quietly from His Presence.###February 28th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p103}}

Dear friends!

Because his health is daily improving and he can dispatch without physical weariness the ever-increasing volume of his work, the Beloved was happy today

and while he was dictating a number of Tablets he was praising God and glorifying the Blessed Perfection. At the end of a Tablet he became wistful and pensive. He was sitting on the divan and now and then he looked out of the window over the marmoreal surface of the wide bay between Haifa and Acca, beyond the prison city, towards the Holy Threshold of Baha-ollah. Then he turned his heavenly face - the embodiment of kindness - toward me and said: "Pray from thy heart that my health may continue to be well so that I may attend to all the affairs. Wherever I look, the Cause challenges my attention and demands my care. The matters pertaining to the Cause need constant supervision. At times I have felt so weak and {{p104}} feeble because of nerve weakness that I was unable to speak even one word. I did not say anything to anyone, but I suffered often for hours. Finally one night, I supplicated and entreated at the divine Threshold of Baha-ollah: 'Oh my Beloved! O thou King of my heart! O Thou my Ultimate Hope! Oh I beg of Thee! I beseech at Thy Merciful Court! If in this ephemeral world Thou hast no other work for me, Oh! Take me to Thyself - so that I may enjoy the beauties of Thy Celestial Presence, commune with the holy ones of Thy Abha Kingdom and be released from the fetters of these worldly troubles and pains and the chains of ordeals and tests! O Thou my Desired One! How I long to attain to Thy radiant meeting! O Thou my Hope! How I yearn to look into Thy luminous countenance! How I crave to be submerged in the sea of Thy refulgent Light! How I strain my ears to listen to the invisible, soft music of the angels of Thy supreme concourse! O my Lord! I am waiting! Thy Will be done and not mine! O my Love! I am waiting Thy last bidding! But if on the other hand Thou hast yet work for me to do, {{p105}} and if according to Thy unsearchable Destiny I must yet sing other songs in Thy Cause and raise other melodies in Thy rose garden, then confer upon me health and physical ability, so that I may arise again to serve Thy Wondrous Religion, strive in the promotion of Unity and Concord amongst Thy children, hoist the banner of Universal conciliation and fill the world with the spirit of good fellowship and amity. Thus the lives of Thy believers may reflect the imperishable virtues of the Life of the Kingdom. O my God! If it is in accord with Thy divine wisdom, bestow upon me good health and enrich me with Thine own confirmation and assistance; in order that I may sacrifice my life in Thy Path, concentrate all my energies in Thy service, unfurl the banner of international Peace over every region, unclothe the signs of Thy Mercy and Bestowal to the people of the world and summon mankind to the banquet of Thy inexhaustible Bounties. Oh! my Baha! O my Baha! Although I am weak, yet Thou art Powerful!

{{p106}}

Although I am feeble, yet Thou art the Mighty! I want health for the service of Thy Cause! I desire health for Unity and concord amongst Thy friends! I ask health for self-sacrifice in the Path of Thy beloved ones! Otherwise! O my Baha! I am thirsty for the clear water of Thy meeting! I am hungry for the food of Thy Countenance! I am lost in the wilderness of Separation. I long for Thy Union. I am tired of this dark world. I yearn for Thy Sanctified, light-giving Presence.

O my Baha! Confirm Thy believers in the Cause of Union and agreement and assist them to lay amongst themselves the foundation of eternal solidarity and celestial oneness. Suffer them to become like unto the flowers of Thy Paradise - perfuming the hearts and minds of all the people with their gentle fragrances. O my Baha! Thou knowest that no real joy is left for me in this world save the realization of their unity and their spiritual conquests; the news of their strivings in Thy Path and giving the glad-Tidings of Thy {{p107}} Kingdom! O my Baha! reinforce them to make firm the basis of Unity and inspire their hearts with the spiritual ideals of Thy Divinity! Thou knowest that their highest ambition is to plant the new trees in the garden of the oneness of the world of humanity. They have no other aspiration save Thy service and no other desire save Thy good pleasure. O my Baha! Verily Thou doest whatsoever Thou wilt, and Thou commandest whatsoever Thou desireth."

As I was walking in the garden and talking with the believers, Basheer called me and I hurried up the stairs. In the reception room, Mr. and Mrs. Holback were waiting for the coming of the Beloved. After a few minutes he came in and greeted them with Bahai love. They have received yesterday many letters from Germany, India and England and presented their contents to the Master. Miss Dorothy Holback, their daughter is a splendid, beautiful Bahai and her letters are with spiritual thoughts and reflections. After reading {{p108}} a portion of her recent letter, the Beloved said: "Convey to her my longing greeting and respect. Praise be to God that the range of her vision is extensive. I feel assured that she will advance day by day and will become a teacher of the Cause of Humanity. I love her very much. She is my daughter." Another letter from Rabindranath Tagore, an Indian poet was read. He expresses himself in sympathy with the Bahai Movement. This poet through the publication of his poetical works is now well-known in England and other countries and is attracting to his very spiritual thoughts an increasing host of admirers. The Beloved asked Mrs. Holback to write to Mrs. Getsinger to pay a visit to the illustrious poet of the East and converse with him on the Bahai Revelation. In the course of time we will hear more about this man and his work. A letter from Mr. Herrigel elicited the following message: "Continue to live for the present in Stuttgart and engage thy time in the service of the Cause of God and the promulgation of the {{p109}} Religion of God; so that the darkness of ignorance and prejudices may be dispelled from the horizon of that country."

Then the Beloved left the house all alone and paid a visit to Haji Ali who has not been feeling well for the last few days. On his return he walked in the rose garden, admiring the flowers, picking a rose here, a carnation there, and commenting on their delicate structures and hues. Some of his remarks were as follows: "Many letters have come in the mail. No doubt all of them contain the good news of the victories won by the army of the Blessed Perfection. Now I am feeling well, Baha-ollah hath answered my prayers. I can read and write." "How ignoble must be the ambition of a believer if after the departure of the Blessed Perfection he the growling ambition of wealth, or fame, name or notoriety, comfort and pleasure!" "I have the welfare of every one at heart. I

advise him to do that which will ensure his happiness and prosperity.

{{p110}}

If he does not follow my advice, I will not say anything but he will suffer the consequence of his own disobedience.” “A wise man must adapt himself as quickly as possible to every environment. If he is disgruntled and complains he will make his life miserable and never enjoys contentment. For example, if an Englishman lives in Haifa, he must consider it as his own native land and the people as his own countrymen; then he will be happy. But if he is all the time about England and her glory, he will not have an eye for the beauties of Haifa.” “If man performs his work with joy and fragrance he will succeed in any undertaking.”

The mail from America brought us an article on the departure of our beloved Abul Fazl published in the evening star of Washington D. C. January 31st. The article carried the photograph of the Beloved teacher. The Master {{p111}} asked me to translate it for him immediately which I did. He was most pleased with its contents and it will be sent to all the believers in the Orient. The son of Mirza Abul Fazl’s sister is at present here. In the evening the Master asked me to read the article aloud before the assembled meeting of the believers. He said: “Consider in Golpayegan the people are not cognizant of these facts, but in the far off America people sing the praises of him who was a servant of the Blessed Perfection. This is made possible through the Confirmation of the Blessed Perfection. The Sovereignty of the Kings shall come to an end, but the spiritual dominions of the servants of Baha-ollah is eternal and without end”. Then he spoke for a few minutes more about the life and work of Mirza Abul Fazl and the meeting was brought to an end by the singing of a poem and the chanting of prayers.

{{p112}}

I will bring this letter to end with the translation of a Tablet revealed today for Miss Dorothy Holback:

He is God!

O thou my beloved daughter! Thy letter was received. From its contents it became evident that the effulgence of the Sun of Reality is cast upon thy heart and the holy Court of thy consciousness is illumined. The Breeze of Providence is wafted from the rose garden of Truth, breathing in thee a new spirit. I hope that thy spiritual susceptibilities may increase day by day and the turning of thy face toward the Kingdom of Abha may become focalized; so that thou mayst attract unto thyself the rays of Guidance from the ultimate center - the Sun of Reality. For although there are many lamps yet their illumination is not perpetual but the illumination of the Sun is perpetual and independent. It is not followed by any extinctions. I hope likewise that a day may come when I shall meet thee. Thy dear father and mother are with me and are in the utmost joy, good-fellowship and love. Mays’t thou ever be guarded and sheltered in the Fort of divine Protection!

Upon thee be Baha El Abha!

(Sig) Abdul Baha Abhas<<###March 1st 1914 Bahai Nest, Mount Carmel,
Haifa, Syria

{{p1}}

Dear friends!

One of the peculiarities of man is his desire to know what others are doing. This knowledge enlarges the circle of his sympathy and encourages him to do his work with greater zeal and enthusiasm. The simple knowledge that our dear brothers and sisters in different parts of the world are serving faithfully the Cause which we have so much at heart is a great incitement and stimulation to us no matter where we are living. For this reason I would like to quote in this letter a few extracts from the letters of Mrs. Stannard and Mr. Getsinger who are carrying a wonderful work of spiritual awakening in India. Mrs. Stannard writes: "I am very good friends with all the Brahms Somaj people and they are deeply spiritual. The leaders, the Sen family are descendants of Keshkub Chander Sen, a greatly illumined man and founder, co-equal {{p2}} with Bahai Revelation. I am hoping great things through Brahma Somaj and Theistic channels for the spreading of the Bahai Unification Principles. Please tell dear Abdul Baha that Lua Getsinger has given a good lecture to the Theosophists (Bombay) here - all Parsees nearby and that when she had finished the President got up and spoke so beautifully about the wonderful revelation of Baha-ollah and then imagine our happiness when he read aloud some of the Hidden Words, saying, 'How beautiful! What divine thoughts! Let us listen to the glorious Baha-ollah!' Really he spoke like one quite overjoyed! He then told the audience, which was a large one that he had followed all Abdul Baha's talks and works as told in the Christian Commonwealth. We are likely to come also as a great happiness to many seekers in the Theosophical movement here. I shall be lecturing to the Theosophical Society tomorrow on the mission of religion on earth, carrying on from Mrs. Lua Getsinger subject 'The Messengers of God'. If {{p3}} the Master comes next year to India, he will turn the tide towards the right path and influence large number. I am sure. This is written many days before the mail goes to inform you that I am off to Madras for a week or ten days. Gopaul Chetty, editor of New Reformer keeps begging me to come and says so many people want to welcome me from the Brahms Somaj. I believe he himself is a good Bahai for he is always publishing our news and in the coming number of Magazine he has reproduced, at my request, Mr. Andre's excellent Endinburgh lecture on Bahai Teachings. Of his own accord he is also putting in my address to the Theists. Now I was just off to Calcutta but when his letter came this morning I suddenly decided that I would go across to Madras and then up to Calcutta. We are ready now I feel to touch certain centers before renewing operations after rainy season. At my lecture to the Theosophists on the mission of Religious I took pain to make it plain that all Founders of religions and Baha-ollah especially came to cause brotherhood and peace and keep people {{p4}} in order. There were two very strange looking men who sat close to the door

to hear my lecture. They were Englishmen. As soon as I had finished they left. I made my lecture as comprehensive as I could showing religious history in its universal sweep. They both looked very interested, so I hope they came for their soul's good if nothing else."

Mrs. Getsinger has been to Surat where she has delivered several lecture and interested many people. Dr. Bahram and N. R. Vakil of the said city have done wonderful work of preparation and the Master recalling how he met the former on his first visit to London has already praised him in the meetings of the believers and Pilgrims. Now it seems Mrs. Getsinger is going another time to Surat. She writes: "On account of these appointments arranged by Dr. Bahram, I am going to Surat instead of to Madras with Mrs. Stannard. From there I hope to go to lucknow and Dehli. Mrs. Stannard will do these other places and the Bahai cry will be raised from {{p5}} all parts of India at once. I was deeply touched over the cablegram of the Master inquiring so lovingly about my health. I beg the Master to strengthen me if he wishes me to work and serve him in the glorious Cause. Otherwise I only hope to go on speaking and teaching until I die in his Path, upholding the Standard of the Covenant. This would please me more than anything should it be his will and wish. Mrs. Stannard works hard and is very deserving. I beg the Master to bless and strengthen her."

The Bombay Chronicle February 7th publishes a long article on the "tenets of Bahaism", "Lectures in Bombay" and then goes on to explain the contents of these lectures delivered by Mrs. Stannard and Mrs. Getsinger at the Persian Hall. It says: "Elucidations upon tenets of the faith as these touch the religious and humanitarian standpoint may be summarized as declaring the essential unity of all religions and the oneness of humanity. Brotherhood among the {{p6}} Bahais, we are told, is regarded as absolutely indispensable, irrespective of race, color or religion and there must be no pretentious mental attitude, but a real and living philosophy of life. All Moslems, Christians, Jews or Zoroastrian Bahais should fraternize as one family, for they practice the two great Bahai ideals of unity and love. The world should consider great religious founders as light-bearers and what they teach should be the object of worship. Religions degenerate because it is the invariable tendency in humanity to forget principle enunciated by the Founders and worship the material or historic aspect neglecting the light intended to be used. Light being one, it stands for the analogy of truth and all religions are woven around identically similar principles. Since life may be symbolized as a tree, Baha-ollah declared, humanity to be leaves, flowers and fruits thereof, and in time humanity will consider it as rationally inconceivable to fight and kill one another as it would be for the leaves and branches of a tree to quarrel with its blossoms and fruits."

{{p7}}

All morning the Beloved was very busy receiving people and answering their questions and attending to their needs. The President of the railroad and a number of other officials called on him and had interviews with him. In the afternoon there was a very large meeting held in the large, central reception

room of the home of the Beloved. The feast was given by Aga Hossein Haji, the brother of Ahmad Yazdi. All the believers and Pilgrims were sitting on chairs around the room; Mr. and Mrs. Holback and Mrs. Hoagg were also present. While tea was dispensed a door was opened and the Master, his face shining with health and happiness entered the room. Everyone was on his feet and as he sat, a deep, spiritual silence fell over all and the throbbing vibrations of ethereal feelings floated over the gathering. The hearts were praying while the eyes were turned toward him and all the attention was centered upon him. There was such silence, such deep, unfathomable silence springing from the Depths of the ocean of Being. Speech is natural, silence is supernatural. Speech is temporal {{p8}} silence is spiritual. Speech is river, silence is the sea. During those few moments of silence, everyone felt very near to Abdul Baha. Then he called me to himself and asked me to go and bring a copy of the Washington Star containing the article on the departure of Mirza Abul Fazl. I knew he was going to speak in my absence, so I looked around to see whether Mirza Mahmood was there to write down his words but I remembered that he accompanied this morning the newly arrived Pilgrims to Acca and the visit of the Holy Tomb. However, I had no other alternative about to go, so I ran all the way up the mountain and return. It was a hot day, and when I entered the room I was breathing hard and beads of perspirations were falling from my forehead. Before my entrance I caught these words: "How the believers of God have been self-sacrificing!" Then after giving him the paper and took a seat near the doorway, he continued: "With what joy and transport they hastened toward the arena of martyrdom! With what attraction they gave {{p9}} up their lives in the path of the Blessed Perfection! With what enkindlement they have associated with the people! They were always surrounded with danger, and impending peril. They rested not for one moment. Their night were spent with the apprehension that tomorrow will be their last day. Their days were passed with the dread that they would not see another night. They did not drink one drop of water with the feeling of security. Friends, let us read and remember the incident of the lives of these heroic martyrs, bring before our eyes the glorious records of their deeds, print upon the Tablets of the hearts their glowing self-convincing utterances; so that we may become inspired with the same severance, impelled by the same detachment, release ourselves from every thought and mention and devote our time to the service of the glorious One! Then we will observe the results of such a determination. Then we will see this dark dungeon changed into a realm of light. Then our natural emotions will be transformed into spiritual susceptibilities. Then the fire of holy {{p10}} longing will consume the harvest of self-consciousness and self-love. Baha-ollah in one of His poems says: 'The mask of the chain is yet visible on my neck and the impress of the getter can be seen around my ankles.' We must ever remind ourselves of these events and be aware and thoughtful. If these wonderful, tragic lives are not reviewed from time to time, their significance and spiritual import will be lost sight of. We must read and ponder over the details of the lives of these martyrs. The martyrs of Yazd, Esphaham, Teheran, Mazanderan, Neyreez, Zanjan, Tabriz testified with their own blood that this Cause is revealed on the part of God. From the life of each

martyr we may learn the secret of firmness and self-sacrifice and then imitate him. If we are not fortunate to run with them shoulder to shoulder toward the arena of martyrdom, we can at least be their humble followers. Thus we may discover the key to their spiritual state to their severance, their attraction, their exhilaration and their rapture. How they were ever soaring with the wings of renunciation {{p11}} towards the highest apex of sanctity.”

Then he went on relating a long, fascinating story of his own rich life while in Bagdad and how while still very young he spoke about the Cause in a meeting of the Ulemas.

Our dear brother from Kerman left this evening for his own native land. He had a long, private interview with the Beloved in the morning and was extremely happy when he came out of His Presence. It will probably take him four months before he reaches Kerman, as he is going to stay a few days in each city to meet the friends and cheer their hearts with the recital of his heavenly experiences in the Holy Land. From here he goes to Port Said, then India, then Persian Gulf, then he starts his slow journey homeward over mountains and deserts stopping here and there to teach the Cause of the Kingdom. His love and elevation for the Beloved was really extraordinary, ready at every moment to shed his blood in his path. May God protect him throughout his long journey.”###March 2nd 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p12}}

Dear friends!

Nine Pilgrims, amongst them Karbalai Emron left today for their respective homes, but immediately twelve have taken their places. It is as though they have timed the hour of each other’s departure and arrival. It is really marvelous how these men and women come from distant climes empty handed but when they leave the holy Presence, their hands are filled with the jewels of knowledge and their hearts with the treasures of the mysteries of the Kingdom. Since our arrival the Pilgrims’ Home has been a kaleidoscopic scene of many nationalities and the birthplace of many spiritual ideals, comforting the hearts and creating peaceful vibrations for the quickening of the devotees of different religions. We can never estimate with frail human standard the good that an institution like unto this is {{p13}} doing in the world and the part that it is playing for the regeneration of dead souls and dry bones. The mystical spirit of Christ is in the hearts of all men, suffering them to long for better and higher things of existence. For these as truly wonderful days, so similar to the days when Christ lived and taught amongst men. The same spirit is incarnated amongst us, the same divine characteristics are embodied in a human temple, the same fountain of spiritual teachings is gushing forth, the same nightingale of celestial civilization is singing, the same Breeze of Bestowals is wafting from the direction of Abha Paradise, the same sea of revelation is moving, the signs of the same heavenly spring are evident, the rays of the same Sun of Reality are flooding all the regions and the same stars of the loftiest moral characteristics are shining. Happy! Oh happy

are those pilgrims for they came here from distant lives to let their hearts be stirred by these Zephyrs of the rose garden of Reality. How they well know that the most {{p14}} important need of this and the coming age is the promotion of the Bahai Ideals and the promotion of the Bahai ideals largely depends upon the earnestness and enthusiasm of those souls who come under the standard of Baha-ollah. For this reason they willingly undergo all the hardships of the voyage to come and stand on the bank of this most great ocean, filling their cups accordingly with capacities.

When Karbalai Emron, with the departing Pilgrims, entered the Presence of the Beloved, he offered Him a bouquet of flowers. He said: "How is this perfume. The rose garden outside has become the mirror of the heart of Esmael Aga. With what solicitude and tender thoughtfulness he takes care of each flowers. Just now the garden is in the height of its beauty. We hope that a time may come when the gardens of the hearts of the people of the world may be like unto the garden of Esmael Aga." Then changing the subject he addressed them as follows: "Praise be to God that in this Holy Pilgrimage of yours you tarried in {{p15}} this Sacred Spot for some time. You prayed on behalf of the believers of God at the Tomb of the Bab and at the Divine Threshold of Baha-ollah, and by day and by night you associated with me. You shall continue to be always with me. You live in my heart. Not for one moment will you disappear from my mind. I supplicate from the Favor and Bounty of the Blessed Perfection to test each one of you to become a herald of His Cause: so that with resonant voices you may guide the people, become the source of their enlightenment and the instruments of the Glorification of the Cause of God. Wherever you happen to be, rest ye assured that I shall pray for you from the Kingdom of Abha the assistance and confirmation in the illumination of the world of humanity, the spirituality of the souls and the sanctification and moral refinement of the people; in order that they may become godlike, divine and heavenly. The world is very dark, if you do not illumine it with the light of unity, then who will do it?"

{{p16}}

Tenderly the Beloved embraced each one of these big men. Kissing their cheeks and tapping their backs with his divine hands. He would not let them kneel before him, but they were weeping, oh weeping so hard.

The first scene that met my eyes this morning as I descended the mountain was the Beloved bending over a bed of beautiful, pink carnations. Raising his head he looked into my face. "You are here so early" he said smiling. "Come, take this Tablet and go and translate it now. I forgot to give it to you yesterday." While he was speaking with an Arab who had just arrived on the science about astronomy, and the Pilgrims were standing from a distant, straining their ears to hear his words, I was translating in a room out of the windows of which I could see him.

After an hour he called me into his own room and put into my hand a number of

petitions to be prepared for the afternoon. Leaving me in the room, he went out again to speak with the Pilgrims. As we have a Pilgrim from Bosbrouyeh with us, Abdul Baha spoke {{p17}} about life and the character of a remarkable Bahai woman by the name of Rauhanich who lived in that town. He praised her rich gift of poetry and her eloquent language when discoursing on the Cause. Before her death she bequeathed her house and all her belongings to the Cause. "I mentioned her name" the Master said "in a number of my addresses in America on the Equality of the sexes. She was one of those rare women whose efficiency and beauty of character are considered as illustrious examples to be followed by others. 'God has many servants and He is hiding them behind the veil of Glory.' is an Arabic saying. Rouhanich was one of them. In the future her name will become well-known and her star will shine gloriously."

In the afternoon the Beloved was very happy and therefore for more than 2 hours, while walking from one end to another of the room (and sometimes sitting on a chair), he dictated many Tablets; first to the Editors of two important newspapers printed in Cairo; Mrs. Isabella Brittingham of New York; Mr. H. H. Topakeyan; Abhas {{p18}} Ali Butt Kashmire, Rangoon; Mrs. J. Stannard, Calcutta; Doctor Bahram, Surat; Mrs. Lua Getsinger, Bombay; Mrs. Lothe B. Smoot, Oakland California; Mr. Charles Mason Remey, Washington D.C.; Mr. Tudor Pole, Clifton England; Mrs. Cowles de Legnel, Washington DC; Vernon Bachus, Cleveland, Ohio and Miss Elizabeth Boveen, Riverton, New Jersey. I was more than happy to see that the floodgates of divine revelation are raised and the windows of the heaven of God's Mercy are opened; so that the thirsty ground may be watered, causing the growth of vegetation.

About 5 o'clock he said "It is enough for today" and I retired from his Presence to join a company of the friends who were going to the Pier to bid farewell to Karbalai Emron and others.

The names of the Pilgrims who arrived tonight as follows: Ebne Abhar, a great teacher in the Cause living in Teheran and his two bright, clever sons Ahdor Rahim and Abdul Karim, {{p19}} Haji Baha, Mashadi Hossein Solmani, Astad Sheer Mohamad, Aga Mohsen from Ashkabad and a Persian servant. There are four women in their party, Ebne Abhar's wife, his daughter and two others.

They were received by the Beloved for a few minutes after our regular meeting, for they were kept in the custom house for about one hour. When we gathered in the reception room, the Master referring to the departed Pilgrims said: "The believers have gone. May Baha-ollah be with them under all circumstances! They were strong and faithful. Praise be to God that that all the servants of the Blessed Perfection are good and noble. They are the quintessence of the people of the world. His holiness the Bab say: 'We have put mankind in the and after the due refining processes, the believers of God are the fragrant extract. It is in the quality of devotion and self-sacrifice that the Bahais surpass all the rest of humanity and not in the quantity of their numbers. One small fruitful, {{p20}} tree is better than a hundred fruitless tress of the wilderness.'" Then he went on describing in great details three stories to illustrate how great a

transformation has taken place in the hearts and lives of the believers. "These souls", he said toward the last part of his address "are quickened through the Breath of the Blessed Perfection. For they embodied in their daily acts the qualities of trustworthiness, fidelity, integrity and rectitude. These believers did not only teach the cause through the words of mouth but through striving deeds. The Holy, divine Manifestations have appeared into their world to mistrust mankind in the school of morality and to readjust their ethical relations. For without Faith and Sanctification the moral fiber of the children of man will not be improved. Just at this time a mad wave of evil habits, immoral acts, shameless customs and most representations is sweeping over some parts of the world. It seems that the very gates of hell are {{p21}} wide and the ghastly fiends of unbridled desires, dissolution, sensualism, unchastity and debauchery are set loose desecrating the sanctity of the homes and polluting the clear stream of morality. The friends of God must do their utmost to purify the world from the stains of these licentious habits. They must master their innate, god-given forces and strike at the very root of evil deeds and social scourage. They are the champions of a heavenly life, a clean, pure life, a wholesome joyous life, a justly-proportioned, artistic life according to the ideas of God and not man. The foundation of praiseworthy moralities is Faith. The greater the Faith of man the more illumined is his life. Faith is a miracle. It has a wonder-working power. Its spiritual influence refines the character, suffers man to become humble and meek, places in his heart the fear of God, prompts him to devote his time to humanitarian deeds, spiritualizes his nature, exalts his ideals and enkindles his lamp.

{{p22}}

The greater the faith of man, the more numerous will be his philanthropic activities. Faith is like unto the trees, deeds are like unto the fruits. Faith is like unto the lamp, deeds are like unto the light. Faith is like unto a beautiful body, deeds are like unto the spirit."

I hope that all of us may become confirmed to carry out the significant and suggestive instructions contained in this talk. I wish there was time and opportunity to write you more fully. I have not written even a tenth part of the life and teachings of the Beloved. Even if I attempt to write, describe and translate everything, you will not have time to read. A bird's eye view often satisfy us. Our purpose is to teach the Cause, spread the glad-tidings of the kingdom and serve the believers of God. All the other objects of life are secondary and unimportant. Having seen the light of Truth we are following it to the end of the world.###March 3rd 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p23}}

Dear friends!

On the shore of the depthless sea of divine revolution I find these flawless pearls of Truth.

"O thou worshipper of reality!

The majority of mankind are the worshippers of superstitions and are submerged in the creeds and dogmas of their fathers and ancestors. They are wholly destitute of the inner divine Mysteries. Like unto the donkey of the mill their motion is circular. Starting from one point of circumference they revolve around the circle and thus continue their practice over and over again. From morning till evening the poor donkey will walk, but not one step beyond its spherical rotation for its motion is circular in character.

In a similar manner mankind in its {{p24}} journey and travel do not attempt to go beyond the circumference of the earth. They revolve continually around the circle of the world of nature. Praise be to God that thou hast taken a great flight and art moving perpendicularly and hast discovered a way from the world of matter to the world of the Kingdom. Thank thou God that thou dost find such a power. Therefore as much as thou canst, elevate thy magnanimity and enable thy aspiration - so that thou mayst cause the flight of the birds of reasons, release them from the darkness of invitations, extricate them from the intricacies of the world of nature and cause their attainment to the illimitable of the Kingdom. Upon thee be Baha El Abha!

(Sig) Abdul Baha Abbas<<

To a believer in England he writes:

"Day and night strive with they respected wife so that the city may become enlightened with the heavenly illumination, be encircled with spiri{{p25}}tuality and innumerable souls be guided to the Truth; thus they may become the trees of the Divine Paradise and produce the fruits of the merciful Bestowals."

To Mrs. Getsinger he reveals:

"O thou maidservant of the Kingdom of God! Thy letter was received and I became informed with its contents. Praise be to God that thou art confirmed and assisted. I hope this journey may yield very great results and that thou mayest become the instrument of the promulgation of the Divine Teachings in all the cities of India; so that thou mayst leave behind this world an eternal trace. For the darkness of ignorance, religious prejudices, racial prejudices and imaginary prejudices have encircled the world, creating separation amongst mankind and causing dispersion between the children of men. Peradventure, God willing, the Bahais may become the means of changing this darkness into light."

Directions for the program of the sessions of a Mashrekal-Azkar Convention:

{{p26}}

"Regarding the Convention of the Mashrekal Azkar in Washington, unquestionably if "public meetings" are organized, they will become the means of the promotion of the Cause of God. In those "public meetings" universal and not particular principles must be discussed: those principles which I have in the "public meetings". Only that identical program and must be followed. It is as

follows: The Oneness of the world of Humanity; The Investigation of Reality; The Essential Unity of the Religions of God; The Abandonment of Religious, Denominational, Racial and Patriotic Prejudices; The Conformity of Divine Religion with reason and science.; The Religion of God must become the cause of amity and Love amongst mankind, otherwise it is better to it; Equality between man and woman; The Essential Necessity of the Confirmation of the Holy Spirit; The Demonstration of Divinity and Inspiration; The Power of the {{p27}} Spiritual Influence of Baha-ollah; The Underlying Unity of all the existing Faiths; The Dawn of the Sun of Reality from the Horizon of Persia; Universal Peace, Universal Language; The Education of the children of all the religious under a universal standard of instruction and a common curriculum. Questions of this nature must be propounded in “public meetings”.”

To the New York believers he says:

“Supplicate all of you toward the Kingdom of Abha. Beseech ye and render ye thankfulness unto the Lord that ye have become assisted, aided by this most great Bestowal. Mankind is smitten with the sleep of negligence but you are awake; all are dead but you have attained to Everlasting Life, are summoning the people to Divine Kingdom and are the cause of the illumination of the world of humanity.”

To a friend in Oakland, California who inquires about the faith of the Bahais concerning the Bible, Christ, etc. he writes:

{{p28}}

”The Glory and Exaltation of the Station of Christ is as clear as the sun in midday from the Books and Tablets of His Holiness Baha-ollah. Likewise this subject is properly understood through the Epistles of Abdul Baha.

The Object of the Bahai Cause is identical with the object of the Bible and the Gospel. It is only renewed. The Bahais must be informed as to the contents of the Bible and the Gospel.

As regards the station of His Holiness Baha-ollah: He is the Promised One of all the nations and the First Teacher and the First Instructor of the world of humanity.

As to me: I am the Servant of Baha-ollah. His Holiness Baha-ollah was like unto the transparent mirror and the Sun of Reality was manifest and evident in Him.

Concerning the faith of the Bahais about the station of His Holiness Christ, they believe that He is the Word of God.”

{{p29}}

To a believer in Cleveland Ohio he says:

“Open thou the eloquent tongue and deliver fluent utterances and guide the souls: so that thou mayst be confirmed with the Breath of the Holy Spirit and

become the manifestor of the Bestowals of the Kingdom of Abha.”

To another friend in Riverton New Jersey he writes:

“Regarding thy question about the morning prayers. Both ‘mornings’ are included in the word ‘dawn’: the natural ‘dawn’ and the ‘dawn’ of the Kingdom. When a soul rises in the morning from sleep, before everything else he must commemorate the name of God in order that he may obtain spirituality and illumination.”

Mrs. J. Stannard is addressed as follows in a long Tablet:

“Other herald of the Kingdom of God! Praise be to God that thou hast become confirmed in spreading the heavenly Teachings in that country. It is assured that his journey will be {{p30}} exceedingly fruitful. They (the Bahais) must be the spreaders of spiritual principles: so that the hearts of all mankind may communicate with each other and religious and racial prejudices be wholly abandoned. All the surface of the earth is one native land; the foundation of all the divine religious is one and all humanity are the progeny of one man. A just man is honored no matter to what nation he belongs.”

The following is addressed to a very ardent and active Zoroastrian Bahai in India who met Abdul Baha in London will bring this series to a close:

“O Thou kind friend! Those days that we were in London we associated together with the utmost love. They are preserved in my memory and are not forgotten. At that time the Fragrance of the Love of God was breathed in thy heart and thou didst acquire a new life. Thy heart was pure and immaculate, therefore the effulgence of the Sun of Reality shone upon it imme{{p31}}diately. Thank thou God that thou were confirmed with such Bestowal, become the manifestor of the most great Guidance, discovered a way to the heavenly world and become a clean, translucent mirror. Day and night strive that that country may become illumined and the nostrils of the seekers be perfumed with the Fragrances of the Merciful.”

The day was full of many interesting events, chief amongst them was the departure of Zeenat Khanom for America. She is going to travel with Mrs. Wise. Zeenat Khanom will be the wife of our dear brother Doctor Bagdadi. A long Tablet was dictated by the Master for him in which he says the girl was educated and trained in His Household from her childhood. Another short Tablet was revealed in His own holy hand to the American believers, the contents of which as nearly as I remember is as follows:

“O ye believers of God! We are sending to America the Maid-servant of God Zeenat Khanom with Mrs. Wise. She is on her way to Chicago. Unquestionably {{p32}} all the friends of God will exercise the utmost consideration to Zeenat Khanom. (Sig) Abdul Baha Abhas.”

I have no doubt that her arrival in America and her stay amongst our brothers and sisters will be an added impetus toward the unity of the East and the

West. Brought up in the calm, infinitely delicate atmosphere of the Holy Family, involved with the spiritual beauty of the divine life of the Beloved, filled with the dream and silence of the magic East, she will make many hearts happy. The interior life of a spiritually-hearted Eastern woman is a garden of imperishable flowers. It is deep, calm and balanced. Her gentle ideals and thoughts are “of a delicacy of perception so fine and subtle that language itself is too coarse to express the miraculous shadings and discriminations.” It is a rose the “fragrant loveliness” of which perfumes all the nostrils. “It is a revelation of indefinable things - of a beauty and strength in repose, of an iridescent mistiness which subdues and softens the form and color of all things seen, {{p33}} of a silence that is not cold and empty, but faintly musical and tinted, of a sound beyond all hearing and a vision beyond all sight.”

In the morning the Oriental Pilgrims met the Beloved in the garden and he gave a long, interesting talk. In the afternoon I was with the Beloved till late in the evening and then he graciously asked me to have supper and remain all night. If I want to describe my five or six hours with him I have to write many, many more pages. Two persons called on him who asked many questions about the Bible, the story of the answers to all of which I was fortunate to write down. The upshot of all our efforts and striving is to serve the Cause, spread the Message and attract new souls to the Kingdom of Abha. The Bahai Cause has not come for you or me in an individual sense. It is for the whole world. Only in that sense it belongs to us. It is our bounded duty to avail of every means to promulgate these Teachings between the children of men.###March 4th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p34}}

Dear friends!

Zeenat Khanom is the daughter of Hossein Aga who was the personal attendant of our Beloved. His father's name was Haji Ali Asghar, one of the prominent merchants of Tabriz and an old, earnest Bahai. He and his family migrated to Adrianople and were most happy to live near the Blessed Perfection. The old man opened a store and engaged in business. When the question of Baha-ollah's exile to another distant point was rumored abroad, Haji Ali Asghar went to Baha-ollah and supplicated and pleaded to be included in the company. Having gained the permission he happily announced that on such and such a day he would sell all of his goods at auction, which he did at a very heavy loss, but he was so joyous because he was going to accompany Baha-ollah that he did not care even if they brought him nothing at all. And so it happened that Haji Ali Asghar, his wife, his son, Hossein Aga, and his three daughters were included in the Blessed {{p35}} company of exiles to Acca. When the exiled party reached the pestilential town of Acca, the authorities lodged them in the military barracks. Hossein Aga, at this time was a young man, and was detailed by the Blessed Perfection to the personal service of Abdul Baha. When the Beloved received guests - as he was not to do at all time - Hossein Aga was there to serve coffee, or tea and hubble-hubble or cigarettes. After two years

of close confinement in the Barracks, the authorities gave permission to Baha-ollah and his companions to leave there, rent house in the town and live within its limit. At this time there lived in Acca a Bahai by the name of Mohamad Ebrahim Ameer - a Babi veteran who took an active part in the famous events of Neyreez and whose history alone make a book. Years before he had left Persia and migrated to Bagdad to look in the face of his Lord and from that time on he never left Baha-ollah. In the household of the Blessed Perfection there lived a nice, lovely girl and when they left the military Barracks, this girl was selected as the future wife of Mohamad Ebrahim Amir. Quietly and beautifully they were married and years {{p36}} rolled on, each year adding its quota of happiness and bliss. From this marriage, a girl was born and she was given the fascinating name of Badi-eh Khanom. Right under the protecting wing of the Blessed Perfection she grew up. Let us not forget that during all those years, Hossein Aga has been faithfully serving our Beloved and never leaving him one day. Unconsciously this girl and this boy had been developing and advancing toward one common destiny, and now the time had come for their stars to meet in the same constellation. Lo! Hossein Aga and Badi-eh Khanom are engaged and after the lapse of a time they are married. They live together most happily, the husband continuing his services at the Court of Abdul Baha. In the course of time God blessed them with six fine children, 3 boys and 3 girls. They are all living. The name of the boys are Mohamad, Ahmad and Ata and the girls' names are Fatemeh Khanom, Zeenat Khanom, and Hobour Khanom. The eldest girl, Fatemeh Khanom is engaged to our dear brother Mirza Ali Akbar {{p37}} who was with the Master in America and whom you all know and love very much. The middle girl, Zeenat Khanom is on her way to America to be the wife of our faithful brother Doctor Bagdadi and the youngest of all, Hobour Khanom is attending the college on Beirut.

It was a lamentable loss to the Cause when two years ago, while the Master was travelling in America, our dear brother Hossein Aga, fell from the window of his house in Haifa and passed away from this life on the same day. The believers of Acca and Haifa tell me that he possessed a remarkable memory in reciting all the particulars in connection with the history of the Cause, especially those events in which he was an active participant. Were he living I could learn from him many things which are now obscure and uncertain. While the Blessed Perfection was living the Master took a trip to Beirut and Hossein Aga accompanied him. After his departure, Hossein Aga went to Tiberias and then he was again with the Beloved. The character of Hossein Aga was irreproachable, he had {{p38}} a most amiable disposition, he was never seen in an excited condition but was always calm and even-tempered. His association was soothing and tranquilizing. Composed in manner, calm under all circumstances he impressed everyone who came in contact with him, with the sweetness of his spirit and the simplicity of his life. During his 40 years of service to Abdul Baha - everybody was pleased with him - pilgrims, strangers and the residents of Acca. Everyone remembers the and kindness of Hossein Aga. I have heard often the Master dwelling on his name and praising his inimitable virtues and merits. To illustrate the amiability

of his character one of the believers related to the following story: years ago a number of pilgrims arrived in Acca to visit the Beloved. After staying their allotted time they received permission to return to their respective countries. Bidding the believers farewell, they left Acca for Haifa. Hardly half an hour passed when one of the Pilgrims was seen running back toward the house of the Master {{p39}} and inquiring for Hossein Aga. "There he is" he was pointed out. "Oh Hossein Aga!" he said. "Mirza sent me back to get from you the 2 dollars that you owe him. In the hurry of our leaving he forgot to ask you." Hossein Aga looked at him a little puzzled and gave him the money without demanding any explanation. Taking the money he hastened back to join his companions. After investigation, Mirza finds out that he had asked the money from the wrong person, as it so happened that there lived in Acca another believer by the name of Hossein. He hurried back to Acca to offer his apologies to Hossein Aga for the mistake of personalities. "Why did you not tell the messenger that you do not owe me anything?" "Well!" he answered "I thought you need the money and I could afford to depart from it with pleasure. There is no difference between you and me."

All day the Beloved received many people and in the evening Mr. and Mrs. Holback called and he spoke to them on the equality of rights and afterwards, a large meeting was held in which he related many stories and delivered a spiritual talk.###March 5th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p40}}

Dear friends!

"Be thou a distributor of roses" the Master said as he handed a handkerchief full of roses to Mirza Hossein Haji and in turn Mirza Hossein divided them amongst all the Pilgrims who were gathered in the large reception room to hear the Master's words of wisdom. The Beloved's desire is that every one of us may become the distributor of the ideal roses of the Kingdom of Abha, the fragrances of which perfume the consciousness of all mankind. "Be thou a distributor of roses" he may just as well say to all of us; for this is the highest position in the world of humanity. While the roses were being distributed around, the Master continued his talk: "There are many kind of roses but this kind (I am sending 5 of them to Mr. Hannen) is the most fragrant. The extract of roses is taken from these. The Blessed Perfection always loved {{p41}} this specie of rose. Large bowls containing the same, decorated the table of his room all the time. The fragrance of this rose has a great refining effect upon the human constitution. Baha-ollah loved perfumes very much and he always used the altar of the rose. The physical susceptibilities of the Blessed Perfection were very great. His sense of smell was very keen indeed and also his eyesight, and up to the end of his life he read the finest types without the aid of glasses. The Holy, Divine Manifestations are even superior and distinguished in their physical powers from the rest of mankind. For example, even when the Blessed Perfection was not feeling well, his pulse did not beat regularly like the pulse of a young man of 20 years old. For the last 3 years of His life he hardly ate

anything. The servants brought the tray before Him, he looked at the various dishes, eat a few mouthfuls, and it was immediately removed, yet the pulse was normal. At that time there was a Greek Doctor who regularly called on the Family whenever any of us was {{p42}} not feeling well. One day he was allowed to stand in the Presence of Baha-ollah. He looked into His Face and His Eyes and asked permission to feel His pulse. After due examination, the Doctor expressed his astonishment, and said he had never seen a constitution so highly sensitive as His."

Then he told them the story of the prison of the Blessed Perfection in Teheran, the sufferings of the Bahais, their heroic stand and their unexampled fortitude in the face of the most dire persecutions. Everytime he repeats a certain story of the Cause, which I have heard before, he adds further sidelights, making it at once instructive and more comprehensive. Those additions I hope to add to the original stories recited in these letters. Whenever I find time for their revision in the future. After the address the older son of Elene Abhar - 9 years old - recited a wonderful Tablet from the pen of the Center of the Covenant. When the meeting was over, I wrote it down and I like to share the contents with you:

{{p42}}

"O ye believers of God! Avoid the smell of ignorant prejudices, the blind enmity and hatred and the racial, patriotic and religious superstitions which are inconsistent with Divine Religion, opposed to the good-pleasure of God and conducive to the deprivation of man from the Bestowals of the Merciful. Abstract yourselves from these imaginations and cleanse and polish the mirrors of your hearts from the dross of these ignorant prejudices - thus you may become very kind and loving to the world of humanity, serving mankind with faithfulness and entertaining not the least trace of ill-feeling against the individual members of any nation, any religion, any community, any race and any country. Exercise toward all the utmost friendliness and amity. Perchance through the Providence and Bounty of God the horizon of mankind may become purified and sanctified from those black clouds of unenlightened lives and arid hostility and aversion. Strive that day by day you may become the cause of love and amity {{p44}} amongst all the nations of this world. God has created you for admonition, exhortation, the readjustment of morality, the illumination and the spiritualization of the world of humanity. This is your duty. Upon ye be greeting and praise!

(Sig) Abdul Baha Abbas."<<

In the morning the Beloved walking through the garden called for Elene Abhar

and for more than one hour he spoke with him about the cause in Teheran. Large meetings are being held in the last mentioned city, Rasht, Baku and other points and people are increasingly attracted to the Cause of God. In a public meeting in Rasht, a nobleman who had met the Beloved in Paris says: "I am not a Bahai, neither am I interested in the movement but I had the pleasure of meeting Abdul Baha in Europe and I can declare fearlessly that he is two yards above the head of all humanity."

Our pilgrims from other parts report {{p45}} progress of the movement and are filled with the joyous service of humanity. Someone who asked the Master how he could best serve his fellowmen. His answer is universal and can be applied to all the believers. He said: "Be thou occupied in guiding the souls. If you want to educate a person you must strive for many years, him, advise him and train him with much difficulty. This one way of teaching the souls through the inculcation of moral lessons by slow degrees. The other way is through the guidance of God and the descent of the Holy Spirit. When a person is taught through the love of God there will come over him a radical change and his moral life will be transformed instantaneously and his conduct and manners will become spiritual. Therefore, the greatest service to be rendered to the human world is to guide it to the right Path, to be the means of the salvation of the souls - so that the dark ones may become illumined, the defective perfect, the earthly ones, heavenly; extinct ones enlightened; the satanic ones angelic - thus they may all attain to eternal life."###March 6th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p42}}

Dear friends!

After nearly 4 months of absence, our old friend Mirza Ali Akbar is back from Bakou, Russia, hale and hearty. With him comes his sister, her husband, a dear little girl of 3 years old; Sheikh Mohamad Ali and his son of about 5 years old. Sheikh Mohamad Ali is a learned Bahai, a teacher and a writer of unusual ability and talent. He lives in Ashkabad and is well-known throughout the Bahai world. He is tall and vigorous. He has a dark but extremely pleasant face, penetrating eyes and a black beard. He is a vocal teacher and consequently chants the Tablets very beautifully. Their steamer arrived last night but they landed this morning. I was a little late in descending the mountain and so when I entered the garden I heard that the Beloved had asked for me two or three times.

{{p43}}

I hurried to the reception room and found the Master engaged in conversation with our newly arrived pilgrims. They were telling him about the Cause in Russia and in turn he was inquiring about the health of the various believers. "No difficulty, no matter how insurmountable" he said "must discourage us. In the long run all the perplexing problems of the Cause will be solved. Our trust is on the Blessed Perfection. He will unlock all the sealed doors before our faces. Praise be to God that in these days wherever you go, you meet believers, who are making their utmost effort to teach the Truth."

After a few more minutes of talk, he bade them to retire and rest after their long arduous trip of 16 days. Then I was left alone in the room. He got up from his seat and commenced to walk. Approaching me to the point that I could feel his breath, he looked lovingly and smilingly into my eyes. With his gentle, warm hands he patted on my shoulders and touched my cheeks gently several times. It was as though he did set loose the batteries of {{p44}} his spiritual, creative energy and I felt myself trembling and shaking while the tears rolled down my cheeks. "Consider" he said with a firm tone, as he left me in this confused state and continued his walk "and reflect over the Favors and Bounties of the Blessed Perfection! How He hath made thee known throughout the East and the West! Today all my Tablets and talks are transmitted to the outside world through thee. Reflect over this station and appreciate then its heavenly value. Render thou thanksgiving unto the Creator of the heavens and earth for suffering thee to become the object of this Everlasting Glory. Thou art my friend of the Cause"! Thou art my old friend! Praise and glorify God every moment of thy life so that day by day these eternal Bestowals may descend upon thee more abundantly. I will send thee to America, but I will send thee with such a power as to astonish the people and amaze the beholders. The Favors of the Blessed will encircle thee and His Graces will descend upon thee incessantly." (Oh! I was going to plead him not to send me away from him. I actually did so, but he turned his wonderful face and repeated the words twice:) "I will send thee to America! I will send thee to America. All the believers of God love thee now but when I will send thee back to them they will love thee more, infinitely more. I will send thee back with the heavenly Power, the Confirmation of the Kingdom and the Divine Potency. Rest thou assured of this! Rest thou assured of this! I will dedicate thy life to the service of the Cause. I will baptize thee with the Fire of the Love of God. Day and night, work and prepare thyself. Sanctify and glorify God. A person who is taught and instructed by me, a person who has associated with me by day and by night must move and thrill the world of humanity with the spiritual Dominion of the Kingdom of Abha. Wait, wait and thou shalt see to what {{p46}} station I shall cause thee to ascend! The penetration and influence of the Word of God are miraculous! The Power and Majesty of the Cause of Baha-ollah are extraordinary. He holds in His Grasp the Scepter of 'He specializes with His Grace whomsoever He pleases' and He Keeps in His Hand the law of 'He doeth whatsoever He willeth'".

By this time I was weeping like a child. I knew in my heart how weak and impotent I am, how truly incapable I am to fulfill even one of these lofty commands of the King of Kings. Daily he is putting more responsibilities on my shoulders and making me feel their moral and intellectual insights. It is impossible to desert the camp. One must go forward and onward and only through the prayers and supplications of the friends, spiritual assistance is secured and

Then he started to dictate Tablets for Mrs. {{p47}} Helen Goodall, San Francisco, California; Mr. and Mrs. Gregory of Washington DC, Mrs. Asayah Allen; Mrs. Dixon and Stuttgart believers. While he was dictating the above Tablets the effect of his words to me was so great that I could not stop the tears falling

from my eyes.

Today all the Pilgrims went to Acca but as it was raining all day they could not visit the Holy Tomb, so they did not return in the evening.

In the afternoon I was pleased to stand again in the Presence of the Beloved. He gave me six mandarins and ordered Basheer to bring coffee. of habit he said: "Formerly I was so accustomed that I slept in Acca in the same small room with 13 other souls, but now if there sleeps another person in my room, I lie awake all night. Once there were many pilgrims and I asked Faki Menshadi to come and sleep in my room. He was my roommate for nearly a week but I could hardly sleep. Habit is bad and as much as possible we must shake off its tenacious effect."###March 7th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p48}}

Dear friends!

Descending the mountain is now a pleasant daily task. As soon as I get up I go to the Pilgrims Home, pay a short visit to the friends, drink a cup of tea and then with Mirza Mahmond or a member of other believers start for the abode of the Beloved. I hardly stay in my Nest nowadays except in the evenings. These are active, happy days. The Master is well, the Cause is progressing everywhere, the believers are united and in harmony all over the world, the Pilgrims arrive with every steamer from the East and the West with the cry of ye Baha El Abha reaches to the ears of the dwellers of Mount Carmel, and there is a spirit of jollification and thankfulness abroad. As we descend the mountain, the thrushes of cheerfulness perching on the branches of the trees of our hearts break into songs and the hymns of happiness and rejoicing flow from our lips.

{{p49}}

No sooner, had we arrived at the home of the Lord that he sent for us - Mirza Mahmond and myself - and we were truly joyous to be the recipients of his ever gracious welcome. He said that his health is well and he is growing better daily, for which we thanked God. For nearly half an hour he spoke to us about the difficulties of the Cause and how all are crowding one after another demanding his attention. "I am all alone" he said "and I must attend to every small detail." Then he dictated about 5 or 6 Tablets for the American believers. While he was dictating the last one, the door opened and Mr. and Mrs. Holback came in. They had been away for two days, having gone to the place of Sacrifice - reputed to be the Altar of when the fire came down from heaven and burned the prophet's sacrifice. After reciting their thrilling experiences of donkey-riding and being caught in the rain on their return trip, the Master said: "The Altar of Sacrifice is the living heart of men and not a few pieces of dead stones. The fire that came down from heaven was no other than {{p50}} the Fire of the Love of God descending from the heaven of the Divine Will; the bullocks are human and carnal desires and appetite, which are entirely burned away by this Ideal Fire, leaving the spiritual altar cleansed and pure, and celestial qualifications

and attributes will take the place of former blameworthy qualities. The killing of the priests of Baal means that the enemies of truth were so filled with wrath against the triumph of the Cause of righteousness that they perished by their own defeat.” Then apropos of something else he said: “The Bible and the Gospel are most honored in the estimation of all the Bahais. One of the spiritual utterances of His Holiness’ Christ in his sermon of the mount is preferable to me than all writings of the philosophers. It is the religious duty of every Bahai to read and comprehend the meanings of the old and new Testaments.”

Again he said: “Whosoever desires to know {{p51}} the history of the Cause and its tenets must come to us and not go to those who are prejudiced and biased. For if the seeker of information goes to the latter people, he will surely deprive himself of the real facts.”

About noon I came out of the room of the Master. In the afternoon he called on a few officials of the town and later on dictated Tablets to Mirza Moneer for the Oriental Bahais.

When evening came around, all the pilgrims were ready in the house, waiting the summon of the Beloved. Finally the time came and when everyone had taken his seat, the Master delivered a long instructive address, parts of which I translate herein:

”The greatest proof of the Blessed Perfection - may my life be a ransom to Him - consists in the fact that he was always manifest and evident under all conditions and circumstances. He was never concealed nor was he disguised for one day. In Persia, in Bagdad, in Constantinople, in Adrianople and in the most {{p52}} great Prison, Baha-ollah ever withstood the persecutions of the enemies and kept his own ground in the face of all the world. Never he attempted to protect or shield himself for one second. Before all nations and all religious He proclaimed His Cause and declared His Teachings. The were resisting the spread of the Cause with the greatest hostility and His Blessed Breast was the target for a hundred thousand arrows. It is revealed in the visiting Tablet: ‘Verily I bear testimony that the eye of creation has not witnessed a Wronged One like unto Thee. Once thou wert surrounded by the armies of hardships, again thou wert under the chains and fetters and then thou wert beneath the sword of the enemies.’ Continually he was threatened with the darts and javelins of the adversaries. He cried out ‘We have burned away the veil and the shroud and are enkindled with the Fire of Love. Like unto the candle we are set aglow and similar to the beloved we are ever present in the gatherings of the Lovers’

{{p53}}

It is well-nigh beyond belief that notwithstanding all these dangers, the Blessed Perfection was protected. The condition like unto a deer, although surrounded by a hundred thousand hounds, attacking it from every side yet it is protected by an invisible power. The greater the Cause, the more stupendous its upheavals. The vaster the ocean, the more tumultuous its tempests. A lake is not as turbulent as the sea. The waves of the most great Sea are impetuous, ungovernable.

The foams and scums of a great sea are huge, prodigious. The revolutions, the events and the happenings that transpire and the difficulties that arise in a movement are likened in the Koran to the scums and foams on the surface of a raging sea. It is said: When the different streams of a torrent descends from the heights of several mountains, becoming a great volume of roaring, boiling, tumbling, angry waters, on the surface of it, there shall unquestionably appear much debris and rubbish and foam and scum will be formed. The exact test is: 'We cause the downpour of the rains from heaven, thus {{p54}} creating a torrent. The torrent descending from the mountain fills all the hollow places and the cavities in the ground.' The Cause of God is likened unto the descent of the rain from heaven, revolutionizing the placid current of the thoughts of men. Then it is said: 'These scums are temporary and transient.' These events are ephemeral and do not last. That part of the torrent which benefits mankind remains as residuum in the earth. That which is the cause of life and salvation in the movement will last and its eternal and established.

Now in this age the most weighty Cause is the cause of the Blessed Perfection. It is the greatest Dispensation of all the bygone ages and cycles. Its revolutions are world-shaking; its obstacles are tremendous, its impediments are infinite.

The believers of God must dispel the darkness of {{p55}} these difficulties with heavenly perspicacity and super human knowledge. Like unto the light of this lamp they must cause the disappearance of the gloom of irresolution and vacillation. They must solve every problem arising in the Cause with the Power of Faith, the Power of Assurance, the Power of Truth and the Power of the Holy Spirit; so that this Cause may not have another setback. Were it not for the successive visible and invisible attacks of the friends and strangers, this Cause would have been established by this time in the hearts of all mankind! Although after the crucifixion of His Holiness Christ, the apostles were shaken, yet soon they were awakened to the realization of their responsibilities and made aware of the character of their positions. They become as firm and steadfast as the rock. Then they arose to illumine the lamp of the lost Cause and straighten the path of the Kingdom. They forget everything and were filled with Christ. They left behind homes, families, rest, composure, friends and travelled throughout the world {{p56}} to spread the Gospel. His Holiness Christ was their whole thought, their Ideal, their desire and the moving principles of their lives. They guided mankind till the last hour of death and then they were martyred in the Path of Christ. That is the primal reason that Christianity became world-wide and is based upon the preaching of these eleven apostles. The work of these eleven disciples was more efficacious than the work of eleven hundred or eleven thousand or eleven hundred thousand. Often one man is equal to a thousand. That is why the cause of God was protected and promulgated broadcast; the banner of God was upraised, the Divine Fragrances were diffused and the Sun of Reality shone upon all the regions.

In a similar manner all of us must banish from the spheres of our minds all the names, mentions and thoughts save Baha. To know and recognize Baha and his

commands. This is our heavenly power!

{{p57}}

This is the Confirmation of the Kingdom. This is the cause of our spiritual attraction! This is conducive to our Everlasting Glory! I declare by God nothing else will benefit us. This is the source of our salvation in the other world and the motive of our honor in this world. As each one of you, present in this meeting, return to his respective home, let him carry away these words with him and speak about them to the believers; so that all the friends with one heart, one resolution, one spirituality, one attraction, and one spirit arise in the service of the Cause, unfurl the Flag of brotherhood, diffuse the rays of the Sun of Universal Peace, plant the new seeds of heavenly civilization, scatter the Teachings of the Unity of religions, dispel the darkness of dogmas, declare the Glad-tidings of the oneness of the world of humanity and uplift the children of men from the depth of despair. Let the of the believers be Love; love of God and love of man.”###March 8th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p58}}

Dear friends!

“I am not the lover of the house, but I am the lover of the householder” says an Arabic verse. The Bahais are not the worshippers of forms but they are the adorers of Reality. They love the truth, no matter from what source it appears. This morning the Beloved was speaking to a Bahai Haji who has just arrived from Damascus. He is a very old man with a long white beard and stooped shoulder. The Islamic world gives the highest reverence to the black stone in Mecca and no person’s pilgrimage is accepted unless he touches that stone and kisses it. Thus the Master in his talk with the Haji dwelt on the formulistic aspect of this custom of generations. “The mass of mankind” he said “are yet breathing the poisonous air of ritualism. They have not elevated their minds to the highest altitude of divine worship. They are yet incapable {{p59}} to worship God in Spirit and in Truth. Like children they are in need of an outer symbol. Like people they cannot walk without crutches. They visit the House of God but they know nothing about Him. They hear the voice of God but they do not answer. Such people merit to worship the stone and not the Lord of mankind. To admire the vase and not inhale the fragrant bouquet is not the quality of the true worshipper. Now, millions of people have forgotten the bouquet of flowers and have attached their hearts to the empty vase. During the days of Mohamad, people did not recognized him. As he passed through the streets they threw refuse over his head from the roof of the houses, they lamed him by casting large pieces of stones upon his feet, they broke his teeth, they chided him a lunatic and rebuked him as an erratic man, a disturber of peace and a corrupter of morals. But now kings and rulers, princes and Ulemas pride themselves by being spiritually related to him, and worship the very ground which was blessed by his feet. While the inner Reality {{p60}} was present in their midst they ran away from him but when only the outer and exterior was

left they gathered around and hastened toward it.”

After this meeting he called in other pilgrims and he spoke to them about other things, always joy-imparting, always dynamic, always exhilarating, always inspirational. From Ebne’ Abhar he inquired about many teachers and his two sons chanted the prayers. When they left, again I was fortunate to be alone with him in the room. For one hour he walked to and fro, not speaking a word but he was in deep thought. Then he asked the time from Basheer and finding that it was noon, I retired. The two wide-awake sons of Ebne’ Abhar contribute a great deal to his happiness. They live with their mother and sister in the Holy Family and in the morning and evening they chant Tablets, prayer and Bahai poems for the Beloved. Although very young they are extraordinarily intelligent and “teach” the Cause in a very effective manner.

{{p61}}

The Master asks them many questions and they give wonderful answers. In the afternoon the Master dictated many Tablets for the famished Oriental believers and when the evening came there was no meeting. Just the same the believers and Pilgrims gathered in the room, speaking and reading the Words and when the time came in the charming moonlit night we ascended the mountain while singing songs of gladness and joyousness. Again my old and tried friend Mirza Ali Akbar walked beside me, relating the story of his four months of work and teaching out in the field.

The best way is to bring this letter to a close with the life-giving words of the Master. To the German believers he writes:

”O ye friends of God and the maid servants of the Merciful! Your letter was received. Its words and significances implied a susceptibility of consciousness. Praise be to God that the heavenly benediction hath descended upon that country; the Ensign of {{p62}} Truth is upraised, the clouds of superstitions are being scattered and it is the beginning of the dawn of the Divine Morn from the horizon of Significances. I turn my face toward the Ideal Heaven and in a supplicating and imploring manner beg from the Lord of Hosts to illumine always the transparent hearts of those friends with the effulgences of the Sun of Reality and the nostrils of the believers be perfumed with the muse-diffusing fragrance! May the hearts be more enlightened day by day and the spirits be more attracted!

Upon ye be Baha El Abha!

(Signed) Abdul Baha Abbas.”

To another believer about the importance of the International Panama Exposition in San Francisco he writes:

”O thou herald of the kingdom of God! It is the early morn and you, your beloved daughter and Mrs. came to my mind. Immediately I occupied myself

{{p63}} in writing thee this Epistle. Truly I say, you are the cause of the happiness of the hearts and always thinking to serve the Kingdom of God.

The believers of God must from this date think about the International Panama Exposition, so that during the Exposition they may arrange meetings, deliver eloquent speeches and announce the Glad-Tidings of the Kingdom of God; stating in their talks that the Sun of Reality hath dawned from the horizon of Persia and flooded the regions with its glorious lights. Then mentioning these principles which I have declared in meetings and assemblages. For everyone goes then either in the hope of amusement, or recreation or commerce or trade, but you, who are the believers of God enter ye the exposition with the hope of summoning the people to the divine Kingdom and obtaining the Breaths of the Holy Spirit. If from other cities of America, some of the believers of God come to California to corporate with you in the diffusion of the Fragrances of God, this is also permitted and acceptable.”###March 9th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p64}}

Dear friends!

An American minister by the name of Mr. Briggs called on the Beloved this morning. He was accompanied by Mr. and Mrs. Holback. They had met him last night in the German Hospice. Conversation at the table brought them to the subject of the Bahai Revolution, and Mr. Briggs having heard something about the Movement in the United States expressed the wish to meet the Master. For the last nine months he has been travelling through Honolulu, Japan, China, India and now here to see what he can of the Holy Land. He is mainly interested in the study of the work and method of the American missionaries in Foreign lands.

When he entered the room the Master arose from his seat and welcomed him. After the exchange of the preliminary courtesies the Beloved asked:

{{p65}}

“Are you fully informed of the Teachings of Baha-ollah?”

“I have read a few addresses given by you in the churches and meetings of America” he answered.

“The human principles of Baha-ollah have enlightened the East. They have laid waste the foundation of prejudices. The structure of creeds and dogmas is destroyed and the primal object of the religions is revealed. He has proclaimed the oneness of the world of humanity. The Ultimate object of all the religious is one: Dogmas have differences. All the religionists concur together that these must of necessity be an intermediary between God and man. Our community claims that intermediary to be Moses; another cries out: ‘No, no, you are all wrong, the Divine Intermediary was Jesus Christ’; and the followers of Islam over must emphatically that the channel was Mohammad. Strange to note that

none of these so-called devout champions have seen their prophets and would not recognize them if they appeared today before their eyes. Thus you observe clearly that all these dissensions and quarrels are over the name and {{p66}} not the reality. Fighting over the supposed superiority of one name over another has retarded the progress of the world and led to bloodshed and rapine. (Here the Master told him the story of the 5 men who were of as many nationalities and a stranger to each other's tongue. With a piece of coin which belonged to all, each one desired to buy "grapes" but could not understand that his brother wanted the same thing. Misunderstanding each other's motive they disagreed, but when a tray of grapes was brought in by one who understood their languages they saw they all wanted the same thing.) As long as they were holding to the names, they fought. When they observed the significance behind the names they agreed. Now as long as the devotees of the religions are disagreeing amongst themselves there is no unity and peace in sight but when they start to investigate the reality back of these names, the ultimate truth will be revealed to them."

"How long will it take before the religionists {{p67}} come to believe this, and attain to this lofty summit?" Mr. Briggs asked.

"God willing: in this 20th century. The rays of the sun of Reality will dispel these clouds and all things will be seen in the light of this Universal consciousness. Thou has been in Asia and hast observed with thine own eyes the influence of prejudices and religious fanaticism. The Bahai Movement is the nucleus for the brotherhood of man and is growing day by day in beauty and stature. Already in Persia the adherents of different religions involved with the Bahai principles associate with each other in one meeting with the utmost joy and fragrance."

"Which one of the great religions of the world is nearer to this Ideal?"

"There are prepared souls in every religion. Today God is working in all the religions, instructing a number of souls in the school of Celestial brotherhood. These souls are related together by the invisible tie of the spirit. Through the {{p68}} instruction of the Holy Spirit they are ripened. While I travelled in America I met many illumined Jews who are aware of the Mysteries of the Kingdom."

"Which and where is the Cause that shall bring the final unity of humankind?"

The Cause that will render such a service is the recognition of the common spiritual basis of all the religions; it will be a synthetic Cause - the combination of the moral and spiritual laws of all the religions into a Whole, through the power of the Holy Spirit."

Before Mr. Briggs' arrival, the Master received all the Pilgrims and while he was reading and signing the Tablets he spoke to them, interpreting certain verses in the Koran and causing them to laugh heartily by telling in an offhand manner a number of funny stories, always with a veiled or plain moral to each.

In the evening Mohamad Taki Esphahani and Doctor Saleh arrived from Egypt and the {{p69}} Master uncleaned them by kissing their faces with an effusion

of spiritual love. At first he spoke about the death of Mirza Abul Fazl and how deeply the news affected him and how Mirza ever lived in accord with the Teachings of Baha-ollah. Then when all the believers came in to the room he praised very highly Mohamad Taki Esphahani for his services to the Cause saying: "he has served us most faithfully, he has served all the friends. His aim and central thought has been to win the good-pleasure of the Blessed Perfection. Whenever I think of him my heart becomes happy. His face is radiant in the Kingdom of God as well as in the congregation of the elect." Then he became general. "The good deeds of man are like unto the sweet fragrances emanated from the musk. They perfume the nostrils of everyone more especially the doer. As his deeds have been performed with no references to the applause and commendation of men, he enjoys them more than anyone else. But when the deeds of man are not in {{p70}} accord with the good-pleasure of God, whenever he thinks of them, he becomes sad and his heart beats faster. From this standpoint Paradise is the good-pleasure of the Lord; Hell is its absence. The most burning fire is the very disobedience to the Command of God. For example, one of the greatest moral crimes is murder. Now murder itself is hell and burning fire and a punishment. The jail, the remorse and the penalty of the laws are only the concomitant results of murder. Similarly in a case of robbery or injustice." Toward the end of his talk he illustrated his points by two stories, showing how the lives of two men were entirely transformed through the Power of the Love of God. "The greatest reward for a man is to see his life well-spent and useful. The reward of the lamp is its own illumination. It does not require any other compensation. Good deeds are their own rewards" he said. Freely we have received freely we must give. In this manner we will win the good pleasure of the Lord.###March 10th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p71}}

Dear friends!

"The Wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly; and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the Excellency of Carmel and Sharon, they shall see the 'Glory of the Lord' and the Excellency of our God." Isaiah 35:12.<<

Thin head upon thee is like Carmel, and the hair of thine head like purple." Solomon's Song 7:5.<<

In these poetic words and expressions the Bible extols the Mount of God, I have been living on its green, beautiful slope for the last 3 months and have realized the fulfillment of these predictions with my own eyes. It is a matter of historical interest in connection with the above verses of Isaiah that Mount Carmel nowadays remains green throughout the whole year, a very unusual phenomenon in Palestine. Its flowers at this time of the year and later throughout the spring are so varied and so charming that baffle description. It

is indeed rich in vegetation, including oaks, wild almonds, pear trees, figs and pines. Mount Carmel has been regarded from the earliest period as the 'Mount of God' and the miracle of Elijah (I Kings XVIII) has invested it with special sanctity for both Jews and Christians. With the dawn of the Sun of Reality from the horizon of this Mountain, God has made it an object for universal veneration. The eyes of mankind have seen in these latter times how "the Glory of the Lord" (Baha-ollah) and the "Excellency of Our God" became manifest on this Holy Spot. We know that Baha-ollah was banished to this part of Palestine with a large number of his followers, about 72 men, women and children and that is why we read in the prophesy "the wilderness and the solitary place shall be glad for 'them'." Indeed since the arrival of the "Glory of the Lord" this whole country has blossomed as a rose.

{{p73}}

Often I have numbered within the limit of a few 100 yards as many kinds of wild flowers as 15, showing in an unmistakable manner the realization of the prophetic words "It shall blossom abundantly". Moreover out of this mountain has gone forth the law for the Unity of nations and religions and it is concerning this place that the prophet foresees "And many people shall go and say: Come ye and let us go up to the mountain of the Lord...and He will teach us of His ways, and we will go in His paths." Is it not true even in a literal sense that Pilgrims from all parts of the world - Persia, Turkey, Arabia, India, Russia, Egypt, Europe and America - are coming to Mount Carmel to learn the way of the Lord and walk in His path? How wonderful it is that we see with our own eyes the fulfillment of these mysteries of the Kingdom of God! Thus it is plain to discern that the ground of this mountain is hollowed not only by the feet of the old prophets but by the Manifestation of God himself and {{p74}} the center of the Covenant, Abdul Baha. One privilege is great and our rejoicing must be great correspondingly. For we are living in the Day of the Lord, in the cycle of Lights, each day of which is equal to a thousand years. It is impossible to realize the grandeur and spiritual significance of these peerless days! God is establishing in the hearts of men His Kingdom of Peace and good-will. Blessed are those who have taken part in this glorious work. They are the sons and joint heirs of the Kingdom of God. If we thank Him a hundred thousand times every moment we have not expressed in an adequate manner our appreciation. All that we can do is to labor with heart and soul to hasten the final triumph of His Kingdom and to usher in the dawn of the brotherhood of man and the Fatherhood of God and the fellowship of the Holy Spirit. The world is dark and is in need of this light; it is dead, it requires this spirit; it is deaf, blind and mute, it longs for the senses of hearing, seeing and the power of speech. It calls to the followers of Baha! Let them pith in and work.

{{p75}}

This was a lovely day full of beauty and innocent laughter, calm and sweet. The Master now walking in the garden, now calling on the strangers and now speaking with the friends of God. A day of happiness and satisfying quietness,

like a smooth river, rolling along green pastures or like unto a restful summer afternoon, when the gentle, cooling breezes are not hushed but wafting through the branches of the trees - effect of the whole atmospheric lolling one into languid repose and ineffable ease. When I stood in his presence this morning he looked well and happy. The photograph of Mulla Ali Akbar (a wonderful Bahai teacher who has now passed into the other world - an old man with long beard) with chain around his neck and shackles on his feet stood on the library table. In his walking, he stopped before it and gazed at it tenderly. Then he took it in his hands and kissed it many times and said: "Look at him. Although he is he has sat on the chair like a king in his audience chamber, commanding, assured {{p76}} and confident. The glory of all the kings shall pass away but the sovereignty of this man will last throughout all centuries and cycles. How fearless and courageous he is sitting! This is through the Bestowals of the Blessed Perfection. The believers of Persia have so sacrificed their lives in the path of Abha! This chain is greater than the crowns of the emperors of the earth. This Mulla Ali Akbar endured imprisonment several times in his life. Before his acceptance of this revelation he was a great Mohamadan Mullah and he gave up everything for the sake of the Cause. Whenever the government instigated by the clerical order, started to arrest the Bahais and he would hear about it, he took his coat and go straight to the jail, telling the prison authorities that he had come to share the fate of his brothers. He is the father-in-law of Ebne' Abhar, who is now visiting us and whose two sons are the cause of the happiness of my heart."

{{p77}}

To a young believer who lives in Haifa, he said: "Masha-allah! Thou hast grown very much. Tell me, hast thou grown only in body or also in mind? Art thou one of those who seem to have a great body but a small mind? There are some people who grow only on the physical plane, like cows and donkeys but there are others who grow in the strength of body and the grace of mind. I hope thou art one of the latter."

To another one he said: "Were it not for the favors of the Blessed Perfection no one would have given us any importance. There are some people who become proud and haughty and forget this fact. In their utter blindness they consider themselves to be somebody; then they fall from their high pedestal and great is the noise thereof. Meekness and humility are the hallmark of faith. As soon as a believer feels himself the least bit superior to others, the beginning of his spiritual decline has commenced, all, unaware to himself. There are no offices in this Cause. I do not and have not 'appointed' any one to perform any special {{p78}} services but I encourage everyone to engage in the services of the Kingdom. The foundation of this Cause is pure, spiritual democracy and not a theocracy. The difference between me and others is this: I confess and acknowledge my own inability, weakness and humility and know that all these outward confirmations are the Favors of the Blessed Perfection but there are some people who think, and little by little come to believe that all these

spiritual successes are through and by them.”

In the afternoon he dictated about ten Tablets for the American believers. Then he talked about the life of the Blessed Perfection in Bagdad and related a story in connection with it. In the evening he spoke briefly on the principles of the oneness of the world of humanity, showing clearly that there are no strangers; all are the children of one Father; there are no enemies, all are friends; there are no satans, all are angels. The mission of the Bahais is to inculcate this lesson in the lives of all the children.###March 11th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p79}}

Dear friends!

A book under the name of “Almanac of Confessions of Faiths” publish in Lugan by Maison d’édition du Coenobium in the current year contains beside many others the Confession of Faith by Prof. J. K. Chayne of Oxford, England. As he is already known to the Bahai world a few translated extracts from his Confession may be of interest to our friends. He says: ”Religion always occupies my thoughts but almost never do I find it necessary to observe forms and ceremonies. Now that I am old, I am less inclined than ever to form. I am impatiently desirous of the epoch in which all religious souls will be conscious of their unity rather than have a dogmatic basis for their common spiritual experience. I distinguish between Religion and religions. These last are in good part are formal and conventional while the first is the experience of the ideal {{p80}} Reality and is therefore moral and spiritual. Be it from you to understand that I deny the religions a greater or less portion of the spirit of true Religion, for it is precisely for the absorption of this element that they have continued to live up to the present time. At various period great prophets have arisen or men who reveal and apply religious truths. Their country was nearly the orient although I dare not refuse the ‘title’ of prophet to Dante, Carlyle and Ruskin. Among the modern oriental Prophets we may make special mention of Baha-ollah. I do not believe it useful to construct theories about God but on the other hand it is impossible not to fashion some idea concerning the attributes of Deity. There is a God, a hidden God and there is a God that manifests himself in whom we live, move and have our being. To be conscious of God, in reality, seems to me the greatest form of prayer and means to be immersed in the ocean of his love; of his strength and of his truths. In the inaccessible and deep cells of {{p81}} our memories live the remembrance of our childhood’s prayers. The religious sentiment is the consciousness of an affinity with the most sublime ideals, the Fount and the Center of which the believers joyously call God. The religious sentiment is a requisite necessity to religious experience. It is present in a greater or less degree in all the human races. Perhaps the most efficacious means for awakening it is in the cultivation of the artistic instinct and the contemplation of works of arts. This you can apply to the study of history and natural science. My religious and in consequence I never felt in my youth any acute religious emotion. Later the wonders of nature and art opened my eyes to the Ideal and

awakened my religious sentiments. The problem of a future life never left my thoughts from the time I studied Bible Criticism and recognized the weakness of the arguments for the resurrection of Jesus. Now I would prefer to consider immortality as a natural consequence of the divine nature of .

{{p82}}

I believe as the Indian thinker that God is the only permanent Reality. Reflecting on the changeableness of religious expressions it seems absurd that an assemblage of theologians should establish for all times a law concerning the form of belief and religious thought. A church founded on dogmatic forms cannot last. Faith and science belong to different spheres; however in the process of purification which periodically religious expressions must be subjected to science can render valuable aid. I am not persuaded of the existence of a malefic being, opposed to good. Sin is the shadow of good. I wish they would read in the schools extracts from the sacred Scriptures of humanity and as much as possible explain them historically trying to penetrate their real significance.”

This is the message of an old man who is one of the Biblical authorities, critics on the world of who now feels himself so deeply attracted to the Bahai teachings that at this advanced period of his life in spite of physical infirmity he is engaged in writing a book on this Cause.

{{p83}}

From morning till evening the Master met the believers individually and spoke with each according to his capacity. Nine of the Pilgrims are given permission to leave for their homes after 3 days. Many of these were received by the Beloved in private, answering their questions, supplying all their spiritual sustenance and encouraging them as much of their time as they can spare to the spread of the Cause of God and the promotion of the Word of God. “This is the most important work. This is the light of the religion of God. This sea must ever be kept tempestuous. This fountain must always flow. This garden must never turn into autumn. The believers of God must not relax in their labor of teaching, not even for one second. The Cause is the cup, teaching is the ruby wine with which the souls are intoxicated. The cause is the body, teaching is the spirit animating and energizing that body.” In these and similar words he would exhort everyone who stood in his Presence.

{{p84}}

The following extract from a Tablet revealed this morning to a believer in Rasht may bring this letter to a close:

“O thou who art firm in the Covenant! Thy manifold services in the Kingdom of Abha are mentioned and thy hardships in the path of God are well-known and evident. Truly I say, in those parts, thou art the means of the promotion of the Word of God. This is through the Invisible Confirmation of the Blessed Perfection; for every soul is not worthy to serve the True One and every person is not deserving of self-sacrifice in the lordly Path. This is the Crown of Providence,

every head is not entitled to it. This is the necklace of everlasting sovereignty, every neck is not qualified for it. Thank thou God that thou art assisted and confirmed with such Bestowal. Glorify Him a thousand time with every breath for thus thou art honored with such Graces. Praise be to God that the Sun of Reality has cast a brilliant effulgence that household; so that the members of that family may become {{p85}} eternally dignified and elevated with this Garment of Divine Favor. We are adorers of the light of Justice, no matter from what horizon it may dawn. We are lovers of the beauty of the rose, no matter in what garden it may grow. His Holiness Baha-ollah in numerous Tablets hath called the attention of the Bahais to this matter and hath awakened them and taught them that they must entertain no religions, sectarian, racial or patriotic prejudices, but be under the Flag of the oneness of the world of humanity. Amongst other injunctions, addressing the world of humanity he says: 'O ye people of the world! Ye are all the fruits of one tree and the leaves of one branch.' Again he says: 'Glory is not in this that a man loves his country, but glory is rather in this, that he love his kind.'

The Master was interviewed by an Arabic correspondent today and with him he spoke in detail on the principles of the Cause and his journey through America and Europe.###March 12th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p86}}

Dear friends!

A Bahai means a joy-giver. Are you a Bahai in this sense? A Bahai is conscious of his divine birthright and lives eternally on the mountain-top of idealism. A Bahai does more good unto others than unto himself. He arranges the plan of his life according to the principle of 'above all nations is humanity'. He is a fruit-bearing tree planted by the Hand of Providence beside the river of Life in the Paradise of Truth. He expresses in his common daily deeds the spirit of cheerfulness and mutual helpfulness. He is neither elated by the praise of his friends nor discouraged by the blame of his enemies. A couch of silk or a hard floor of stone or wood are the same to him. His confidence is or the source of all-good and his reliance is on the confirmations of the Holy Spirit. Prompted by the universal ideals of the 20th century, he strives to serve his fellowmen without ostentation or {{p87}} flourish. He may now and then stumble and probably fall into a mood of despondency and apparent lethargy but he will rise immediately and profited by the experience will continue his upward journey with fresh inspiration and new, scintillating hope. The life of every Bahai is a palace of Kingly thoughts and imperial ideals. He is a spiritual dreamer and dreams the dream of the future brotherhood of man and the final disarmament of nations. Dreamer as he is, he is yet a practical and constructive builder, working day and night for the realization of universal Peace and cooperating with those mighty, beneficial forces that are helping the forward advance of the same godlike Cause. The main-spring of his unfailing optimism is never dried; his faith in the ultimate goodness of humanity is never shaken; the flower of his spiritual conceptions are not perishable nor do they lose their fragrances.

The heavenly pictures printed on the Tablet of his mind are not effaced and the masterpieces of the celestial portraits exhibited in the gallery of his heart are not destroyed. Trials and {{p88}} ordeals serve as fuels to kindle the fire of his confidence and constancy. Like unto a bird he builds his nest on the loftiest branch of the tree of God's Grace and similar unto the nightingale he breaks into the tumultuous songs of glorification and edification. The blue vault of his spirit - vast and overshadowing - is studded with the brilliant stars of firmness, steadfastness; sincerity, loyalty, faithfulness, simplicity and devotion. In all his dealings with mankind he is guided by the light of noble emotions and refined susceptibilities. He keeps aloof from any form of prejudice as one shuns the poisonous fangs of a deadly serpents. He welcomes the rays of Truth, coming to him from the past and the present. The brood, royal vista of his vision lead him step by step to the heaven of blessedness. A Bahai is a diver who plunging headforemost into the sea of reality brings up the white pearls of knowledge and the corals of wisdom. Above and beyond all, he is a humble follower of Baha-ollah, and all {{p89}} the messengers of God. He seeks to do good wherever he goes and wherever he is, throwing across the path of every man and woman the light of the guidance of God and the effulgence of the Love of God. True to himself he fulfills all his promises. He embodies his life the spiritual and ethical principles of the founders of all the religions and dedicates his ambition to the furtherance of sciences and arts and those means which usher in the epoch of reconciliation. His courage is not faltered, his trust in God is not weakened by any untoward circumstances. He lives on the plan of beatitude. He breaks the shatter of the dark prison of self and comes out into the sunlight of God's mercy. Through him the vast wilderness of materiality blossoms into the garden of spirituality. His life has not the shadows of unbelief, agnosticism, cynicism, grief and misanthropy. He makes the lofty attributes of Divinity livable and workable. He is a symposium of the majestic virtues of the Kingdom of Abha!

{{p90}}

Although I descended the mountain very early in the morning, I did not see the Master till late in the afternoon. At present there are about 4 scholarly, well-known Bahai teachers living in the Pilgrims Home and the Master was receiving them one by one, listening attentively to their reports and mapping plans for their future works in various parts of the Orient. Late in the afternoon he came out of the house and beckoned to me to follow him. While he walked for nearly 15 minutes in the streets of the German colony, he asked me various questions about the Cause and its progress in America but I could give him very little news. On his return, he met a young Bahai who was apparently taking a walk. To him he said: "A wise young man ever thinks of and studies those means which are conducive to his progress - mental, intellectual and spiritual. He lets all amusements and recreations go and applies himself to the acquirement of knowledge - thus he may become a useful {{p91}} member of the body politic. He does not fretter away his time in idle pastimes and unprofitable pursuits. There is an Arabic proverb which says: 'A dancer starts his performance by the slow motion of his shoulders, then little by little brings into poetic vibrations all

the rest of his body.' Similarly a young man desiring to lay a good foundation for his later life must devote his first few years to the study of his chosen profession and forget all pleasures and sports which divert him from accomplishing his main purpose. This is success and prosperity. When he arrived at the house, the believers were scattered in the rose-garden, and in their long-flowing garments, and Turbans, they made a striking picture in the glowing sunset. Later on the moon arose, casting its magical spell over the hearts and creating these invisible longings of the spirit. While enjoying this calm, enchanting scene, we were called into the Presence of the Moon of the Covenant. Herein you find a few silver, white rays, whispering into your ears the message {{p92}} of love and peace:"The religion of God reforms the moral side of the life of mankind. it is the spreader of the virtues of the world of humanity. It is the founder of divine perfections in the hearts of man. It is nearness unto God. It is the cause of attraction and enkindlement with the Fire of the Love of God. It is conducive to the illumination of human consciousness. All the prophets are sent by God for the guidance of the people; for the enlightenment of the minds of the inhabitants of the earth; for the promotion of the Word of Truth, for the education and instruction of the ignorant and for the disappearance of the gloom of prejudices. The Bahai Cause is like unto a garden in which one finds all kinds of flowers. In this garden you will find the flowers seen in others; and beside, there are other race flowers here that are not extinct anywhere else. It includes the Teaching of other revelations and has revealed numerous, distinct principles adaptable to the requirements of this age."###March 13th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p93}}

Dear friends!

With weeping eyes, shaking bodies, but with supernal faith and sublime confidence they go away, and with equal ardor and equal fervency they come; a seemingly interminable chain stretched from Mount Carmel to all parts of the earth. Today six of the pilgrims departed for their respective homes. They had the privilege of meeting the Master both in the morning and the afternoon just a few moments before they left for the steamer. Out of the deep silence that fell over them when they entered the room, the voice of the Beloved arose clear and strong, vibrating through every fiber of their sensitive, spiritual beings. "Praise be to God!" he waited for a full minute and then he continued. "Praise be to God that you have attained, visited the Holy Tomb of the Blessed Perfection and walked around the {{p94}} Holy Sepulcher of the Bab. For many a day we associated together with joy and fragrance. The great amount of work and the diversity of occupations prevented me from meeting you as often as my heart desired but spiritual association does not depend upon physical contact. I hope that the results of these meetings may become evident and manifest in your lives. The one who comes out of a garden must carry in his hand a few bouquets of flowers to perfume the nostrils of those who are left behind. I hope that you may return with divine, spiritual , with celestial fragrances, with attractions of

consciousness and the flames of the Fire of the Love of God. Be ye not sad, for ye have attained to heavenly happiness and obtained lordly exhilaration. These souls having thus attained to this supreme joy are never grieved. You are always here. Be ye not unhappy. You are with me, your {{p95}} spirits ever hover around the Divine Threshold of Baha-ollah. Do ye not weep, for it saddens me to see you crying. We are always together. We are never separated from each other. We hope that we may be gathered together in the Kingdom of God beneath the overshadowing protection of the Blessed Perfection. There, we will enjoy an eternal association, a divine fellowship and an everlasting intimacy. The believers of God must ever be ready to sacrifice their lives in the path of each other. This is one of the conditions of faith. They must serve each other with cordial love, prefer others unto themselves and the fire of their love and affection may so set aglow their hearts that its flame may illumine all the dark places and banish the gloom of hate and envy. This is one of the great commandments of God revealed in the Holy Books and Tablets. I am most pleased with the believers of Hessar and Namiz. Truly, I say they {{p96}} have exhibited great firmness and steadfastness. In reality these souls did not waver in the face of the most severe tests and under most harrowing ordeals; nay rather they increased daily their constancy and resolution. The more they were surrounded with the hosts of afflictions, the greater became their power of resistance. The higher the tongue of the conflagration of persecutions, the more their hearts were ignited with the Fire of the Love of God. These souls (the active servants and teachers of the Cause) are mentioned in the Supreme Concourse; their names are recorded in the Kingdom of Abha; they are the favored ones at the Threshold of the Blessed Perfection. They are the quintessence of creation; for they have arisen to serve the believers of God unselfishly. Continually do I supplicate and entreat at the Court of the True One and beg for them inexhaustible outpourings. These souls in my estimation are the embodied Graces {{p97}} of the Presence of the almighty. They constitute my wings with which I am enabled to fly heavenward. They are my associates and partners in the servitude of the Holy Threshold. I hope you may live on such plane as to find yourselves always in this Sacred Spot; that you may manifest such spiritual qualities and attributes as to attract others to the Cause of your Merciful Lord. I trust that all the believers in those parts may become assisted to render worthy services in the Religion of God. Such blessed persons are the members and limbs of my body. They are the generals of the army of Salvation and continually they are engaged on the battlefield, carrying away victory after victory. They are the trees of the Paradise of Abha, producing luscious fruits in all seasons. They are the flowers of the garden of the Clement, diffusing all around the Fragrances of the Love of God. I hope that Mohamad Bagar {{p98}} Khan may become assisted to serve the Cause in a befitting manner. With this family we are closely knitted together. His grandfather and grandmother are distantly related to us. They come originally from the province of Mazanderan. Our relation is firm and old. When his father was a young man he lived in Bagdad for a long period. At that time I still was a boy and we used to play with each other frequently. Now that you are leaving this Holy Spot you must go away laden with the Divine Glad-tidings, each one

of you must be a flame of the Love of God and a bright candle in the meeting of the friends, so that whosoever comes in touch with you will bear testimony that verily these people are the sweet flowers of the garden of reality and the singing nightingales of the Paradise of Abha.”

Then he embraced one by one and in a moment {{p99}} they were out of his Presence, the last tender word of his benediction in their ears. Almost all the Pilgrims accompanied them to the Pier and bidding them their last Bahai farewell they returned to the Pilgrims’ Home, knowing full well that they must likewise to leave soon, but thankful for all the Bounties of God showered over their heads. They continued to sing Tablets, chant prayers, tell Bahai stories till almost midnight. Once the fire of enthusiasm burning in the hearts of these men is handed to the next generation, the fame and glory of the Bahai Cause will fill the whole world. They are a band of united workmen and the outlook of their whole concentrated life is dominated by one spiritual passion - Celestial brotherhood. Daily do I witness their sweet patience, their resolute faith, their undaunted courage and their uncommon piety and chastity. Surely God will crown these lives with eternal results.

{{p100}}

Many people come and go but only those who are closely watching the ever-changing scenes at close range get the psychological importance of each case. Endowed with deep insight and spiritual vision the Bahai pilgrims leave the Presence of the Beloved dedicated anew to the service of the Cause.

When this morning I entered the room of the Master he was walking to and fro and looking out of the window and admiring the fragrant flowers. “Well” he said, “what news have you?” I had no news. “Are the Pilgrims happy? A number of them are going away.” Then he faced me and smiled. “Come, come near me. Thou art my Ahmad. I want to kiss you.” And I was locked in his divine arms, feeling the glow and radiance of his kisses on both my cheeks. Then I fell at his feet and wept tears of joy and supplicated him to assist me to be just a servant of his servants. All day I felt the warmth of his kisses. I was riding on the white clouds of bliss and joy. “Thou art my Ahmad.” what else do I want in this world! Nothing.###March 14th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p101}}

Dear friends!

The Cause of God is making visible progress in Paris and a number of large meetings have been held during the past few months. The spirit of activity seems to pervade the atmosphere and the Master was pleased with this news. In a Tablet revealed to Madame Hysands Morc who accepted this Revelation during his last sojourn in that city he says:

“O thou who art attracted to the Kingdom of God! Thy letter was received. It became the cause of great joy, that praise be to God, through thy effort a number

of souls are illumined with the Light of Guidance in Paris, are attracted to the Kingdom of God, are released from the sorrows of this ephemeral world and are rejoiced by the Divine Glad-tidings. Truly I say, were it not for these glad-tidings of God how could a man console himself and live in this dark world which is {{p102}} brimful of infinite hardships and sufferings. This is unexplainable! The ordeals of this mortal world are like unto a dark night and the Glad-tidings like the brilliant lamps. If mankind live in this darkness without the light of these lamps, unquestionably they will perish through the intensity of grief and affliction. Now, praise be to God, that thou hast become the means of causing the Fire of the Love of God sending forth its flame in Paris. I hope that by day this Flame may become brighter; perchance, God willing, it may illumine that city."

To another believer and his wife who are from Paris and on their way to India he writes:

"Your letter was received and from its contents it became evident that you are journeying toward India. I am hopeful from the Divine Bestowals that this voyage may become full of blessings; ideal developments may be obtained by you and both of you may attain to perfect spirituality; thus the Graces of the Kingdom may be revealed in your {{p103}} hearts; your spirits be exhilarated; you may become the cause of the illumination and spirituality of others and render a worthy service to the Oneness of the world of humanity. The inhabitants of India are as a rule a simple people. Were there a perfect instructor many souls would have been educated, becoming the essence of the Love of God and the mercy of the Almighty. They would have become the ignited candles of the assemblage of the world of humanity and the transparent and clear mirrors upon which is reflected the splendor of the Sun of Reality. I hope that you may become confirmed in this."

To a new believer in Australia he reveals:

"O thou seeker of Reality! Truly I say thou art a seeker of Reality and a spreader of Reality! Thou art the cause of spirituality of the world of humanity and the promulgator of the oneness of mankind. Thou art a well-wisher and a lover of the of the earth. I hope that thou mayst be so confirmed and assisted as to upraise {{p104}} the Divine Flag in Australia, educating innumerable souls; so that like unto the trees they may yield abundant fruits and like unto the budding flower they may diffuse their fragrant odor."

Another Tablet revealed to Mrs. Isabel Fraser is as follows:

"O thou who art attracted to the Kingdom of God! Thy letter was received. The details of publishing articles in the newspapers and magazines become known. Truly I say thou art always engaged in the service of the Cause of God. Thou art resting neither by day nor by night. Thy service in London and Paris are always before the sight. They are never forgotten. Today whosoever occupies his time in the service of the Kingdom, the Divine Confirmation will environ him from every direction. Praise be to God that thou hast a heart enkindled

with the Fire of the Love of God. Unquestionably its heat will have effect in the hearts of others and thou will become the means of the guidance of innumerable souls.”

{{p105}}

Today the governor general of Beirut (Vali) who is at present in Haifa called on the Beloved. The Master spoke with him at length about his tour in United States and Europe and other topics. In his morning interview with the Beloved the Vali told him in the course of conversation that several years ago he was the governor of Tripoli. One day he received a cablegram from Sultan Abdul Hamid that within a few days Abbas Effendi will be exiled to Feyzan and that he must be present to transfer him, protected by a heavy squad of horsemen into the interior of Africa. Daily he was waiting for the arrival of Abbas Effendi when the shells of liberty destroyed the castle of despotism and the forces of absolutism of the parliament. This story was related with more details tonight to the pilgrims by the Master himself. Then he ordered Mirza Mahmood to read a prayer after which Mirza Moneer {{p106}} chanted a poem composed by the Master himself during the days that the Investigating Committee was in Acca, expecting to exile him to Feyzan at any hour. The poem is in Turkish and as Mirza Moneer was chanting it verse by verse, the Beloved translated it into Persian for the sake of those pilgrims who did not know the language. Haji Mirza Hayder Ali was sitting next to the Beloved. “I am the commander-in-chief of the empire of Love” the master most naturally translated the verse just chanted and the Angel of the Mount Carmel very sweetly said “We all believe it”, and a murmur of suppressed laughter and heartfelt consent rippled over those who were present. He uttered the living conviction on their hearts and minds. The Master continued: “All the lovers in the world are the self-sacrificing soldiers in my grand Army.” The Beloved was very happy but exhausted, having spoken for more than an hour with the Vali and the {{p107}} Motasarraf of Acca.

In a message to a believer in Chicago the Beloved says:

“Convey on my behalf my infinite kindness and tell her that I pray in her behalf, supplicating at the Threshold of God that she may become encircled with the heavenly confirmations, day by day she may become more perfect, day by day her character become more spiritual, day by day she may obtain more of the perfections of Abha Kingdom and day by day she may be drawn nearer unto God - thus she may become a real Bahai.”

To another friend in the same city he says:

“man must perfect himself in everything. As thou art already informed with some of the Principles of Baha-ollah, thou must put forward an extraordinary exertion to master all these wonderful teachings and be ushered in the Kingdom of the Blessed Perfection.”

To another believer he spoke as follows:

“The line of Progress is perpendicular and it has no end. Progress is infinite

but there are many degrees. Each animate or inanimate organism advances along its own degree. For example however, much the mineral is advanced, it does {{p108}} not attain to the degree of man. It is susceptible of progress in its own sphere. The rock becomes diamond or in the vegetable Kingdom, the small seeds develop into mighty trees, producing blossom and fruits, but no matter how much they advance, they do not obtain the senses of sight and hearing. Similarly man makes advances along his discipleship to Christ; he does not become Christ. Christ is infinite, which man is finite in comparison to Him. Paul became Paul, not because he was a learned man but because he followed Christ; likewise Peter, otherwise they were men like any other Jews who lived at that time. The light of Christ was like unto the light of the Sun. He was the center, the reservoir, the powerhouse of illumination, but others received their light from him. Peter became great not through his own virtue but through the inspiration and qualities of Christ - that is he reached to this lofty station through the education of Christ. Thus in his own generation, Christ was the Supreme Master and all the rest of mankind were taught in His Divine Schools.”###March 15th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p1}}

Dear friends!

For the first time, the “Bahai Nest” arose to the height of its possibility and the Nightingale of Love flew toward it to rest therein for half an hour. This made me very happy, for the visit was the realization of my expectation and the fulfillment of my fondest dream. Mirza Hossein Haji had again invited the believers and the Pilgrims to tea in the reception room of the Blessed Tomb of the Bab and thus the Beloved graced the meeting with his spiritual Presence. It was probably about 3 pm when I left my nest and walked toward the Pilgrims’ Home. Then, to my surprise, I found the Master sitting near the window speaking to the believers. After a few moments he left the Home and asked me to follow him. Once out in the open he walked toward the Nest and on the way he joked with Abbas Goli and myself to the effect that about 1000 piaster (\$40) have been {{p2}} spent in repairing my room and that I had to pay for it. “Do you hear Abbas Goli”, he said. “Get hold of Mirza Ahmad and do not leave him till he pays you the money.” By this time we reached the nest; I opened the door and the Divine Nightingale went in. He sat on the sofa on which I sleep, and reclining on the cushion closed his eyes. I sat quietly on a chair awaiting his command. After several minutes, he opened his eyes and spoke as follows: “How charmingly quiet is this room and how varied and entrancing is the scene spread before one’s view. Since my childhood I have always longed to possess a room like unto this - built on the undulating and verdant slope of a mountain, simply furnished, clean, airy and away from the reach of man. But this has never been realized. Look at the circling mountains in the distance, beyond the Bay! How their cones are always covered with that intangible, blue, haze - so soft and dreamy! The spiritual life is symbolized by simplicity; and contemplation combined with usefulness and well-guided activity. When we were living in {{p3}} Bagdad,

according to the custom of that country, we slept on the roof during the summer months. I Always commenced sleeping one month earlier than anyone else did and stayed one month and a half longer at the end of the season. The members of the family always insisted that I should come down because it was getting too cold, but I did not listen to them. I loved the perfect quietness, the mystic silence, the awe-inspiring, heavenly scene! Long after midnight I would get up, communing with God in spirit and watching the stars circling in their majestic spheres. There was such a spirituality in that Eastern silence that whenever I think of it, I feel myself of transported to those divine nights of concentration and contemplation!" Then leaving the sofa he went out on the porch and looked toward the ascending tiers of the Mountain. Just now, they are carpeted with gorse, a lovely garment of yellow flowers which are delicately fragrant. "See how beautiful are these farges! The fields, the plains and the hills are crowned with them!" Stepping down from the porch, he walked on the green {{p4}} pastures toward the house of Aga Abbas Goli. He asked me to go in with him. Here he read several letters from Persia which he had taken out of his pocket, and drank a cup of "Zoufa". When he finished reading he said: "I am not saying anything, but every work I receive great news about the progress of the Cause in Persia. Most important personages have embraced the Bahai revelation but at this crucial time, wisdom requires that their names be kept secret. The teachers of the Cause of World Peace and the World-Religion are not sitting idle. Day and night they are working. The hearts are being illumined with the rays of the Sun of Reality and the souls are awakened through the Breath of the Holy Spirit. The Spirit of God is using these instruments in all parts of the world to create a mighty synthesis of all that which is best in the past religions - thus all mankind may associate with each other with the deepest fellow-feeling and universal consciousness." Leaving the room to join the friends in the meeting, he saw the mother of Aga Abbas Goli in the vestibule.

{{p5}}

She is a sweet woman but not yet confirmed in the Faith. "Ha! Ha!" the Master laughed, as he looked at her. "What do these Bahai tell thee? Art thou not afraid of them? Come mother! You and I will join our forces together and fly away from them. Then when they waken in the morning and find us not here, what will they do? Will they not worry themselves? But by that time we will be far away, very far away. Wilt thou come?" And he said a few more words and after a moment he was in the reception room where all the believers were awaiting his arrival. Aga Sheikh Mohamad Ali was chanting prayers when Abdul Baha entered and he asked him to continue. When the chanting was finished he said: "Aga Sheik Mohamad Ali chants the Tablets very sweetly. He enunciates the words clearly and distinctly. The one who chants or sings must be moved more than the listeners by the effect of the ideals and longing back of the words, the audience will be thrilled with the new vibrations, the music will be appreciated and spiritually and artistic uplift obtained."

{{p6}}

As his talk was mainly on prayer and fasting, will you permit me to translate parts of it?

“These days are the days of Bahai fasting but the Blessed Perfection has commanded us not to keep it in Turkey, so instead of this we keep the fast of Ramazan. For the present this is in accord with wisdom. As we keep the latter, the former is left aside. My highest longing is to keep this fast, but wisdom must be considered. However, in other parts of the world, the believers should keep the Bahai fasting. The time will also come for this country. Through this fast great spirituality is obtained and joy and fragrance realized. The sweetest thing in this world is to obey strictly the commands of God and shun His prohibitions. Through this the attractions of the Love of God will be created in human consciousness. If all the people of the world arise with swords in hand to present one from carrying out the commands of God they will be unable to do so. This is of course true of those souls who are mindful and aware, but the commands of God will have {{p7}} no effect upon those who are negligent and heedless, only except to increase their heedlessness. Those persons who are cognizant and conscious of Truth obtain joy and fragrance, spirituality and cheerfulness whenever they obey the laws of God. For example; there is nothing sweeter in the world of existence than ‘Prayer’. Man must live in a state of prayerfulness. The most blessed condition is the condition of prayer and supplication. Prayer is ‘conversation with God’. The greatest attainment, the sweetest state is no other than ‘conversation with God’. It creates spirituality, generates mindfulness and celestial feelings, begets the attractions of the Kingdom and engenders the susceptibilities of the Higher Intelligence. The highest attribute given to His Holiness Moses is in the following verse: ‘God carried along a conversation with Moses.’ What is prayer? It is ‘conversation with God’. While man prays, he sees himself in the Presence of God. If he concentrates his attention he will surely at the time of Prayer realize that he is ‘conversing {{p8}} with God’. Often at evening I do not sleep and the thoughts of the world weight heavily on my mind. I toss uneasily in my bed. Then in the darkness of the night I get up and pray - ‘converse with God’. It is most sweet and uplifting! Prayer and supplication are so effective as to inspire one’s heart for the whole day with high ideals and supreme serenity and calmness. One’s heart must be sensitive to the music of Prayer. He must feel the effect of Prayer. He must not be like an organ from which streams forth softest notes having no consciousness of it.”

In the morning the Beloved spoke in details about certain new developments in the Theosophical Society in India and their theory that there are five Masters living in this day.

“There is always” he said “one sun in the sky during the day. There are not five suns. Christ was single and peerless in his own day; likewise Moses and Baha-ollah. Every principle must be attached with reason and logic and not based on more assertion.”###March 6th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p9}}

Dear friends!

“The Editor of a newspaper or a Magazine” the Beloved said to the writer of a Beirut daily this morning, “must ever take the side of Truth. Every fact before its publication must be thoroughly investigated. An editor is the mold of public opinions, the educator of the masses of mankind. Truth is his sharpest weapon. Forceful, strong statements his impregnable fort, and plain, direct language his shield. He must be a worshipper of Truth, the standard-bearer of justice and the champion of civilization. He must look upon his position as a sacred not to be bought by the phitocrats and so-called captains of industry. He must divest himself of all prejudice and his aim must be altruistic and advantageous to the whole community. He must believe consciously that he is the real servant of the public and not their overbearing lord.

{{p10}}

He must serve all, irrespective of any personal predilection or inclination.” Then he spoke about other interesting objects, describing to him the reproduction of the palace of Al-Hamrah which is visited during his sojourn in Stuttgart. When the editor left, he was not only made conscious of the duties and responsibilities of his position, but he was also informed with the principles of the Cause and a short history of the Movement.

Then the Master sent for Ebne’ Abhar and he presented to him a most exhaustive account of the progress of education amongst the Bahais in Persia and how in every city that are taking active initiatives to found schools not only for boys but for girls. From every part they are writing to Teheran for teachers; girls and boys are most eager to learn and the liberal members of the community are doing their utmost to satisfy this universal hunger for knowledge. The Master was most pleased with this glowing report. “Yes, yes” he said “the Bahai must be the real servants of {{p11}} the Cause of public education. They must not fall behind in any branch of science. They must be in the -guard of the army of education. Education is the life of a nation. Without it the nation is dead.”

The name of Mary Magdalene was mentioned and Abdul Baha gave a glowing, eloquent tribute to this peerless woman of Christianity. “Having already made firm and steadfast the shaking and thoughtful apostles, Mary Magdalene on her famous journey toward Rome - the then renowned Capital of the Roman Empire. When she reached Rome, one of the Roman generals who was formerly in Palestine and knew her intimately, met her. Not knowing of the change which had come over her during their separation, he rejoiced in his heart that the old relations would be established between them, and therefore he greeted her with open arms and great demonstration. But something in her attitude and bearing stunned him, and a flash from her penetrative eyes conveyed to him, in a vague manner, the tremendous moral transformation {{p12}} that had taken place in her life. ‘No! No!’ She cried out. ‘This is impossible. The past is dead. Not one trace of the old condition remains behind. Hast thou not heard of the appearance of Christ? I have embraced his Cause. I have

became His humble disciple. I have burned away all worldly desires at the altar of His Love. I have felt in my heart the throbs of regeneration. I am intoxicated with the wine of His Teachings. I have quaffed from His hand the water of everlasting Life. He has instructed me with the spiritual precepts of celestial sanctity and holiness. I have left behind - oh! So many hundreds of leagues behind - those dark, sordid worlds of moral laxity and looseness. I have washed my state clean. I have left the zigzag byways of passion and am walking straight in the Path of the Kingdom. Since the day I believed in Christ, I have collected the broken and scattered fragments of my life and dedicated myself to the service of my fellowmen. Lo! Friend! The star of a new hope is shining over my horizon; the {{p13}} fire of a Holy passion is burning in my heart and the waters of a divine fountain are gushing from my inmost being.' The General feeling the spiritual force and vibrations of these words fell back on his own resources confused and ashamed. He had not expected such direct rebuff, and although he did not at the time comprehended fully the far-reaching significance of her words, yet they gave him the most uneasy feelings. Realizing that this was the psychological time to gain her. She started to talk again before he was able to control himself: 'I have only one request to make of thee, not for the sake of the past friendship, because that is dead, but for the sake of the Cause that I have at heart. Arrange for me an audience with the Emperor. IF thou bringest about this meeting between the Emperor and myself, then I will give my consent to become thy wife according to law.' He protested that this could not be done; but she insisted that he could do it. The General left her and after several vain attempts to present the meeting, he was successful and the time was set for such an {{p14}} audience. Alone, fearless and self-confident, Mary Magdalene stood gracefully before the Emperor. She made an ideal picture of repose and undisturbed calmness. The Emperor, looking at her, thought she was a pitiful supplicant, who had come to ask for a gift from his hand or intercede for his mercy for the injuries wrought by the legions. Inspired and with simple eloquence she raised her voice: 'Sire! Surely thou hast heard of the coming of Jesus Christ in Palestine! In Jerusalem he was crucified through the accusations of the high priests and Rabbis. I am one of his humble followers. The Christians have delegated me to come to thee with the following message: It is well-known that the high priests and doctors condemned Christ to death. They incited the populace to demand his crucifixion from the government. Thus the governor was forced into this act by the urgent demand of the public. Now that their mad passion is calmed down, they have realized how they were fooled by their religious leader in condemning a Holy Man to death. Hence {{p15}} they have arisen with great fury to persecute and kill their high priests and doctors of religion. But Christ does not approve of vengeance and those who are walking in his footsteps are not pleased with it. The principles of Christ's life were love and mercy. He prayed for his enemies on the cross. He came into the world in order to show men a new application of the law of Love and he embodied this divine Idea in His life. He was the founder of the law of non-resistance. Now the Christians beg your Majesty to issue a royal edict to the governor of Jerusalem to stop the Jews from presenting their own leaders. This was my message.' The

Emperor was greatly moved and impressed by such a strange request, it is said, he issued afterward such an order to the civil authorities of Rome in the Holy Land. Later on the General married Mary Magdalene and she lived in Rome till the end of her life - ever serving to the best of her ability the Cause of Christ and inviting new souls to the Kingdom of God."

{{p16}}

From this most wonderful story of the Beloved turned his attention to a poetic description of the life of St. Barbara and her glorious martyrdom at the hand of her own father. From morning till noon we sat in His Presence and the priceless words of the treasury of the Kingdom flowed from his lips. It is simply impossible to describe these hours of heavenly association. In the world of existence there is nothing more glorious than to have a Beloved like unto Abdul Baha. When he starts to speak or smile I am lost to all that may be going on around me, my whole attention is centered on his words and the marvelous effect they have on the hearts of the hearers. Beside his love I wish for nothing else. Everyone knows that we are not even worthy to receive a drop out of the ocean of his love. Who am I? Who are you? Who are we? Nothing. Abdul Baha does not need any one of us. He does his own work. Are we led to assume superiority over others because we can deliver a lecture before an audience, or are writing {{p17}} a few insignificant letters, or are travelling for the sake of the Cause, or because Abdul Baha has been kind and gracious to us? How narrow is our thoughts! How small is our brain! Are we going to make this holy Cause a source of distinctions and privileges? Do we think to suffer others to believe that Abdul Baha bestows upon his disciples any worldly titles? Is this our conception of the Cause? Is this our understanding of the spirit of this Movement? Is this the church of Rome to have priests and cardinals and monsignors and Fathers Superior or the camp of a Military Napoleon to confer the titles of Field-marsals, generals and adjutants? Great heaven! What are all these ideas? Where do these unholy broodings and the greatest and most heavenly titles - if titles we may call them - are "servants" and the "maid-servants". What title has our Beloved selected for himself? "I am the Servant of God. I am the servant of the servants of God" he says repeatedly. At the end of every Tablet he sends out into the world, how {{p18}} does he sign himself? Friends! Let us always remind ourselves that his is purely a spiritual Cause and those who have accepted it should never think for one moment that they are going to receive any titles or involvements. The Bahais are a community of servants and maid-servants, brothers and sisters. The only mark of distinction is active service and its results are humility, meekness, the absence of any feeling of superiority, and utter submissiveness.

In the afternoon the Beloved received the Vali of Beirut and other officials and entertained them for longer than hour with the stories of his trip to America and Europe. Later in the evening we had a meeting. As I was translating for Haji Mirza Heydar Ali, I arrived a little late, but I caught up the thread of his talk. He was speaking of the decadence and complete disorganization of the present order of the Ulemas, and their former power and influence. He

illustrated his point by a story from the rich records of the Mohamadans at the time of the conquest of Constantinople. Tablets were chanted and the meeting was brought to an end. The believers were filled with the Fragrances of His Words.###March 17th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p19}}

Dear friends!

Everywhere the Great Cause of Universal brotherhood is advancing. The world of humanity is ready for it. Oh! The light of the Sun of Truth is breaking upon us; the lamps of guidance are paving the way and the songs of praise are heard from all the four corners of the earth. O ye soldiers of the Kingdom, gird up the loins of endeavor, put on the armors of service, rush toward the arena of activity and join your voices with the conquering hosts of human solidarity. In these days successive good news is received from India. Our friends are working unsparingly to spread the Glad-tidings. With the lighted torches carried high in their hands they are running through the darkened valleys and are gathering around the Banner of Reality, men and women from all religions and nationalities. India is being prepared for the triumphal entry of the {{p20}} spiritual king; the people are expectant. Right and left they ask: 'When is He coming? Are we not going to see with our own eyes the Servant of God? We are so poor, oh so poor, we are unable to travel but we long, oh so long to touch the hem of his garment. Will he not come to us? Does he hear our constant calling to him from India? We would gladly sacrifice our lives if we could just look into His Divine face. Are we not worthy of his bounties? We are living in darkness and we yearn for the light of his countenance. We are hopeless, we desire to become hopeful through his active examples in our midst. We are his sheep, we beg for the protecting power of his rod. We are indigent, we hope to receive a portion from his endless treasury. Is he coming to us real soon? Daily we pray that he may come, bringing with him spiritual healing and comfort. All other countries will be indirectly benefitted through his trip to India.' Such cries and echoes are received from that land.

{{p21}}

Mrs. Stannard in a long letter written from Madras from which I quote only short extracts says: "I have called here on high class Hindus connected with the friends I used to know. They own one of the leading Magazines in the section of India. They are the friends of Mr. Eric Hammond, our cultured London friend. The Bahai Cause is little known in most parts of India and we must leave no stone unturned to raise our voice, teach the Cause and get printed matter out for the information of the public. Here as elsewhere our only channels are the Theists, Brahma Somaj and a few Rama Krishma people. I looked up the young Editor of the Vedanta Journal, Brahma Vadin and we are good friends. He is much struck with the magnitude of our movement. I have lent him the Hidden Words and the clippings of my lectures. He has suggested that I write a small article, stating how much in harmony I find the Gospel of Ramakrishna and

the Bahai teachings. The next number of Brahma Vadin is going to be a give Veve-Kenanda number so if I get something in it {{p22}} will be of great benefit to the Cause. He knows that his journal is not universal enough and wants to act on my suggestion of widening it through our movement. I have given him Abdul Baha's Edinburgh lecture to print a thousand copies as leaflet for me to give away after lectures. Tell the Master with all my love that I am getting up leaflets through all these groups I meet. They have their own aims and objects of inter-religious amity. In a few weeks I shall have a lot of materials for further lectures as the Indians just rush for literature after each talk. I shall try to do something like that in Calcutta and have sent to Rangoon for some Hidden Words which suits the Hindu mind. They are tremendous readers here and when I get the book lists for them they crowd up and all are busy taking down names. I wish so much the Master could see sometimes the strange sights of these religious Hindus as they sit and listen to the unfolding of the story and tragedy of the Cause, of the way the {{p23}} great Light arose, how the Revelation spread over the world from behind prison doors, how the Great manifestation did not stand up and lecture or preach openly and how the Will of God lead Him to the Christian and Judaic Holy Land, and how His son Abdul Baha left the prison to meet all the school of religious learning of Europe and America etc, and his great success. Then the mission of Universal Peace spread by this Revelation etc, etc. By the time I have spoken one hour, the room is in deep silence and they are as rigid and still as if carved in stone. Not one eye deviates from my eyes. They seem as if they were just listening, or watching blocks of wood. When I have finished, some seem quite dazed and then a rush is made for books and information. It is a deeply interesting psychological study and oh! how necessary it is here to link up forces. My whole work is to bring unification of ideals and principles. We are all working to reach the same goal and half of these Theists are really Bahais in spirit. The Brahma Somaj have to be carefully dealt {{p24}} with as they have a horror of the Christian dogma of incarnation. The Bahai Movement wants powerful cooperation with certain practical groups. It is indeed very pathetic to hear these Hindus asking eagerly: 'When is He coming? Do you think He will come to India?' Often I cry into their ears: 'This is the time of Krishna and the period of Zoroaster! Oh men! Your Promised Deliverer hath come. Through Him we must plant the flag of inter-racial and religious Unity. We can make this Cause a great Universal pivot of Brotherhood between East and West and a bond of Unity between religions. God is shaping things in His own way.'

From another quarter comes an interesting bit of news, written by one of the Bahai students of the College in Beirut. He says: "An incident worth nothing took place last week. The President of the College on the occasion of the of Badi Effendi to the chairmanship of the literary club, referred to the Cause in the Presence of an audience mainly composed of the Professors, members of the {{p25}} Faculty and their wives - a well balanced, intelligent audience. President Bliss spoke in high terms of the benign effect of the Cause on the world in general. He referred especially to the attitude of the Cause to the

Peace movement that the Bahai Movement has set the world astir and made it conscious and aware of the Barbarism and savagery of war that still permeates the atmosphere of civilized nations. He admitted that this was a noble ideal which should be followed by all who are working to secure true happiness and success to the world of humanity.”

For the last three days a strong wind was blowing over Haifa. It is the most oppressive, relaxing wind coming from the Lybian deserts. It has the effect of slackening one's energies and making one drowsy. It seemed to me that I wanted to sleep all the time. It was however a little abated this evening before I came to bed.

Early in the morning the Beloved came down twice to meet Haji Abbas who has been brought here from {{p26}} the Hospital. He was very kind and loving to him and dictated a Tablet to an old believer in Acca about him, arranging his transference to the latter town. Before the Beloved left the room, he put in the palm of his hand several English Pounds. Later on the day I was called into His Presence and he spoke briefly about the dangers which have always surrounded him from his childhood. I asked him about the significance of the “horn of salvation” mentioned in one of the Gospels. He said: “Christ was known by the name of the Lamb. The only means of defense that a lamb possesses are his horns. Now the means that the Lamb of God defended himself with were his horns - in other words, his utterances, his teachings. From the spiritual standpoint he ‘saved’ the world with his horn - his Teaching.”

In the afternoon there was a general meeting at the Holy Tomb of the Bab at which the Master was present but he did not speak. In the evening Mirza Hadi, Monovar Khanom, Rouha Khanom, Mrs. Hoagg and others arrived from Beirut after a week's stay there. Two young men from Teheran arrived on the same boat and one from Cairo. Many pilgrims expect to leave their homes after the New Year.###March 18th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p27}}

Dear friends!

Consultation in all the affairs pertaining to the Cause is the inalienable right of every Bahai Assembly. It is a right granted by Baha-ollah and will never be abrogated. It is unchangeable and the bed-rock upon which our spiritual and institutional life is reared. It is the Magna Carta of a Bahai organization. Without it the body will remain lifeless, the fountain will be dried up, the eyes will grow dim, the hands limp, the feet halting and all the active members of the constitution fettered and chained. Consultation is the vital force of the Bahai work. Without it this tiny seed will not become a mighty, overshadowing tree. It is the sun of this Day and Dispensation. Its penetrating rays have dispelled the gloomy darkness of the long night of ignorance and iron-clad rule. Through its heavenly effulgence the world of humanity is illumined, the minds purified, the hearts be-gemmed {{p28}} with the stars of wisdom, the slaves are liberated, the potentialities unfolded and unlimited progress in all the directions made possible.

Consultation is the sea and we are all the divers; without diving to its bottom we will not gather the pearls of ripe judgment and the corals of sound decision. It is a broad highway prepared for us by the Lord of mankind. Surely this is much preferable to the extremely crooked trail through the dense jungle of human opinions which is filled with thorny undergrowths and poisonous . Consultation is the spiritual electricity of this ultra modern age. Today if the useful service of electricity is withheld from a civilized city all the activities of life will not only be impeded but stopped. We will not be able to talk without friends through the telephone or sent them messages over the wire. Electric cars will stop and inter-urban communication suspended. The well-ordered systems of the people will be thrown into utter confusion and by night darkness will spread its wings over the city. Things {{p29}} robbers and assassins will come out of their hiding places to plunder and kill, spreading a reign of terror everywhere. In a similar way if the light of consultation is restrained from a Bahai Assembly, spiritual oligarchy will in the long ran raise its ominous head; moral despotism will enforce its will; theocratic assumptions and graded priestly will come into use, thus threatening the simple, loving people into obedience; spiritual autocracy with its Prime Minister absolutism will stalk abroad naked, unabashed, cold, heartless, prying around for its innocent victims and stamping under their feet the common, basic laws of humanity. Consultation is the 'Strong Rope'. Let us hold fast to it. Consultation is the fundamental principle of a Bahai Constitution, let us protect it. Consultation is the palace of welfare and prosperity, let us abide in it forever and never leave its majestic portal. Consultation is the Ark of Salvation, let us sail on it {{p30}} till we reach the haven of safety. Consultation is one of the effulgences of the Holy Spirit, let us not deprive ourselves from its bounties. Consultation is the solvent for the solution of all our human spiritual difficulties, let us apply it. Consultation is the panacea for the healing of all our social and moral diseases, let us employ it. Consultation is the universal energy which is feeding daily all the institutions and organization, let us avail ourselves of its inexhaustible supply. Through Consultation the Cause will be promoted, the Glad-tidings of the Kingdom will be declared, the Fragrances of the rose-garden of Paradise will be diffused, the banners of the army of God will be hoisted, the hidden Mysteries of Truth will be disclosed and the army of the Lord of mankind reinforced. Through Consultation unity of purpose is obtained, Esprit de Corps is realized, the aims of the divine society are manifest, the Countenance of the beloved of the Covenant is unveiled and the good-pleasure {{p31}} of the Lord gained.

In a Tablet published in Cairo several years ago, the Master gives the following view concerning the principle of Consultation:

"You have asked concerning Consultation, to the practice of which we are all commanded. The cardinal idea of consultation is based upon the principle that the unanimous counsels of several persons is heavier than the opinion of a single individual. The combined force of a numerous army is unquestionably greater than a single man. Consequently Consultation is beloved at the Threshold of the Almighty and is one of the commandments. Consultation is necessary in all

the common, human affairs as well as in the most important, general matters. For example, should a person desire to undertake a work, if he will consult with a number of his brethren, undoubtedly, through deliberation, careful discussion and investigation, the acceptable course will become clear and the real situation manifest and evident.

{{p32}}

To go a step further: If the inhabitants of a village consult together about their own affairs, it is certain that the Right Path will be disclosed to them. Similarly the members of every guild and profession. For example the members of the Art's Club hold meetings to discuss artistic problems and further the idea of civic beauty and proportion. Likewise the merchants consult together about their own concerns. Now Spiritual Assemblies (i.e. Board of Consultation on Committee meeting or any name you might give to such a consulting body of men and women, the Master calls it 'Spiritual Assembly') are organized in various parts, the members of which consult together about matters pertaining to the Cause, such as the education of the children, taking care of the orphans, helping the incapacitated and diffusing the Fragrances of God etc. The members of such 'Spiritual Assembly' are elected according to the rule of majority."

{{p33}}

Today a large number of European Jews called on the Beloved. He spoke to them at length on the Principles of the Cause and the abandonment of prejudices. Mr. and Mrs. Holback were present and took down the notes. It was a most instructive talk and they were very pleased with it. When they left the room they were most impressed with the lofty ideals and divine conceptions of the Master. Afterwards he dictated Tablets till noon, when I left his presence joyful and happy. In the afternoon we were again privileged to listen to his words of Truth and then again he revealed a number of Tablets for the Persian believers.

Mirza Ali Akbar received a letter from Russia telling us how drama about Baha-ollah composed by a Russian poetess is staged in St. Petersburg before a crowded audience of nobles and important personages. The press has received the drama with unspeakable praise and commendation and the critics have given excellent reviews.

{{p34}}

There was no meeting for the evening and the Beloved spent the early part of the evening with Abdul Mahy, an Indian scholar of unusual intelligence. He asked many questions on religion, prayer, pilgrimage and other topics of interest to the Islamic world. He has come especially from India to meet the Master and ask a set of questions and so for the next few days he will be a frequented caller. One of the Bahais from Yazd told me of the supreme steadfastness of Mirza Mohamad Reza who was arrested by the government. As he was taken to the prison he was bastinadoed before a large crowd at every turn of the streets. At one of these places while they were inflicting upon him the punishment he

covered his face with his coat. The executioners thought he is weeping and when they came around and uncovered his face they saw to their astonishment that he is cleaning his teeth with a brush. "What art thou doing at this time?" he asked. "Oh! I am cleaning my teeth. One of the commandments of our religion is the cleanliness of teeth. Realizing that I have nothing else to do at this time, I am cleaning my teeth."###March 19th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p35}}

Dear friends!

"He hath made one all nations of men." One of the principles of the religion of Baha-ollah is the oneness of the world of humanity. He hath made this the foundation of the Bahai Cause and the sharp weapon with which they are fighting against the disintegrating powers of darkness. Every Bahai lives in the rarified atmosphere of divine brotherhood. Irrespective of race, nation and religion he considers all mankind as the members of his own family. "The world is my home" is the simple motto of all the Bahais. God has deposited the love of his children in their hearts. They are prompted by humanitarian ideas and have completely discarded the veils of prejudices. They have broken the ideals of plurality and have entered the Temple of God's Unity. To serve their fellowmen is the greatest honor and privilege. No word {{p36}} is loved by them more than the word of 'Service'. With the dawn of the sun of the Beloved serves the world, relieves the want of the individuals, meets people of all faiths, cheers up the despondent, and sheds the sunlight of happiness all around him. Thus this morning as soon as I arrived and was walking through the flowerbeds, the Master sent for me and I hurried up the steps with the same longing and yearning of a newly arrived pilgrims. He was walking with firm steps and as I approached the door he came near and smite on my right cheek. "Is this enough for today?" He asked. Before I was able to answer he told Basheer to bring me a cup of tea. Then he started to dictate Tablets to the Persian believers and a very long one to America. For about 3 hours, the heaven of revelation was rent asunder and the heavenly manna was continuously descending. Surely this pure water shall irrigate many lands and the thirst of many people. In these days, his good health permits him to attend to the vast amount {{p37}} of increasing correspondence and quite a number of these petitions are being answered. In the afternoon our Indian Philosopher called on the Beloved and again propounded a series of questions, philosophical, theistic and theological; such as the existence of God, predestination, the relative station of Christ and Mohamad, the spiritual power of the Manifestation of God, and the Unity of the essence of all-pervading Intelligence. Numerous quotations were made from the Bible, Koran and traditions to substantiate his remarks, the man becoming more and more interested till at the end of a three-hour conversation, he expressed amazement and satisfaction. Just before his departure the Beloved dictated a wonderful Arabic oration to Mirza Moneer, the eloquence and fluency of which astonished our Indian philosopher. Then he was completely captivated. He

knew the charm and beauty of the Arabic language and so while the Master was uttering those words of truth he sat there marveling and lost in a sea of contemplation.

{{p38}}

Seldom have I seen the Beloved manifesting such wide range of knowledge and such infinite versatility of information on the deep subjects of Eastern philosophy and religious lures. It made me most happy to be present and listen to him who holds in his hands the scepter of power and wisdom. Surely this Indian scholar had come with other thoughts in his mind, but after hearing the Master for three hours, he was wholly changed. Speaking about the opinion that God is the Creator of both "Good and evil" he said: "It is self-evident that God is the source of Confirmation. Were it not for his confirmation man could accomplish nothing. Help must come from Him. For example the power of a provincial governor must come from the central authority. If he is not vested with executive powers by the Shah or the King he is unable to accomplish anything. He can treat with fairness and justice his subjects ordeal with them in the spirit of a tyrant. But the King has given him the laws {{p39}} so that he may be fair and just in all his dealings with the people and not commit any injustice."

Speaking about his own station he said: "Just as you are a servant of God, I am also the Servant of God. I am the absolute Servant of the Almighty without implication or interpretation. I glorify in my servitude. This Servitude is my glorious Crown, my Ultimate Hope, my highest aspiration and my holiest station. I have no other titles save this. All other titles are superfluous, empty ideas and spurious presumptions. This Cycle is the cycle of light. There are old terminologies based upon ignorance and superannuated superstitions. The quintessence of our purpose is servitude at the Holy Threshold. Whosoever is the servant of God he is a follower of all the teachings of the Divine prophets; those spiritual teachings which were taught by Mohamad, Christ and other Messengers of God. We must obey and practice these principles. These are the virtues of the world of hu{{p40}}manity. These virtues consist of the Love of God, the Knowledge of God, philanthropic deeds, service. Forms and rituals may be necessary to some people but the primary foundation of divine religion is the Knowledge of the Almighty through scientific and reasonable proofs. Now we have forgotten this essential object and have clang to a set of dogmas and creeds which will not help us at all. These ceremonies are like unto the body and the spiritual Teachings like unto the spirit. Imitation in religion is not allowable. We must find the 'why' and the 'wherefore' for ourselves. The religion of God does not consist of prayers, fasting and genuflections and going to Mosque. God hath said: 'I have created man so that he may 'know' me.'"

In the evening the believers of God gathered in the reception room and the Beloved received them with evident joy and pleasure. He spoke briefly, only for a few minutes, because the afternoon conversation had exhausted him. Then he asked Ostad Mohamad Ali to chant a poem by Baha-ollah.###March 20th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p41}}

Dear friends!

Tomorrow will be our new years' day and for the last few days the Pilgrims have been reminding each other of the glorious privilege to be on Mount Carmel at such a time and receive a share from the Bestowals of the Almighty. This morning the steamer from Port Said brought Ahmad Yazdi, Mohamad Yazdi, and Mirza Ali Akbar Rafsejanmy who had spent nearly 50 days in Stuttgart, teaching the Cause. Of course his (preliminary) report of the state of the Bahais in Germany was most glowing and pleased the Beloved very much. Many, many meetings were held there during his stay and many new souls were attracted. Consul, Mrs. and Miss Schwarz are serving the Cause with real devotion and love and their activities are becoming more and more centralized in this movement. Almost daily meetings have been held, speechless delivered and the public interest waxing more and more.

{{p42}}

Then the Beloved started to speak about the wonderful faith and the staunch love of the German believers. "In reality" he said "they are worthy to be called the sons and the daughters of the Kingdom. They are the fragrant roses of the Paradise Abha. They are ever ready to sacrifice everything in the path of the believers of God. They have understood the reality of this Cause, grasped its spiritual significance and realized more than anything else its universal aspect." He went on for more than 15 minutes speaking now of this believer, now of that, saying that at the Divine Threshold he is praying for all of them. Then he spoke very enthusiastically about the family of Consul Schwarz and how they are set aglow with the Fire of the Love of God. "Miss Olly Schwarz, Farideh Khanom is the 'embodiment of lights'. Although still young he speaks about the Cause with eloquence and sincerity. She loves this Cause passionately" he said at the close of his tribute to this noble, truly Bahai family.

{{p43}}

Miss Rosenberg had asked from London, whether it is allowable to pay the travelling expenses of a Bahai teacher who leaves his home and goes into another city to lecture on the Movement, especially at the invitation of the Bahais. The Beloved spoke as follows on this question: "A teacher must never ask for money for any of his personal needs but the believers must by themselves in a voluntary spirit provide him with his travelling expenses, etc, especially when he cannot pay for them. This must be done very quietly without any public announcement. It may be done either by the committee, or one or a few individuals. When the question of money comes up and arguments of a financial nature are vehemently presented in many cases the people lose their spiritual fragrance. Therefore all the friends must dispatch the financial obligations of the Cause with the utmost joy and spirituality. Money questions must never become too prominent in any Bahai community - as they would put out the spiritual mission of the Cause, i.e., to awaken the {{p44}} souls from sleep, to verify them with the Breath of

heavenly civilization and to guide them into the Rizwan of Reality. The Bahais must live in accord with the exhortations of Christ when he says: 'And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not neither do they spin. Wherefore, if God so clothed the grass of the field, which today is, and tomorrow is cast into oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, what shall we eat? Or what shall we drink? Or wherewithal shall we be clothed? (For after all these things do the Gentile seek?) for your heavenly Father Knoweth that ye have need of all these things. But seek ye first the Kingdom of God and his righteousness; and all these things shall be added unto you.' The bonds of cooperation and mutual assistance bind all the Bahais together and they are ever ready to sacrifice their lives for each others' sake. Therefore they must help each other not by compulsion but by voluntary contributions. In {{p45}} Persia the teachers are assisted in many ways and in the majority of cases all their traveling expenses are paid but without any publicity."

What I know on the subject and have heard from the lips of many teachers and believers who come from every part of the East to meet the Beloved is this: There are many assemblies - Teheran and AShkabad for instance, which for the last several years have been sending teachers to various countries of the Orient and paying not only their traveling expenses but everything else. Ashkhabad alone has maintained four active teachers in the field, the yearly expenses of each amounting to hundreds of Dollars. And let it be understood that the friends are not wealthy and beside this one item of expense they have many other expeditions, such as the upkeep of Mashrek al Azkar, Bahai school, etc. etc. All these things are done without the blowing of any horn or the of publicity. In such manner the Bahais of the Orient attend to their duties without any apparent exertion on their parts.

{{p46}}

During day several Arabs called to the Beloved and in turn he paid them a visit. He went out three times during the day each time I watched his firm steps and majestic bearing.

The marriage of our dear brother Mirza Ali Akbar of Russia to the daughter of Hossein Aga is settled for after tomorrow and so everybody is congratulating him. He has not seen his bride, in fact none has seen her. Mrs. Hoagg tells me she is a charming girl but that is all. Those who are advanced in their ideas of social equality think the custom of oriental marriages is the most strange and inexpressible. How a couple who have never seen each other or talked to each other, even one word, consent to be united together all through their lives is incomprehensible to them!

In the evening the Beloved gave a talk on one of the Bahai episodes in Bagdad, have a governor who was fallen into disgrace and prison was released through the prayers of Baha-ollah. Then he said: "The German believers are loyal. They are attracted and sincere. How wonderfully significant it is that Mirza Ali

Akbar, a Persian, goes to Stuttgart and receives so much honor and so many meetings are prepared for him! This is no other than through the Power of Baha-ollah.”###March 21st 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p47}}

Dear friends!

Many cablegrams from the believers in America, Europe, Persia, India, Russia, Turkey, Arabia, etc., sent their best wishes and Bahai greetings to the Presence of the Beloved. They are the white-winged of good-will and fellowship between the East and the West. They are binding the hearts of the people in the Love of God and the divine principles of human life. This morning we are with thankfulness because the sun of a new year was rising from the Eastern horizon. The world was flooded with sunshine and the beautiful flowers filled the air with their sweet scent. Joining the Pilgrims we descended the mountain about 8 am to greet the Lord of mankind. The reception room was decorated with roses and the Master received all the friends with genuine love and friendship. What an all-glorious day it was! The birds were twittering outside on the branches of the orange trees and the believers {{p48}} were supremely happy inside, because the heavenly nightingale was singing the songs of joy and beatitudes. Roses were distributed amongst all the believers. “Our feasts” he said “are very wonderful. They are unique and peerless. During the days of the Blessed Perfection we celebrated this National New Year’s day with great festivities. Everybody was in the utmost joy and happiness, attraction and hopefulness. The New Year’s day is a day of pleasure and delight. Although in those days we were prisoners, yet according to our ability the room of Baha-ollah was decorated with roses and flowers and a variety of candies and bonbons which were distributed amongst the friends with his own hands. These days are the days of feasting and rejoicing, days of love and good-fellowship, days of receptions and banquets, days of meetings and assemblies. Because these days are vacation days, great commenting and congresses must be held wherein {{p49}} people gather together to deliberate on measures of universal import. They must strive to solve such problems as yield eternal results and consult about such matters will benefit the world of humanity; so that at the end of the vacation the members of the community may have become richer morally, spiritually and intellectually and better means of livelihood for the poor will be provided - thus may they become happier and more comfortable. For example if during such days a Great Consultative Bahai Convention were to be organized, its results would be infinite. Each session must be devoted to the consideration of various vital topics and humanitarian principles and several sessions be devoted to the discussion of the way and means for spreading the Cause in different parts of the world and declaring the Glad-tidings of the Kingdom to all mankind. The benefits of such a Convention will be universal and all the Bahais will be made very happy and enkindled with the {{p50}} Fire of greater activity and zeal. The Bahai world will be inspired with newer vision and will be impelled to enter into broader field of labor. On such feast days the rich members of a commu-

nity must spread large feasts for the unfortunate ones and contribute toward the maintenance of charitable, educational and philanthropic institutions - thus the spirit of holiday and merry-making may be shared by all and not only by the well-to-do. On such days the wealthy as well as the indigent must become mirthful, lively and joyous."

After relating a short, touching story of how he spent a similar New Year's day with Baha-ollah in a lovely garden near Bagdad and how its memory is never effaced from his mind, he asked Shikh Mohamad Ali to chant the Tablet of the Feast especially revealed for an occasion like this by the Supreme Manifestation. I had never heard it before and if I get an opportunity {{p51}} I will translate it in the course of time. When the meeting was brought to a close and the Beloved left the room, all the believers started to wish each other a happy New Year, each embracing the other and kissing the cheeks three times. What love and genuine affection exist between these sturdy men who have never seen each other before! I thought I had hidden myself in the corner of the room watching this wonderful scene of the manifestation of the spiritual love, but I was found and driven out of my hiding place. In a second I was surrounded by all the men - young and old- each clamoring to kiss me first. I fell into it for good. All the avenues to escape were barricaded and I had to yield to the inevitable. After this happy reunion we were all scattered in the beautiful rose garden and till noon we were talking together about the privileges of these spiritual days. Mirza Ali Akbar gave a large dinner on the slope of Mount Carmel inviting all the believers. Tables were laden {{p52}} with delicious viands and fruits. The women folks were entertained with a similar feast in the house of the Beloved. In the afternoon, Persian, Arab, Turk, Zoroastrian and Jewish Pilgrims chanted poems and Tablets and the utmost love and amity ruled the hearts. Many believers came from Acca and joined us in the feast. Mirza Ali Akbar was the center of felicitation wherever he happened to be. In the afternoon a number of young Bahais took the bridegroom under the Pines and we passed an hour of blissful remembrance of those days that Baha-ollah passed under them.

Our Indian philosopher called on the Beloved about evening and had another long conversation with him on the philosophic and religious questions of Islam. This time he was more attentive and wrote down everything the Master told him. When he returns to India filled with these spiritual teachings he will be an indirect influence in the promotion of the Cause.###March 22nd 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p53}}

Dear friends!

The translation of a Tablet to the members of the Washington Bahai Assembly regarding the life of that great teacher Mirza Abul Fazl will be of interest to our friends far and near:

"O ye believers of God and the maid servants of the Merciful. The letter of condolence and sympathy expressing grief and affliction at the death of His

Holiness Abul Fazel was perused. It conferred consolation to the heart. Praise be to God that the believers of Washington are informed with the majesty of the station of that noble personage. With weeping eyes, and burning hearts they moaned and lamented at the Memorial meeting commemorating his departure. This glorious personage was a brilliant orb, a luminous lamp, a blessed, fruitful tree, a waving sea of knowledge, a fountain of the Water of Life and established {{p54}} in the Ark of Salvation. From the beginning of his childhood he had the utmost faith and was imbued with a religious spirit. All his life was either spent in the acquirement of knowledge or was engaged in the worship of the True One, or occupied in the pursuit of sciences and philosophies; - until he heard the call of God, hastened toward the Kingdom of God, listened to the melody of the Supreme Concourse, turned his face toward the Beauty of Abha and became so attracted and enkindled that the believers and acquaintances became astonished, exclaiming: What a dazzling light which is ignited in this transparent lamp! What a glorious bestowal which has become refulgent in this Cycle!

In short, he severed his heart entirely from this ephemeral world and turned his gaze completely toward the Realm on High! He closed his eyes wholly to the rest, comfort and honor of this material earth, and attached himself to the spiritual glad-tidings, merciful fragrances and divine outpourings!

{{p55}}

Whosoever and propounded the most abstruse questions on divine Philosophy, would listen to most rational and satisfactory answers from him. His blessed heart was the spring of realities and significances, alloying the thirst of every thirsty one. In the demonstration of the Cause of the Beauty of Abha, he wrote books and innumerable pamphlets a number of which are published and circulated. In the path of God he forsook his native land and travelled in many parts of the world. In every city he summoned the inhabitants to the Kingdom of God and imparted to mankind the glad-tiding of the dawn of the Sun of Reality. In his lectures he brought forth the most irrefutable evidences and incontrovertible proofs - intellectual and scriptural. He was endowed with an eloquent tongue and a fluent utterance. He had a luminous heart and an extraordinary intelligence; a marvelous memory and a miraculous capability. Having visited many countries blessed with a late pilgrimage to the Holy Land he domiciled in {{p56}} Alexandria. For a few months, day and night, he was associating with Abdul Baha and was busy writing his last work. Then for a change of air he went to Cairo from Alexandria. While living in the former city he ascended to the supreme Concourse. Like unto the yearning nightingale, he winged his way to the rose-garden of the Luminary of the regions and similar to a thirsty fish, he hastened toward the fathomless sea. Although the hearts were scorched with the fire of separation, the souls of the Bahais were burned like unto the candle and from all the cities, the cries of lamentations and moaning were raised, the eyes wept and the spirits consumed - yet that leader of the lordly ones was released from the narrowness of this world and soared toward

the infinite apex. The drop was to the ocean and the ray returned to the Sun. He was liberated from the wilderness of separation and ascended to the Court of the Transfiguration of the Lord of the Covenant. Now he is submerged in the sea {{p57}} of Lights and enthroned in the Kingdom of Abha.

Upon ye be Baha El Abha!

(Signed) Abdul Baha Abbas.

Only a few minutes in the Presence of the Beloved this morning sufficed to fill my heart with the songs of gladness and when I came out of the reception room, Doctor Mohamad Sabh and Mohad Taki Esphahaim of Cairo found their way into the Holy Presence of the King of Kings. They received their final instructions because they were going to leave tonight. They are two splendid whole-souled Bahais - active, alert and sincere. The rest of the morning was spent with private interviews and personal talks with different individuals. In the afternoon our Indian scholar had a two-hour conversation with the Master, asking more questions in most subtle, theological problems and received answers which satisfied his heart and soul. Little by little he is melted before the heat of the Sun of Reality and more and more he is convinced of the validity of this great revelation.

{{p58}}

In the evening the Editors of two powerful newspapers in Syria spoke with the Beloved on the principles and history of this movement and received many jewels of wisdom for the spiritual enlightenment of their people. Thus daily the power of the Cause of Baha-ollah is being more felt by the outsiders. Recently, a scientific and literary monthly called "Beyan" and published in Cairo, has written three serial articles on the teachings of this Movement which have aroused the whole Islamic world to the supreme importance of the revelation. Prof. Vambray's letter to Abdul Baha was likewise translated into Arabic and published therein. Many of us are fast asleep and are not aware of the spiritual activities of the Beloved and how he unites together the most antagonistic forces in the service and spread of the Cause. The result of this silent, noiseless work will become manifest in the not distant future.###March 23rd 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p59}}

Dear friends!

Today ten pilgrims arrived from three widely separated points: six from India, four Zoroastrians, Bahaman, Shahreyar, Rasheed, Key Khosro from Bombay, one Mohamadan, Sayad Mostafa from Rangoon, one Hindu, N. R. Vakil from Surat, three from Shiraz, Andeleeb (nightingale) the famous Bahai poet, Mirza Mahmond Assar and Mirza Ayssa Khan, one from Nur, Mazandran. The presence of these spiritually-minded people and their intense devotion to the Cause create in one's heart the holiest exultation and great enthusiasm. They are the visible signs of that invisible spirit of brotherhood which is ushering in a new era

of divine humanity and correlating all the inner forces of celestial civilization. They are the heralds of the Kingdom of God and the spiritual guides of the people of the world.

{{p60}}

While I was walking in the garden early in the morning, the Beloved came out of the house followed by Mirza Hadi. He said he is going to call on the bridegroom. On his return he sent for Mirza Azzizollah Khan from Nour and spoke with him in detail about the early days of Baha-ollah in that town. Two Turkish officers were the guests of the Master for lunch. In the afternoon a man whose son died lately called on the Beloved and he did much to console him and cheer him with assuring words. In his talk tonight to the assembled pilgrims, in the reception room of his home he said: "You are all welcome! A party of the Pilgrims went today to Acca to visit the Holy Tomb and another party will go tomorrow. In each case they have and will pray in my behalf. When the proper time comes, I will also go to and spent there my last days. My seat is Acca. Because my health was not good, the Doctors advised me very much to stay here, and as there were other matters to be considered, I continued to abide in Haifa, otherwise {{p61}} I would not have stayed here. Nowhere in my heart is at ease save in Acca, because it is the prison town of Baha-ollah. Here the body is at ease, and the heart finds true peace. For nine consecutive years, Baha-ollah did not put his feet outside of the gates of Acca. He was either imprisoned in the barrack or closely watched and guarded in the house. The day of his departure from the town to the plain of Acca was considered as the most important in the Bahai Cause. A prisoner he was, and according to the strict royal of Abdul Aziz, he was to be jailed in a cell all alone, not even one of us was to be allowed to see or talk to him, and to leave the town of Acca was a matter strictly forbidden. In brief, he was to be a life prisoner with these deadly restrictions. One day while he was walking in the house in the course of his conversation he said 'It is now nine years that my eyes have not beheld one blade of grass.' He loved the green pastures, verdant plains, blossoming trees and flowering spots; especially the {{p62}} of Acca which was wonderfully green and carpeted with wild flowers during the months of spring. For this reason he often remarked: 'The city is the world of bodies; the country is the world of spirits.' Hearing these statements from the life of Baha-ollah, one day I took with me Nouri Bay, Hakki Bay and Mahmond Effendi Toupjes - all three political prisoners - and walked straight out of the gate into the plain of Acca. The strange part of this strange proceeding was that while the guards were stationed on both sides of the gate, they did not so much lifted one finger to prevent us from going out which was of course the most natural thing for them to do. On and on we walked, reveling in our new-found freedom till we reached the present palace of Bahajes. Here they had just laid an orchard wherein they had planted new apricot and peach trees. The wind blowing through the branches of the trees stirred our hearts with a quick and new vibration. It {{p63}} was a most ideal scene. That day we walked and walked around the green country and then returned to town. Several days passed after this even and then I gave a feast to the officials of the town under

the Pines near Bahajes. This broke the talisman of incarceration and from that time I was allowed to go out and walk at my own inclination led me. There lived in Acca a man by the name of Mohamad Pasha Safvat who was most inimical to the Cause. He had built a palace about three miles outside of the town. For many days I searched for a suitable house to rent, but I could find nothing else but the palace of this man. After much delay and postponement, through the Confirmation of God, I succeeded in renting this palace from him at \$25 a year, provided I be allowed to repair the mansion with the rent of the first five years. Having repaired and furnished all the rooms, I ordered the carpenters to make for me a carriage with cover which was done in due time.

{{p64}}

Having prepared everything and attended to every details, I went to Baha-ollah and said: 'A good mansion is made ready for you outside of Acca. It is wonderfully situated and very charming. From one side, the lovely mountains and undulating valleys are seen; from another side there are large orange and mandarin orchards, the oranges like unto the red lanterns shine and glow through the green boughs; from another side verdant gardens and prairies full of narcissus and tulips are seen; the Mediterranean glistens in the distance; a strum of cool water flows thru the center; in brief it is an ideal place. I supplicate you to leave the town and live there.' Baha-ollah answered 'I am a prisoner. The prisoner is not allowed to go beyond the town of Acca.' I repeated again my praise of the place and begged him to come out. But to no avail. Again he refused my request. I did not dare to go on insisting, so I chose silence and left his Presence.

{{p65}}

"I thought a great deal over this matter trying to find out a solution to the problem. Finally I decided to send for Mofti, who loved Baha-ollah and enjoyed freedom of conversation in His Presence. When he arrived I told him something had turned which no one of us was able to with save him. He asked what it was, I said: 'We are all anxious that Baha-ollah should go out of town. I have begged him twice, the believers have also entreated, but all have been refused. This is thy work. After sunset, thou goest to the house, knock at the door and if they ask thee what thou dost want, say 'I have came to meet Baha-ollah.' Thou must not leave His Presence without His promise to go out.'" 'As soon as he was given permission to enter the Presence he went directly and threw himself at His Holy Feet, took hold of His Hand and bluntly said: 'My Lord! Why dost thou not go out? The country is charming, the weather is delightful, the pastures are green, the water is cool {{p66}} and the palace is made ready.' Baha-ollah said to him: 'Mofti! I am a Prisoner!' 'Oh' he answered 'you are not a prisoner, you are free. Everything depends upon your own Will.' Again Baha-ollah objected, but Mofti did not let His hands go and insisted and insisted till the much-expected Promise was given. Coming out of the house, he came to me and imparted the glad news. I was so overjoyed that I kissed his lips many times. On the next day when I stood in the Presence of Baha-ollah, He smiled and said 'What a

tenacious man you sent to me!’ I said, ‘now you have given your promise to Mofti that you will go out, the carriage is ready at the door.’ I rode with Him through the streets of Acca and beyond the gate. Then I alighted from the carriage and walked to the palace of Mazeah. Baha-ollah was most pleased with the place. It was about the month of February or March. The whole country was bedecked with {{p67}} flowers, the plain of Acca was dancing with joy and the mountains, the valleys and the gardens were intoxicated with the wind of happiness and were crying out ‘O Rapture! O Bliss!’ Those heavenly months and years were spent in the utmost rejoicing till it was found out that the place was too small to accommodate the growing needs of the Holy Family. Then there was another palace belonging to Abboud and his family. This was the palace of Bahajes. Abboud and his children got sick and went into town. I wanted to rent this palace from him, he wished to present it to me and insisted upon it. Finally I rented it from him at \$150 a year and Baha-ollah and the members of the Family moved into it. From that time on He lived in Bahajes and Acca alternatively till the day of His departure came upon us and threw us into the depth of despair and sorrow.”

Then he asked Sheik Mohamad Ali to chant the Holy Tablets and the meeting was brought to an end.###March 24th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p68}}

Dear friends!

Most interesting and significant Bahai personalities are living on Mount Carmel. Each one of them is a power in his own community and has done much to push back the frontier of ignorance and dispel the darkness of prejudice and spread the light of divine Knowledge. N. R. Vakil of Surat, India is an energetic young Bahai. Born and bred in the close confinement and narrow circle of Hindu cast system, he has leapt out of the limited bounds into the broad arena of universal fellowship. He has broken the chains and fetters of ancestral traditions and hide-bound dogmas and is now soaring toward the shining heights of common brotherhood. He has a sunny nature and as the Beloved said “always smile”. He speaks the English fluently and writes it very perfectly.

{{p69}}

Many articles written by him on the Cause have appeared in the English Press of India and there is a very instructive pamphlet from his pen. He is set aglow with the fire of the Love of God and is a living example of the leveling power of the Bahai Revelation. He has already taught many souls and will teach more when he is back amongst his own people, burning with this Holy yearning. What an illumined, loving, refined face he has! The first moment I looked into his face I loved him as one of my dearest brother. Tonight I spent a delightful hour with him in my Nest. My feeling towards him was mingled with the sweet fragrance of the roses, two large vases of which decorated my writing table. “My father” he said “is an orthodox Hindu and should he know that I

have eaten at the same table, not only with a Mohamadan or a Zoroastrian but with a Hindu belonging to another cast, he would disown me forever. Indian people are {{p70}} divided into four great casts, each one of which is subdivided into innumerable smaller ramifications. The members of these castes never associate with each other socially. Inter-marriage is rigidly forbidden and close communication not allowed. If a person invites a friend to dinner who is of another caste, he will set for him a separate table and he must consume his dinner all alone. The dishes he used are not touched by the members of the family and are kept entirely separate. It is most difficult for you to realize the importance of caste. The caste rule even forbids a member to leave India. I have three brothers, all of whom know something about the Cause but none of them had yet accepted the revelation." He talked with me about many other things, about Hindu customs and manners. "Now" he said at last "praise be to God that I have become a Bahai. I love all the people and my highest wish is to serve {{p71}} mankind. Our Cause is the Cause of salvation. All the people are eagerly expecting the arrival of the Master. We hope he will come to us and scatter far and wide the rays of the Sun of Reality."

In the morning the Master called into his Presence all the newly arrived pilgrims and Sayad Mohamad Mostafa gave a short, concise report of the work of Doctor and Mrs. Getsinger in Bombay and Surat. They are teaching many new souls and are holding high the torch of Divine Guidance. Several petitions from most important Hindu personages were presented to the Mater. "In India" the Beloved said "we need many able teachers who are familiar with the systems of Hindu thought and know the vernacular languages. Sayad Mohamad Mostafa is a perfect teacher. He fills all these requirements but we need many souls like unto him." Mrs. Stannard work in Karachi was also reviewed and many hearts were made very happy.

{{p72}}

The Beloved praised Doctor Bahram and his active work in Surat. "He is attracted and enkindled and I hope he will make extraordinary progress in this glorious Cause."

After this meeting, the believers gathered around our Indian friends and greeted them with love and genuine affection. Sayad Mostafa was the speaker of the hour and gave the highest commendation to the patience and perseverance of Mrs. Getsinger in the proclamation of the Glad News of the Kingdom of Peace. "She has delivered a lecture before the Jain Students Association and all of them are greatly attracted to the Cause. The President of this sect has asked her to form classes for their women and teach them systematically. He has written a petition to the Beloved and has supplicated Him to go to India, saying the Master's arrival will confer a new life to the Indian people, that these teachings flowing from his lips will illumine their hearts. 'O Lord! We are {{p73}} waiting' he says at the end of his letter. According to the Buddhist beliefs, they have expected the coming of fifth Buddha; four of these have appeared, the last one being Lord Gautama who appeared in India before Christ. They are now waiting

for the coming of the fifth Buddha which according to our interpretation has been fulfilled in the Manifestation of Baha-ollah. Whenever we talk to them about the teachings in a general way, they express the highest pleasure but no sooner we tell them that Mitra, the fifth Buddha has appeared, then they make an objection to it. India is not ready for the Bahai principles.”

The Master did not leave the house today and Gaemmagam and other officers called on him. The evening was spent quietly and sweetly with the Holy members of the family and thus there was no meeting; the believers ascended the mountain while a number of them were chanting improvised poems.###March 25th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p74}}

Dear friends!

“Serve thy fellowmen in whichever way thou art able and do not expect any reward from them.” This is the belief of the President of the Jain Students Society in India as related to us by Sayad Mohamad Mostafa. This is a Bahai belief uttered from the lips of a Hindu worthy of all praises. The Bahais are not bigoted and hail the truth no matter from what source it may appear. They are not restricted by any limitation nor hoodwinked by any false appearances. They are the servants of the Court of Reality and the worshippers of the image of the rose.

This morning the Beloved came out of the house accompanied by Mirza Hadi and took a long walk through the streets of Haifa. On his return he greeted the believers with genuine courtesy, then entered the house and was engaged with his correspondence.

{{p75}}

About eleven o'clock he came out again and sat in the rose-garden. For nearly an hour he spoke with the friends and joked with them by relating to them laughable stories. Then he retired to his room for lunch and we ascended the mountain. Although there was no meeting in its stead, our Indian philosopher called on the Master asked many more questions. He spoke to him about the contents of one of his lectures in America concerning the four criteria of Knowledge the senses, intellect, authoritative religious books, and inspiration and showed clearly how each criterion, unaided by the other three, is defective. Then he discussed on the three kinds of compositions, accidental, essential and by the Will of the Pre-Existent Lord. When he proved conclusively the omnipotence of God, through the human limitations; the independence of God by our dependence, His Wealth by our poverty. His Knowledge by our ignorance, his illumination by our darkness and His perfection by our imperfection, the man was - beside himself {{p76}} with joy and ecstasy. Then the idea of pantheism and all-in-all was broached and elucidated, proving that it is the effulgence of the Perennial Will reflecting in these phenomena, and not the essence itself. The essence is sanctified above egress and ingress, ascent or descent. Speaking about the vari-

ous denominations and sects which now and then crop up amongst the various religious he said: "They appear and disappear. They have no importance whatsoever in the religious world. They are not based upon a permanent foundation. They are built on the shifting sand of time. The essential varieties of the divine religions are changeless. How many sects have sprang up and again drowned by the sea of time! They are like unto hobbles which are and yet are not.

"The course of this stupendous creation is not changed through their blind, dogmatic assertions, but they are changed through the force of circumstances or the exigencies of the time. This world is like unto an orchard, there must need be a gardener. The world is a great school; we must have teachers.

{{p77}}

"Every movement today cries from a new spirit of baptism and reformation. Where is the universal Reformer? For the dispelling of these darknesses there must needs be a Light. Now investigate day and night so that you may discover the source of this Light! It is well-known that the powers of philosophy and politics are unable to unite various nations and communities. Search then, for this source of illumination. Wherever you find, there are the signs of Fire, turn you face toward it without hesitation. Be thou a lover of reality and give no heed to superficialities. Love thou the kernel and not the shell. I hope that thou mayst partake of the fruit of existence and that thy life may be crowned with eternal results! Mayst thou ever become enlightened, radiant and spiritual! This is my prayer for thee."

When he left he was very anxious to kiss the hand of the Beloved but he did not let him do it; instead Abdul Baha kissed his face and for about half a minute they were locked in each other's arms, the Master {{p78}} kissing him several times. In this manner, the great antagonists are humbled before him. I will bring this letter to a close with the translations of the Holy Tablets. Addressing an American seeker of Truth he says:

"If thou desirest to dispel the darkness of the world of nature, enkindle thou a candle of Guidance. If thou seekest an abundant harvest; sow the pure seeds. If thou yearnest after luscious fruits, plant the blessed trees. That is: Illumine the heart with the Fire of the Love of God; live in accord with the Exhortation of the Blessed Perfection and read the Hidden Words. Strive so that thou mayst practice each one of those Teachings. Shouldst thou be assisted with such Bestowal, thou shalt be the means of the guidance of thy family as well as others."

"O thou seeker after the Kingdom of God! Thy letter was received. It contained praise and commendation. Truly I say she is one of the daughters of the Kingdom. She has a pure heart and a {{p79}} radiant spirit. She has the utmost longing to serve the divine Kingdom. Therefore her eyes are illumined and her ears are hearing. I hope that all of you will unite your forces together and raise the melody of the Kingdom of God, and become the means of the appearance of the oneness of the world of humanity."

O thou daughters of the Kingdom! Thy letter like unto the Song of the caused joy and happiness. Consequently I read it with the utmost attention. Continue the class of the study of the Book of . Likewise read other works revealed by Baha-ollah. This will become the cause of your spiritual progress and you will become fully informed with the principles of the Cause of God. Similarly the study of the book of Mirza Abul Fazl will greatly enlarge the sphere of your thoughts and confer upon you a new spirit.”###March 26th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p80}}

Dear friends!

When our Beloved was in New York City, he attended a meeting in the Bowery Mission on April 19th 1912. Last year the believers got together and held another meeting on the same date commemorating this rather historic event. The Bowery Mission is an Institution devoted to the interests of the poor people and is trying to assist them not only physically but morally and intellectually. Last year, the Master sent them a message from Germany. This year he sends them his message from the foot of Mount Carmel. He says:

”O ye my beloved companions! The people of the world are divided into two classes. One class are the rich (capitalists). The rich make a display of the showy and gaudy tinsels of this material world and attach their hearts and souls to the wealth of {{p81}} this mound of earth; which wealth like unto a vanishing shadow disappears at every moment. The other class are the poor (laborers). They are free from the tarnished possessions and stained decorations of this earthly life. Hence they must attach themselves to the world of the Kingdom and connect their hearts with the heavenly Universe. This is the Eternal Gift! This is the everlasting Opulence! The treasure of this earthly sphere will in the end cause perplexity and vexation; whereas the treasure of the Kingdom is increased day by day, conducive to the tranquility of the heart and the soul, confers never-ending Life and causes its possessor to shine and gleam like unto a star from the horizon of the Realm of Night. Thus it is revealed in the Holy Book:

Blessed are the poor in spirit: for theirs is the Kingdom of heaven.

Blessed are the naked: for they shall be clothed.

Blessed are the hungry: for they shall satisfy their hunger at the Table of Divine Sustenance.

Thus it has become evident that we who are poor, although we are deprived of the earthly food yet we {{p82}} have taken a portion from the Table of God’s inexhaustible supply. Although in the estimation of the people we are lowly, yet in the eyes of God we are dear. Although we are hungry, yet we have partaken the heavenly bread. Although we are naked, yet we are honored with the Garments of the Most Eminent Bestowal! A tree destitute of leaves and blossoms will become green and verdant through the grace of the spring. A piece

of earth freed from all other plants will be transformed into emerald meadows and charming flowers. Although we might have difficulties and afflictions in this ephemeral world yet composure and bliss are destined for us in the realm of night. Although the terrestrial lamp is extinguished in our home and nest, yet we enjoy the illumination of the heavenly Lamp. Although we are bereft of the mundane pleasures and comforts yet we have received a share from the ideal delights and super-mundane enjoyments.

The prophets of God and the Holy, Divine Manifestations did not attach their hearts to the {{p83}} comfort, composure and riches of this impermanent world. Even His Holiness Christ crowned His head with the Diadem of Poverty and attached his heart to the treasure of the Kingdom. From this it is mad manifest that poverty is not the cause of the degradation of man, neither wealth does ensure the honor and felicity of the world of humanity. Were such the case, unquestionably all the prophets of God would have been rich and Christ would have been the first multi-millionaire in the human world. While in reality, his bed consisted of a few spans of earth in the wilderness; his lamps were the stars of heaven and his food was no other than the grass of the field. Hence it is clear that indigence is not the means of humiliation. Undoubtedly that Divine Being could never obtain every way of comfort and ease for himself, but in order to make his advices effective upon the others and to console the hearts of the poor, he clad himself in the garb of Poverty, crowned his head with the Diadem of Poverty and outwardly he was homeless and shelter less.

{{p84}}

Likewise His Holiness Baha-ollah spent many days in utmost poverty. During the term of his imprisonment in Teheran, his daily ration was one loaf of bread only. According to the opinion of some people it is impossible to imagine greater poverty than this. Often he passed his time amidst the greatest want and need. While He was easily able to gather around himself the means of livelihood, affluence and .

The accumulated wealth of the present day nations of the world in comparison to that which is hidden in the earth is only a drop compared to the illimitable sea. How many rich gold and silver mines are concealed within the howls of this earth and how many precious gems are buried under the ground! Consider how rich is this weak earth, and all to no purpose!

Therefore as long as you are able, yearn for the treason of the kingdom, seek ye the wealth of the celestial world, search after the everlasting Bestowal, abide and live in the heavenly Palace and partake ye a share and a portion from the Divine, Spiritual Food. Thank ye God {{p85}} that ye are the object of the compassion of the Lord of mankind, for His Holiness Christ says: Blessed are the poor.

I hope alas that your daily bread may be provided and in the Most Eminent Bestowal you may become the partners and associates of Abdul Baha. I beg

of God that the means of prosperity and success be prepared for you from all directions.

(Signed) Abdul Baha Abhas.

Having already written something on the question of Bahai Consultation, I would like to quote herein the text of a Tablet revealed today to one of the Western Assemblies - thus showing his latest utterance on this most important subject. He says:

“The letter that thou hast written to his honor Mirza Ahmad Sohrab was perused. The Board of Consultation is radiant and spiritual and is most acceptable. It is the cause of confirmation from the part of the Clement Lord. Consequently, I pray that this Board of Consultation may be continued and remain firm and steadfast. It is assured that such a {{p86}} Board of Consultation will have most great effect.”

About the conditions of a teacher he writes:

”Concerning the teachers of the Cause. They must live in accord with the Instruction of His Holiness Christ, so that in whichever city they may enter, on the eve of their departure they may shake even the dust of that city off their shoes. They must live in utmost state of severance, attraction and independence; but if someone through pure love and with the utmost insistence assists them, and they accept such voluntary contribution, they have not committed any wrong.

Notwithstanding this, it is better for them to live with infinite sanctification and holiness; unless they are in great .”

The most interesting event of the day was the visit of a dozen of American tourists to the Beloved. They had sent word that having heard and read about the movement they will consider it a most great privilege if the Master would be very kind enough to receive them, so the time was arranged for the evening.

{{p87}}

The meeting was very much like one of the gatherings in America. When they arrived, the Beloved welcomed them with open arms and gracious manners. One of them asked about the teachings and the history of the Cause and this gave the Beloved the opportunity to speak for more than one hour stating the principles one by one and emphasizing them with such force and power that the listeners were greatly impressed. Toward the end of his speech he said: “I hope the day is coming when all the nations gather together in the spirit of fellowship and embrace each other with perfect amity, that they may live together like a flock of doves.” “This will be a heavenly state!” one of them exclaimed. “Yes” the Master said. “We must establish heaven on the face of the earth.” “If we live here such a life of brotherly love will be heaven” another one said. Then the Beloved discussed in detail the questions of international Peace and Universal language and pointed out the benefits which will be {{p88}} accrued to the

world of humanity through the adoption of both. When they left the house the Master retired to his room very exhausted but in good health.

This morning the Beloved while walking to and fro in his own room dictated a number of Tablets to the believers in Persia and England giving them instructions regarding the various matters in the Cause. While Abdul Baha was dictating, an Arab was announced and after a few minutes another one came in. In a psychological way Abdul Baha realized that these two grown-up children of nature were not friendly with each other and as a subtle mechanism of human nature, he started immediately to establish conciliation between them. One of them sat there inwardly growling at his enemies. At first Abdul Baha spoke to them in such a manner as to make them laugh. They did not want to laugh, neither did they want to look at each other, but they could not help both. Thus the ice was broken. Then with his deep insight into the disposition of these men, he said:

{{p89}}

"Are not men really childish? The life of man is but a few days, then overtakes him. Is it not foolish to attach one's heart to worldly love and hate? Why should we let envy and hatred separate us? The strange part of it is, that they have no outward existence. Happiness is the king of our hearts. Let us not part from it. If the candle of happiness is ignited in the chamber of the heart all the forbidding gloom of evil suggestions will be dispelled. My home is the home of happiness. My home is the home of unity. My home is the house of Peace. My home is the home of joy and delight. My home is the home of laughter and exultation. Whosoever enters through the portals of this home must go out with a gladsome heart. This is the home of Light. Whosoever enters therein must become illumined. This is the home of Knowledge, the one who enters it must receive Knowledge. This is the home of Love, those who come in must learn the lessons of love, thus they may know how to love each other. Whenever I see the people exercise love and good-fellowship amongst themselves, my heart is exceedingly rejoiced.

{{p90}}

"God willing you will always have each other. Praise be to God that you are brothers in faith, you are the citizens of one country, the inhabitants of one town, the members of your family have known each other for years. Then why this feud? Why this ill-feeling? Why this mutual hatred?" Then he related to them story after story making them now laugh and most serious. Finally when he observed the time had come, he got up from his seat and asked them to kiss each other and be true friends ever afterward. "Is it not much better to be friends than enemies?" he told them. Then he went into another room and brought candy and two silk handkerchiefs for each one. "By this token you are plighted together forever." With what patience, perseverance and loving-kindness he made these two enemies, friends! "We are the slaves of Abbas Effendi. We will do the holy bidding. It seems God directed our steps to your

home this morning”, they said. while 2 hours ago they could not look in each other’s face, now they left the house laughing and holding each other’s hands as a sign of their amicable relation.###March 27th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p91}}

Dear friends!

A number of the Pilgrims from India found their way into the rose garden this morning while the Beloved was walking through the beds of roses and hyacinths that perfume the air with their fragrant odor. Now and then the Master would stop in his walk, pluck a rose here, a carnation there and after inhaling its fragrance give it to the anxious Pilgrims who would in turn preserve it and carry it with them as a never-to-be-forgotten token of his Love. N. R. Vakil was amongst the Pilgrims waiting to hear the Word of his Lord. Chairs were brought out and he ordered them to sit. Then he sat himself. The rays of the morning sun flooded the space with warmth; there was an air of peace and charming quietness. Oh! it was so lovely to be here, so beautiful to bask under the sunshine of Divine Bounty. The flowers and the trees, the {{p92}} mountain and the sea, all nature seemed to give praise to the Lord. In their unconscious tongue they were whispering to each other ‘it is good to be here’.

Then the Beloved spoke: ”The Spiritual Food is prepared! Blessed are those who eat there from. Material food is not important. Nowadays mankind gives more importance to material sustenance than spiritual Food. There are millions of carnivorous men, while the sentiment of herbivorous or vegetarianism is gaining impetus and followers all over the world. While I was in America one of the believers by the name, Mon Bourges of New York City who is a vegetarian invited me to dinner. Such nutritious dishes were prepared with nuts and vegetables and rice that anyone could easily dispense with meat-eating. I said to Mr. and Mrs. Bourges if you can concoct such delicious dishes with vegetables and nuts, I can assure you many people will join your crusade against slaughtering animals and eating their flesh.

{{p93}}

”Creationally, every moving object is supplied at the time of its birth with distinctive instruments for the mastication and digestion of its food. From these organic instruments, an intelligent person can recognize the kind of food and edibles to be consumed by each creature. For example, lion, wolf, leopard and seal are well-known to what category they belong. Their masticating instruments are carnivorous. Having large and sharp teeth with more or less crooked edges, they are structurally adapted to feed upon flesh. Eagle or falcon likewise belong to this order. It is impossible for them to pick up grains. The projection of the upper paints of their beaks are crooked and longer, while the lower endings are shorter. The teeth of a lion are curved, showing clearly that it cannot live on grass or grain. It is creationally a flesh-eating animal. On the other hand, another order of Mamalia such as sheep, cows, camels, etc. are herbivo-

rous animals. Their teeth are constructed similar unto scythes. This makes it self-evident that their food is grass.

{{p94}}

"Man's formation of teeth is structurally different. He has molars for grinding hard substances, incisors which are adapted for cutting vegetables; and the canines and the lucuspids are not made for meat-eating. Thus it is manifest that in the creation of God man is not endowed with carnivorous instruments; his food consists of nuts, vegetables and other products of the vegetable kingdom. Now through the practice of long ages of meat-eating, man has subverted this divine plan and were it not for the invention of culinary art, it would have been a matter of impossibility to eat meat. The sustenance of man is fruits, grains and sweet, fresh vegetables.

"From the standpoint of modern physicist or molecular scientist with his microscope, man is daily eating thousands, nay millions of molecules, living invisible 'animals'. The bacteriologist frightens us with his microscope by showing millions of live bacteria in all the edible things, such as cheese, milk, fruits, etc.

{{p95}}

"He taunts the vegetarian by saying: 'Thou art abstaincy from eating the flesh of the big animals such as sheep, cows, chickens, etc., but please do come for one hour into my laboratory and I will show thee in a piece of cheese through my microscope, the countless, moving, crawling animals, too minute to be seen with the naked eye. From a humanitarian standpoint there is no difference between the big and small animals. Thus although thou art refraining from eating the flesh of large animals thou cannot abstain from eating the small, invisible ones.'

"From another philosophic standpoint all the animate and inanimate organisms are subject to the unchangeable law of 'eater and eaten'. Behind this law there lies hidden a deep, cosmic wisdom, thus every primordial atom may travel through all the infinite degrees of existence and in each degree appear in a different form and manifest a particular virtue and through its upward march may gather the experiences of all the Kingdoms of life. For {{p96}} example, the invisible molecule first appears in the mineral Kingdom, migrates through the forms of the universal life, and in every form acquires a certain virtue, then having completed its apprenticeship and gained all the experiences pertaining to that world, steps into the vegetable world fully prepared for its new experiences. Slowly and by degrees, it travels through the vegetable, animal, and human kingdoms, gathering at every step new experiences, new forms and new virtues. Herein lies the meaning of the philosophic epigram: 'all things are involved in all things'. In this manner all things march upward and unlimited progress is obtained. For example: the power of life innate in the soil is appropriated by the seeds and the growth of grass is made possible; in turn the virtue augmentative latent in the grass is absorbed by the animal. Although outwardly, the form of the grass is lost yet it has gone into the make-up of a higher life, thus the death of one confers {{p97}} life upon another. There is one more point to be

considered and it is this: Every inferior degree does not grasp the experiences of a superior degree. The vegetable kingdom is completely out of touch with the animal life. It has not the powers of hearing and sight. Similarly the animal steeped in the faculty of sense perception does not comprehend the world of intellect. In its own language it cries out: Where is the world of intellect? In like manner of unspiritual man denies the immortality of soul. Why? Because he is living in an inferior degree. Just as the cow denies the existence of the intellect the materialist negates the immortality of the soul."

In the afternoon the Beloved called me into his Presence and many letters were read to him from America and Germany all of which gave him much pleasure and joy. The moment he started to answer them, then five young Arabs called on him. He spoke to them with the wealth and flowers of the Arabic language, about the ancient history of Syria {{p98}} its present importance and how the morality of the people must be bettered before they can take their place in the family of living nations. The progress of the East has been always through the appearance of the light of the Sun of Spirituality. Through this avenue alone they can make stupendous advancement.

Then these young men left refreshed with the invigorating breeze of his words and others came. They also received their share of the graces and bounties of the Lord of mankind. Then he sent for Sayad Mostafa, from Rangoon and N. R. Vakil of Surat. The former gave an intelligent and clear review of the religious conditions of India and the motives animating the various sects and creeds and castes, all of which went far to demonstrate that the Indian people have a great deal to get rid of, and that would be done very quickly that the Bahai revelation may build the palace of brotherhood on the old ruins. The time is approaching {{p99}} the Bahai must take an active part in the religious reformation of that country.

Turning his face to N. R. Vakil the Beloved said: "From India I have received many letters praising and commending you. Now I see with my own eyes, that praise be to God, those praises and commendations are not only fully manifest in you but your character looms larger and more significant. You are greater than the picture portrayed in the letters. Often it happens that we hear a great deal about a person, but in the very first meeting all our good opinions about him are wiped away, but praise be to God that in our first meeting you become very dear to me. Are the members of your caste investigating, searching or are they satisfied with their old customs? How significant with you are the first believer in that community? I hope that when you will leave this Holy Spot, you will become the cause of their guidance, {{p100}} and God willing thy breath shall have a great effect upon their hearts; you will go away with a new fire burning in thy heart and a new power impelling the onward, and thou shalt become confirmed. Now you must raise the voice of the Kingdom of all over India, summoning the people to the Paradise of Abha. I am very pleased with thee. I love thee very much. Thou hast a radiant face and a luminous heart."

In the evening we had a lovely meeting but only Tablets and poems were chanted,

the Master was too tired to speak. The room was however throbbing with his divine spirit of Love and compassion. These are such wonderful nights; these people coming from every clime and belonging to every religion in the Pilgrims Home with spiritual unity and accord. Every night is a religious session of deep interest. IF there was a Persian stenographer, he could hand down to posterity the most instructive report.###March 28th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p101}}

Dear friends!

Nobody will object, I am sure, if I open this letter with the translation of four lovely little Tablets written with the Master's own blessed hand. The first two are for the Zoroastrian believers in Bombay:

He is God!

O God! Suffer these wanderers around thy abode to become Thy passionate lovers, freed from the known and the unknown. Verily Thou art the Powerful and the Mighty.

(Sig) Abdul Baha Abhas<<

He is God!

O Thou Kind Almighty! Bestow Thou a refuge and protection to this homeless and shelterless servant of Thine, Rostam Iran - under Thy Shade and confer upon him joy and fragrance.

(Sig) Abdul Baha Abhas<<

{{p102}}

The other two are revealed to the Ashkabad believers:

He is God!

O Lord! Clothe this Thy servant with the Garment of the Most Great Bestowal and protect him from every evil. Verily Thou art the Clement and the Merciful!

(Sig) Abdul Baha Abhas<<

He is God!

O God! O God! Verily I place my head on the earth and beg of Thee. O Thou Lord of Lords to submerge these believers of Thine in the river of the Water of Life! Verily Thou art the King of Kings!

(Sig) Abdul Baha Abhas<<

In the afternoon the Master entertained many strangers who listened to his words with rapt attention and were uplifted into the heaven of joy. With spiritual vision he explained the difficulties of everyone and illumined the hearts of all.

{{p103}}

The believers were gathered in the reception room at 8 pm and the Mater after welcoming them addressed them as follows:

"In the material world perfect composure and tranquility are not destined for man. Somehow, somewhere he is attacked by the depressing condition of time. He may be either physically or morally sick, he may have sorrow or grief or he may be enveloped with invisible enemies. In short if you search throughout the East and the West, inquire from each individual soul whether he is entirely happy or not, you will find that every person has either some kind of grief or he is ill, or his thought is confused or he has had some financial reverses or he is deflected in some of the struggles in life. History does not bear one record free from any or all of the human frailties. The law of change works mighty transformation in all the kingdom of life. When we were exiled to Acca, I was at the prime of my life.

<p104

I saw the many people who were in the height of youth, power and virility. Now all of them are stricken with old age, their forces are disintegrated, their backs are bent, their faces wrinkled and their strength gone. Many of those whom I have known are dead and their voices are heard no more. Their stars are set, their breezes hushed, and their flowers withered. A life which is subject to such rise and fall and is guided by such beginning and ending is of no importance at all. The health and sickness of such a life is of the least consequence.

"Therefore, whenever I inquire about your health, I mean your spiritual health. That is fraught with importance. To the same degree that the material life has no importance, the spiritual life is of supreme moment. Then the heart is purified, the spirit gladdened with the good news of the Kingdom and the realm of morality becomes the delectable paradise."

{{p105}}

Speaking about the martyrs and prominent lights of the Cause he said:

"The biographies of such blessed souls must be written in detail - thus the children of the next generation may try to imitate the virtues of their fathers. When these holy souls passed away from this life, in the supplications and epistles that I write in their behalves, I touched briefly the history of their lives and the services they have rendered to the Cause. For example, the other day, I dictated a long Epistle for the friends of the Washington Assembly concerning the life of Abul Fazel. All the writings of Abul Fazel are extremely useful; they are the shining rays which have streamed down from a glowing, radiant lamp. What pleases me most is that he never eulogizes his own works and seldom refers to them to show his erudition and learning."

Then he spoke about several persons, who not having the advantages of education, yet have written wonderful books on the Cause.

{{p106}}

“This is also one of the most distinctive signs of the Bahai cycle that a person who has never entered the doors of a school, who has not studied, grammar and syntax, sits down and writes such scholarly works. For example a man like Mirza Mohamad Afsher who has written such a significant book. To those who are just, there is no greater proof than this. This is purely through the gift of the Lord! Because their hearts are so attached to the Cause, that very attachment becomes an unerring teacher. Their words how life... The writings of those souls who have entered beneath the shade of the True One, are severed and attracted and have turned their faces toward God and their convictions are deeply felt - such writings although outwardly simple and devoid of any flowery rhetoric, yet they are dynamic. The hearts of the believers of God {{p107}} are inspired. They must just concentrate their attention around Baha-ollah and He will teach them.”

One of the pilgrims begged Abdul Baha for a number of Tablets for his home-folks. He answered: “Now the old believers should be satisfied with what they have. They must be contented with my prayers and supplications at the Threshold of the Almighty. Now is the time that each person may practice the contents of his or her Tablets. I have written so many, there are countless. Some years ago there lived in New York a good believer by the name Mrs. Cole. She ascended to the Kingdom of Abha before I went to America. Sometime after my arrival, a woman brought to me a big bundle containing all my Epistles written to Mrs. Cole. she said: Mrs. Cole has these precious, spiritual letters to me. She considered these to be her greatest possessions. I have not thought to bring them to you.

{{p108}}

I am not a Bahai, I would not like to keep them without your permission.’ Then I told her: Because this was her last wish, I am sure you are the proper person to take care of these epistles.’ There were even so many epistles! In those days, I dictated a large number of Epistles almost every day but now my health does not permit. Mrs. Cole was in reality very sincere, very faithful. She was the very essence of loyalty. She assisted the believers very much and severed them without ostentation. When she visited Acca she wanted very much to give me a large sum of money to be expended in the furthermore of the Cause. I did not accept. Then she begged me to accept a bed. As she insisted, I could not refuse. The bed was then sent to my room. Before that time, I used to sleep on the floor. The bed is yet in my room, the one on which I sleep now.”

In the morning the Beloved sent for me and dictated {{p109}} many Tablets for the American believers till noon. Then I was dismissed. A few quotations from those Tablets will bring today’s letter to close:

“Verily I received your eloquent letter, the composition of which was wonderful. It was an evidence of your firmness in the Covenant and your attraction to the Beloved of the regions. It demonstrated your great sorrow and intense grief

over the death of the glorious personage, Abul Fazel. My sorrow and grief are greater than yours on account of his separation; but he left behind this nether world and soared toward the Supreme Apex. He was released from the environments of the earth and ascended to the center of the Kingdom. He was established upon the throne of everlasting glory and entered in the meeting of Transfiguration, while submerged in the sea of lights."

To the members of another assembly he says:

"O ye friends of Abdul Baha and the daughters of the Kingdom!

{{p110}}

Your letter informing me that a Memorial Meeting was held in behalf of his holiness Abul Fazel was received. Praise be to God that you appreciate the value of that noble personage and you are imploring at the Kingdom of Abha with the utmost supplication and entreaty to exalt his stations. In reality that reverend soul was fully established in the Divine Religion and under the protection of His Holiness Baha-ollah, he attained to a very lofty summit. He was a brilliant lamp and a shining star! His station was unknown in his lifetime, the luminosity of that star of guidance is destined for the future centuries.

"The news of your unity and harmony imparted the utmost joy and happiness. I hope that day by day you may increase your love, your self-sacrifice, your firmness in the Covenant and Testament of God; so that every one of you may become a brilliant proof and an incontrovertible evidence to the validity of the Cause of Baha-ollah."

To the members of another assembly he writes:

"O ye believers and the maid servants of the Merciful! Verily I read your letter of condolence concerning the departure of Abul Fazel to the apogee of the Kingdom. I beg of God to suffer ye to become always aware of the mention of God, thus you may beg the exaltation of spiritual degrees for every believing soul who returned to his Lord with a contented, undisturbed spirit, especially the calamitous event, the death of that refulgent reality. I supplied the Almighty to bestow patience upon every afflicted heart."

To a believer in California he writes:

"O thou my daughter of the Kingdom! Thy letter was received. Praise be to God that in that state the banner of Ya Baha El Abha is upraised and the maid servant of God Mrs. Goodall, the maid servant of God Mrs. Cooper and thyself are confirmed with the heavenly assistance. Today whomsoever arises to summon the people to the Kingdom of God the armies of heaven will make him victorious. Praise be to God that thou art confirmed in the service of the Cause. It is assured that assistance and triumph shall reach thee."

TO Mr. Howard Ives of New York City he says:

"O thou my respected son! The letter that thou hast written with the utmost

devotion and love become the means of perfect joy. Truly I say thou art striving day and night so that thou mayst win the good-pleasure of the Lord! It is assured that this blessed intention will have most great effect. The good aim is like unto the burning candle: its lights will be spread to all parts. Now praise be to God thou art displaying the utmost effort to ignite a candle of guidance in that continent, to plant a tree with the utmost freshness and delicacy in the garden of the world of humanity, to call mankind to the Kingdom of God, to awaken those who are sleep, to heal those who are afflicted with the spiritual disease, to widen the sphere of thoughts, to illumine the world of morality, to cause the advancement of the minds and intellects, to bring back under {{p113}} the fold of the real shepherd all the wandering sheep and to guide the exiled birds to the rose garden of Reality! Rest thou assured that the Eternal Outpouring shall descend upon thee and the Confirmations of His Holiness Baha-ollah shall encircle thee! Convey to all the believers the wonderful Abha greetings! Upon thee be Baha El Abha!

(Signed) Abdul Baha Abhas.###March 29th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p1}}

Dear friends!

A number of prominent Sheikhs from Damascus arrived today. They made this trip specifically to meet the Master and talk on religion and theology. For nearly three hours, they were in his presence, asking an infinite number of questions and receiving answers which satisfied their minds. I often wonder at the marvelous patience of the Master! It seems to me these theologians of Islam spent all their precious time on the discussion of these futile, unproductive questions of metaphysics and ultra-mundane problems. Their brain - provided does not work along those lines which would benefit to the world of humanity. While the Western people invent the Eastern nations philosophy.

{{p2}}

In the afternoon all the Pilgrims and resident Bahais of Haifa gathered in the garden of the Beloved and a photograph was taken on the steps of the Holy Home while He stood in front. This makes the fourth photograph that the Oriental believers have taken in the Presence of their Lord. How happy they are when they realize that they are thus privileged to be photographed with the Beloved of their hearts! Ebne Abhar, Sheehk Mohamad Ali, N. R. Vakil, Sayad Mostafa, Mirza Ali Akbar Rafsanjany, Mirza Ali Akbar of Russia and other prominent teachers of the Cause were present. After the photograph was taken, the Master took a drive in a carriage and returned after an hour.

In the afternoon, a number of Arabs called on him. In the course of his conversation on spiritual happiness and the glad-tidings of the Kingdom he said: "While I was living in Bagdad one day I was walking beside the river of Euphrates. Being Friday, many people {{p3}} had came for recreation. Suddenly

my attention was attracted by a wild-eyed girl who was running fast toward the river pursued by a very large number of men and women. Without one moment of hesitation, she threw herself into the river and walked on and on till water reached her neck and then she stopped and turned her face toward the distressed crowd. They feared if they followed her one more step, she might drown herself. A man from amongst the crowd whose face was a picture of agony and could be no other than her father, cried out to her: 'Oh! my darling! O my beloved! Why, why dost thou drown thyself at the prince of thy age?' 'My heart is with this life. It is filled with sorrow. I wish to live no longer', she answered. The father thinking that he could win her by fair promise said: 'Come thou back! O apple of my eyes! I will prepare for thee whatever thou desirest. I will build for thee a fire house and fill it with rare treasures.' 'I wish none of thy house, tell me something that may gladden my heart' she {{p4}} answered. 'I will buy for thee all the jewels that thou cravest.' 'What can the jewels do for me? I long for something to rekindle the fire of my faith.' 'I will build thee the most enchanting gardens wherein thou mayst walk at thy own good pleasure.' 'I am seeking after the garden of Allah. Hast thou a clue to it?' 'I will take thee to foreign lands and as far as Europe and thou wilt see many wonderful sights.' 'Can thou not lead me to the wonder spirit, where I may enjoy the heavenly gardens and cities of God?' 'I will get for thee a prince to be thy husband' the father cried out in desperation, not understanding her language. 'No! No! No!' the girl answered back. 'My heart is not attracted by anyone of thy fair promises. After a few years they all will perish. Now I know that none of you can supply my need. My heart longs for that thing the nature of which is unchangeable, but you are offering me things which are not only perishable but would increase my heedlessness. 'While the people looked at each other with astonishment {{p5}} and tried to interpret her words, she got further in the river and lo she was seen no more. Now it is clear that had they were able to give her the glad-tidings of the Kingdom, she would not have drowned herself. Thus, every soul must strive to impart that joy and happiness to mankind the nature of which is permanent.

The other day, Baharam, the caretaker of the house of Baha-ollah in Acca, and his wife and daughter started for Teheran Aleppo and Bagdad. His son, Fariborz is living there and they are going to be with him.

Today three Pilgrims received permission to return to their respective homes. Neyreez, Shiraz and Bombay. In his farewell talk the Master said: "Praise be to God that you have attained the object of your hearts. For many days you visited the Tomb of the Bab and prayed at the Threshold of Baha-ollah. With the utmost spirituality and attraction you associated with me and repeatedly listened to divine Exhortations and advices. I hope when you return each one of you {{p6}} will become a divine banner and a shining lamp, that you may breathe into the dead body of the world a new spirit, become the means of the glorification of the Cause of God, and as pure channels for the promotion of the word of God. May you bestow heavenly spirituality upon the souls, and cause the appearance of the hidden virtues of attraction and severance! May it become

manifest and evident in your faces that you are returning with a new power and enthusiasm! May you become the means of the awakening and enlightenment of others! I will always remember you and pray for all the believers. Convey to them my love and greeting and tell them: I have done all that I must do. Now it is your turn, you must work in the Vineyard of the Lord.” One by one he embraced and kissed them. They were weeping hard, especially our Zoroastrian believer, Rostam Iran. These Persian believers! Who I tell you about them. Faith they have like fire; conviction they have like the rock of ages.###March 30th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p7}}

Dear friends!

Eight Sheiks - learned men of the Mohamadan religion - were entertained by the Master all day. They were invited to lunch and thus we were debarred from his Presence! Many of these Sheiks are interesting personalities. They are extremely picturesque with their long, flowing robes and turbans and black or white beards. The deference and respect they show toward the Beloved is nothing short of miraculous. With what concentrated attention they listen to him when he starts to speak. Today as I peeped in from behind the door of the reception room, I saw him surrounded by these old Sheiks with their long beards and turbans. It was a wonderful sight. He was speaking to them with command and authority on the Word of God, taking the first chapter of St. John as his text. In the beginning {{p8}} was the Word, the Word was with God and the Word was God! I heard him repeating this golden text. Then a flood of spiritual interpretation flowed from his lips, sweeping away from before them every thorn of objection and every thistle of denial. These Sheiks sat there motionless, enraptured with the sweet music of his words and enthralled with the celestial beauty of his discourse! Was it not wonderful and significant, that the Master was speaking to these old Sheiks of the Mohamadan religion from the Gospel of Jesus Christ and demonstrating to them the inspirational character of the book!

Today ten more Pilgrims received permission to leave and they left about 6 pm on a steamer leaving for Port Said. When they stood in his presence, he spoke to them as follows: “Praise be to God that the Favors of the Blessed Perfection have encircled you and brought you to the Holy Spot. The Protection and Providence of the Almighty hath chosen you from amongst mankind for the sake of His {{p9}} Love and Service. Live ye always in the utmost state of joy and fragrance. God has distinct for you the highest station in the Kingdom of Abha. You must glorify Him under all circumstances, because you have attained to this exalted station. Announce to all the friends in various cities my longing greeting and salutation. Although they are outwardly far, in reality they are all with me. Those souls who live in accord with the good-pleasure of the Lord are with me.”

This was a cold day, the rain was descending and the wind was blowing. Conse-

quently almost all the Pilgrims stayed at the Home and came down about the evening to attend the meeting. When all had gathered in the reception room, the Master commenced to speak. He dwelt chiefly on the conversation he had carried on with the Sheiks. "From 8 am until 6 pm" he said "I was speaking to them. They asked many questions, peculiar to their sects and denominations and I had to answer them in detail. There are times that one is obliged to speak, otherwise the opponents {{p10}} go away and spread the rumor that we have been unable to solve their problems. They indeed the most fantastic questions. For example, there are two sects in the Mohamadan world; one holds that the Words of the Koran are 'Uncreated and Eternal'; the other one believes the words are 'created and finite'. Between those two contradictory schools of thoughts, many battle are waged and many books are written upon their subject. Now the answer must be given in such a manner to establish conciliation between these two schools holding such extreme views, and at the same time the reality must be expressed. How difficult it is! By quoting to them several verses of the Koran, I established the fact that there are three kinds of Words. 'Finite Words', 'Creational Words' and 'Spiritual Words'. The conversations of men, being the result of the combination of sounds and vowels, are temporary, having no permanent effect in shaping the destiny of mankind or reforming the morals of the people.

{{p11}}

These are 'Finite Words'. The 'Creational Words' are the laws of the prophets which are likewise changed from Dispensation to Dispensation according to the of the time. The 'Spiritual Words' are the ethical and moral teachings of the Manifestations of God. They are unchangeable and unattainable. The spirit behind those words is the spirit of God and therefore eternal. Therefore when one school states that the words of God are 'uncreated and eternal' they are right, because they mean the 'spiritual words' and when the other school asserts that the Word of God are 'created and finite' they mean the 'Finite Words' and the 'Creational Words', because their character changes from time to time."

Then he made a comparison between the intelligence of the American and European nations and those living in these parts. "The Western people" he said "think differently, argue differently, and reach at the truth from a different standpoint. They are always looking for results. It seems that the very convolutions {{p12}} and cells of their brains direct their powers in those channels of arts, industries and which alleviate sufferings of mankind and bring about better conditions."

Then he spoke about the eternality of the sovereignty of God and how this creation is ancient and without end. Just as the rays of the Sun are co-eternal with the sun, likewise the attributes of Divinity and creation, are and have ever been co-existent with God.

At the end of his talk he said he might go tomorrow to Acca to stay for a few days, because there are a number of things that call his immediate attention. I

was made very happy to hear this news. Perhaps he will take me with himself. I have not been in Acca since our last stay and I long again to visit that holy City and drink from the fountain of its inspiration, live again in the Home of the Blessed Perfection and inhale the fragrance of its atmosphere.###March 31st 1914 Home of Baha-ollah, Acca, Syria

{{p13}}

Dear friends!

What a joy to live again in the Home of Baha-ollah - the center of spiritual light and life, wisdom and understanding! One finds here a peace that passeth all understanding and marvels at the New Faith born in this world! Just picture in your mind the high, thick walls of the military barrack built in the center of a town surrounded by immense fortifications, ramparts, most and most careful defensive measures - a prison within a prison, a wheel within a wheel - dark, cruel, hopeless and unbearable. What would be your mental and spiritual attitude toward the world and mankind if they arrested you and your family without any substantial reason and incarcerated you for many years in a place like unto this! Naturally from a human standpoint, you would lost all hope. Why? Because all the means {{p14}} of communication with the outside world are closed before your face, and to all intent and purpose you and your cause are lost. But from behind the thick walls of the Military Barracks and closed door; from behind the closed gate of Acca; while groaning under the heavy chains, Baha-ollah proclaimed to the people of the world the message of Universal Peace. Out of the darkness of despair, the white winged message of Hope shone forth; the rains of a new conviction and divine consciousness descended from the heaven of the Will of God. Out of the depths of the sea of revelation new pearls of enthusiasm and Faith appeared. Calm and serene all the believers of Acca manifest the same attributes and characteristics which were fully revealed in the temple of His Holiness Baha-ollah. They are God's elect and are filled with the Faith, Hope and Charity as lived and interpreted by the Supreme Manifestation. They live the real Bahais life, unostentatious spirituality and the practice of loving-kindness toward one another. Everyone loves them and tries to imitate them: the life of spirituality.

{{p15}}

In the morning the Master called me and delivered into my hands a number of Tablets for translation. About eleven o'clock, I left the house of the Master to attend to some personal business in the Bazaar and as I was going back I saw a believer coming toward me with the message that the Master wanted me. When I entered, his Presence three of the Pilgrims were there and he was speaking to them about certain events pertaining to the old history of the Cause, and the misdeeds of Subhi Ezale, and how during his 40 years stay in Cyprus, under the English Rule, he enjoyed freedom yet he was unable to teach even one soul, while Baha-ollah surrounded by the most insurmountable difficulties spread the Cause of God insurmountable difficulties spread the Cause of God in all parts

of the world.

Then when the Pilgrims left the room, the Beloved told me to be ready to leave in the afternoon for Acca. I hurried up the mountain and was ready in an hour. I locked the door of my Nest and not knowing exactly when I would return, and descended the mountain with youthful joyousness and happy heart. One hour spent in {{p16}} the companionship of the Beloved is equal to a thousand years in paradise. In half an hour the Master followed by Khosro came out of the house. A carriage was ready and he asked me to sit beside him. In another carriage; Monever Khanom; the wife of Aga Sayad Ali Afran and Khasro followed. While we were in the station the Master went toward an old, sick man whom he happened to know years ago and started to inquire about his health and so arranged for him to go to the hospital. Having bought the tickets we got our seats in the train, the Master had a compartment all to himself, the ladies have another and Mirza Ali Akbar of Russia, Ahmad, his wife's brother, Khasro and myself in a third compartment. Looking out of the window we could see the calm, lovely sea on one side, the range of Mount Carmel on the other, and the green, flowery country on all sides. After one hour we reached the station and although the Acca believers did not know the Master's arrival, yet half a dozen of them were there {{p17}} to welcome him. There was no carriages in sight so the Beloved walked to the home. On the way he told us not to wait for him but hasten our steps as he would like to walk all alone. All the way long the people of Acca came forward and welcomed him back. The children were running toward him to kiss his hands. Having reached home we found more believers and the Master arrived a few minutes later. He spoke a few words with each and then ascended the steps to the second floor of the house. Meanwhile the believers gathered in the room and we started to talk about the Cause. Abul Gasem and Aga Mehdi were there with a number of bouquet of flowers from the Rizwan and the Garden surrounding the Holy Tomb. Many stories were related to me by a number of old Bahais, all of them fascinating in their beauty; simplicity and they contain moral and spiritual lessons that can be imparted to those who are of hesitating feet and wavering faith.

After a while, the Beloved of the hearts descended the steps and entered the reception room. The old and tried veterans were there to salute him and he was delighted {{p18}} to look into their benign faces set aglow with the Fire of his love: "It is sometimes" he said "that I have been longing to come to Acca. Every day I was expecting to leave Haifa but difficulties were in the path and they had to be removed. Now praise be to God that I have come and will associate with you for the next few days."

Then a number of Arabs and Turks arrived and were welcomed by the Master. Just at this time two questions are much discussed in all the circles: women's rights and military projects. During the last few years suffrage, ideas have been spreading quietly behind the Hareems. The men were ignorant of it, everybody was ignorant of it and now suddenly the floodgate is set loose and at least the men of Constantinople have found it necessary to resort to drastic measures.

Suffrage Clubs have been organized in progressive circulars incorporating their demands have been written and circulated; women's journals and magazines have sprung up, publishing excellent articles, and public meetings were held. Then one fine day, the members {{p19}} of the Clubs all of whom belonged to the substantial classes of the society, cast away the veils. They were not only 10 or 50 or one hundred but four hundred strong. The steady, fossilized class of the society was shocked, the good Musulmans were alarmed, and the government forced into action. These four hundred liberty-loving women were divided into several groups. One group composed of forty were exiled to Acca and will arrive in a few days. Thus you see the lively gossip of the ancient city of Acca is one of the most puzzling modern questions. Everybody is talking about it, and it is really surprising to see how numerous are these who are in favor of removing the veils from the faces of the women. Many men with whom I have talked think the custom is not only archaic but thought stifling. The Turkish authorities thinking to extinguish this light of liberty have greatly added to its flame, and their high-handed action has materially assisted the creation of a wider public opinion and a better understanding of this crucial problem.

The other question is the formation of a military {{p20}} and strategic quarter out of Acca. Although such was the former position of this town, yet of late it has been neglected but it is going to assume its bygone importance. I hear that six regiments of soldiers with their officers will be stationed here. Many officers have already arrived and are at their wit's ends how to live here. They are hunting for houses and as a result of this the rents have been trebled. Many soldiers are without any shelters and the question of housing and feeding them is the town topic.

Taking the present situation into consideration and the opportunity it affords, the Beloved spoke with whomsoever came tonight on Suffrage, equality between men and women, and Universal Peace. They listened to his words and advices with attention and marveled at his wisdom and thorough knowledge of these subjects.

Mirza Ali Akbar and myself were invited to sleep in the house of Aga Hossein Ash-jees. He is a very kind and hospitable Bahai.###April 1st 1914 Home of Baha-ollah Acca, Syria

{{p21}}

Dear friends!

According to the reckoning of the Lunar Calendar this was the day of the Declaration of the Bab and the birth of the Beloved Abdul Baha. There is a Holy Tablet by Baha-ollah especially revealed for this day which was chanted today in the Meeting in the Presence of the Master by one of the Acca believers. May the beginning of this letter with its translation:

"He is the Holy, the Supreme, the Abha. Praise be to Thee, O my God, for Thou hast ordained this Day a Feast to the favored ones from amongst Thy

servants and the sincere ones from among Thy beloved ones. Thou hast designated this Day by this Name (Baha) because of it all things are controlled and the Fragrances of Manifestation diffused the heavens and the earth. Through it all that which was hidden in Thy Holy Books and Thy revealed writings became {{p22}} disclosed. Through it Thou hast gladdened the hearts of Thy Ambassadors and chosen ones so that they may prepare all for Thy Meeting, advancing toward the Sea of Thy Union, present themselves before the Seat of Thy Throne and listen to Thy sweet Call from Thy invisible dawning place and the Orient of Thy Identity.

I glorify Thee and praise Thee O God, My Lord for Thou hast cleared the Proofs and perfected the Grace and caused to sit upon the Throne of Manifestation, the One who is a sign of Thy Oneness and reflecting Thy Singleness and summoning all mankind to His Presence. From amongst the people a number turned their faces toward Him, attained to His Meeting and drank from the Wine of His revelation. I beg of Thee and by Thy Dominion which hath triumphed over all beings, and by Thy Favor which hath encircled all phenomena, to make Thy {{p23}} beloved ones severed from all else save Him, so that they may turn their faces toward the horizon of Thy Generosity. Then confirm them in their effort to save Thee, thus it may appear from them in Thy country that which Thou hast decreed for them, that they may unfurl the Flags of Thy Victory in all the continents of the world. Verily Thou art the Powerful, the Mighty, the Omnipotent, the Knowing and the Wise!

I praise Thee, O God for Thou hast made the prison a throne in Thy earth, a heaven in Thy heavens, an Orient amongst Thy Orients, a dawning-place amongst Thy Dawning places, the origin of Thy Bestowals and the Spirit to the bodies of the world. I supplicate Thee to assist Thy righteous ones to act in accord with Thy good-pleasure. Then sanctify them, O God from that which would soil the hem of their garments in Thy Day. O Lord, many things are done in various parts of Thy world which are not in accord with Thy good-pleasure.

{{p24}}

I observe those who claim Thy Love commit such deeds which are perpetrated by Thy enemies. O Lord, cleanse them with this water through which Thou hast purified the holy ones from amongst Thy creatures and the faithful ones from amongst Thy dear ones. Purge them from all that which might injure Thy Cause in Thy country and veil the inhabitants of Thy world. O Lord! I supplicated Thee by Thy Name which is omnipotent over all things to guard them from following the dictates of self and desire and gather them around that which Thou hast commanded in Thy Book. Then suffer them to become the hands of Thy Cause, thus through them Thy verses may be diffused in Thy world and the appearances of Thy sanctity be spread amongst Thy Creatures. Verily Thou art powerful to do that which Thou wilt, there is no God but Thee, the Omnipotent, the Self-subsistent."

{{p25}}

Very early morning Aga Hossein Ash-jee and his three sons prepared for us tea and long before sunrise we were up out of our beds performing our obligatory prayer, chanting Tablets and then while eating our simple breakfast, speaking and thinking of the privileges of this holy day and how, while the one light heralded the rise of the glorious sun, the other white light of truth was born into this world.

Soon we were our way toward the Home of the Blessed Perfection, walking in and out through the narrowest streets you have ever set your eyes on. Little by little the believers were gathered. The large table was decorated with beautiful bouquets of flowers brought from the garden of Rizwan and the Holy Tomb, oranges and candies were tempting by arrangement. When the Master was heard descending the steps, and everyone was on his feet. After, he was seated and tea was served, he spoke as follows:

“May this feast be a blessing to all the {{p26}} Bahais! This is the day in which the herald of the King of Kings announced the Glad-Tidings that mankind might be prepared to receive.” Then he spoke about the history of the various rooms, how they were happy in those days notwithstanding adverse conditions and circumstances. “My happiness” he concluded “was perfect in those dark days of imprisonment and . I was happier then than now, because I had one will of my own. I was perfectly resigned. The life of this world is only a few days. Whether happy or unhappy, freed man or bonded man, healthy or ill, in comfort or in poverty - they will pass away. The one who is established on the throne and the one sitting on the mat - both will cease to exist here.”

The feast was given by Mirza Ali Akbar. While the Master was speaking, a number of officials were waiting for him in the outer reception room. He joined them and started to speak with them on sundry subjects {{p27}} of interest to the people. After one hour, he returned to us and in the course of conversation, he said: “We must love all mankind and be kind to all, irrespective of any creed or nationality. In Haifa there is a charitable institution for the poor Arab people. In looking over the list of names, I saw many citizens contributing from ten to 30 cents a month, the most prominent paying 80 cents. But realizing that such an institution deserves assistance, I have subscribed one pound a month.” One of the Bahais said that a similar club has been lately organized in Acca and Abdul Baha promised financial help. Then with his own hands he divided fruits and candies between the friends. One by one, we stepped forward and he put into the palm of each hand two pieces of candy and one orange. The room was filled with His spiritual presence and everyone was filled with an inexpressible joy.

Again, Motosarraff, Gaemmagam; the Commander {{p28}} of the army and other officers called and for two hours he was talking to them in the Turkish language. Although I was sitting in the other room, I could hear his voice ringing out clear and strong. The intonation of his voice was like the successive of thunder and the flashes of lightning.

About two o'clock the little black donkey lately bought for the use of the Master was brought into service. A number of the believers followed it out of the gate into the plain of Acca toward the Holy Tomb. It was another truly Biblical picture. One could easily transfer his thought to the time of Christ when he was likewise riding a donkey now descending the Mount of Olives with his twelve disciples and casting out the money changers from the temple. "And when he came nigh...the disciples began to rejoice with a loud voice for all the mighty works that they had seen." Thus while we were following the {{p29}} Beloved the matchless scenes of the gospel were reviewed mentally and I praised God - not with a loud voice - for all the wonderful things that I have seen in this Day of days. The Blessed Lord spoke to us as we surrounded him on all sides; Khasro holding the in his hands. Suddenly it came to my mind to find out how many believers were following the Beloved. I counted them. How many were there? I will tell you some other time.

Finally we reached the rest house of Bahaji. The Master alighted from the donkey and for a few minutes walked in the garden. After drinking tea we walked to the Holy Tomb. The surrounding plain and valley were bedecked with red tulips, white, violet and yellow flowers. In the Holy Tomb he chanted for us the visiting Tablet and gave rose-water to each person. He told us not to follow him but went to town when he was out of sight. When we arrived in Acca, he was in his room resting. Then he went out to call on a number of Sheiks and on his return, a number of people waiting for him, with whom he spoke till late.

Mohamad Ibrahim Mashadi Fatlah was our host tonight and we slept in his house. He is a very old Bahai and he lived in Acca long before the departure of the Blessed Perfection.###April 2nd 1914 Tomb of Baha-ollah at Bahajee, Acca, Syria

{{p30}}

Dear friends!

Far away from the world and its roaring, stifling noise, away from the waving billows of the sea of time, one's heart finds true rest and pure spirituality at the Holy Threshold of Baha-ollah. One's inner experiences are ineffable and ethereal, the sweetest thoughts float in the bright heaven of one's mind, the sublimest vision presents itself before one's view. The ideals of the worshipper are raised to the height of divine glory, his whole being is electrified with the unseen, infinite vibrations of the Spirit. He becomes infatuated with the contemplation of the Celestial Outpouring and quaffs the water of Life from the chalice of Immortality. He sees the heaven of human possibilities with its countless stars spread before his eyes and receives fair glimpses of the state of blessedness destined for man.

{{p31}}

This morning we opened our eyes and found ourselves in the house of our friend and host. He served us tea and breakfast, entertained us with Bahai stories

and then we left for the Home of the Beloved of the world. When we arrived the Master sent for Mirza Ali Akbar and gave him permission to return to his bride. He talked about the Cause and analogous subjects. His words were deep-felt, springing up from the well of his heart and expressing his inmost feelings. "Friends!" he said. "The time is coming when I shall be no longer with you. I have done all that could be done. I have labored night and day all the years of my life. I have served the Cause of Baha-ollah to the utmost of my ability. Oh! Have I long to see the believers shouldering the responsibilities of the Cause! This is the time of the proclamation of the Kingdom of Abha! This is the hour of union and accord! This is the day of the spiritual harmony of the friends of God. All the resources of my physical strength are exhausted and the spirit of my life in the news of the Unity of the people of Baha.

{{p32}}

I am straining my ears toward the East and toward the West, toward the North and toward the South, perchance I might hear the songs of love and good-fellowships upraised from the meetings of the believers. My days are numbered, the save this, there is no joy left for me. Have I yearn to see the friends united like unto strand of shining pearl, like the brilliant , like the rays of the sun and the gazelles of one meadow! The nightingale of significance is singing for them; will they not listen? The bird of paradise is warbling; will they not heed? The angel of the Kingdom of Abha is calling to them: will they not hearken? The messenger of the Covenant is pleading; will they not obey? Oh my! I am waiting, exceedingly waiting to hear the glad news that the believers are the embodiments of sincerity and loyalty, that they are the incarnations of love and amity and the visible symbols of unity and concord: will they not rejoice my hearts? Will they not satisfy {{p33}} my cravings? Will they not comply with my request? Will they not fulfill my anticipations? Will they not answer my call? Oh! I am waiting. I am patiently waiting." These noble, divine words spoken in the very room of Baha-ollah clothed them with a new significance. The eyes were wet with tears, the hearts torn to pieces by his words. All that I hope is that they will find a deep place in the hearts of all the friends. I assure you, every word of this talk is translated with many tears flowing from the eyes. While I read them, I shake and tremble and weep. Even a heart of stone is melted. It is most difficult for me to report these sad, harrowing messages unconsciously given by the Beloved to the Bahai world, but thinking how important it is to preserve a clear record of his daily words and deeds I pull together my mental forces, overcome my painful feelings and share with you these spiritual counsel and exhortations, thus we may all arise to perform our duty.

{{p34}}

After the talk, the Beloved descended the stairs and immediately started to speak with three learned Sheiks on Faith and religion. They are invited to lunch with him tomorrow. Other men entered the room and after one hour he went out to pay visit to a number of officials.

As Mirza Ali Akbar was going to leave for Haifa in the afternoon we thought we would consume one hour in the Bazaar. At first we called at the stores of a number of believers who are the sons of the old men exiled with Baha-ollah. The sturdy fathers are no more, but the sons have taken their places. With each we chatted a few minutes and then entered the Mosque built by Jazzar Pasha about 11 years ago. It is very large building. In the center of the in the House of prayer and all around the building, there are rooms wherein the theological students and a number of Sheiks live. Years ago the Master had also a room here and often he would patiently {{p35}} speak for hours with these fanatical Mullahs. Here and there are large trees and little beds of flowers. There is a large sundial designating the hours of the day. The Tomb of Jazzar Pasha was also shown to us. This man was the governor of Acca at the time the town of Acca was besieged by Napoleon and his army. Through his stubborn resistance, the governor shattered to pieces the dream of the little Corporal, that he would form a world empire with himself as the Universal dictator or emperor. Jazzar Pasha besides building this Mosque, built the present fine bath, Inn, and other edifices as well as added greatly to the fortifications and battalions of the town, so that it was made almost impregnable. There were innumerable cisterns filled with fresh water and an inexhaustible store of provisions for the inhabitants to stand the long, indefinite siege. On the plain of Acca, facing the city, Napoleon constructed an artificial hill of sand on which he placed his batteries and cannons. Although the contour and the oval shape of the hill is materially changed {{p36}} yet, it is most prominent from the distance. Adjoining the hill there is a large palm grow. It is currently reported that when Napoleon came here with his army, they had carried with them many, many sacks of dates. As they ate them, they threw the seeds in the sand - the result being the present large grove. Once Baha-ollah leaving the town of Acca, a tent was pitched for him on Napoleon's hill, the very place of which is shown to us by the old Bahais. He lived in the tent several days. This is another link of that mystic chains of significant coincidence which has brought together again the ancient spirit of war and the modern Presence of Peace!

From the Mosque we walked through the deserted, old Bazaar and again entered into the new one with its many changing colors and shades. Then we went to the Inn where many Bahai families are living. Here was the old Pilgrim's Home consisting of one moderately large and a very small room, the small one belonging to Mirza Heydar Ali. The building {{p37}} contains 32 of the finest granite columns forming arches all around the structure. Here we also met a number of the believers and talked with them on their Bahai experiences. Another interesting was the former Bahai school room, on the side of which I saw the chairs and benches piled up. This was a most instructive institution, but was discontinued at the time of the Investigating Committee coming out of the Inn we entered an Arabian restaurant and was in the course of eating our roasted meat, when Khasro entered the place and said that the Master wanted us. Without finishing our lunch we stood immediately. Mr. and Mrs. Holback having just arrived, the Beloved wanted me to take lunch with them at His table.

I was of course delighted. Various subjects were discussed briefly and then the Beloved retired to rest. Mr. Holback asked him whether he would send me to America and he said: "Surely, I will send him to America."

About two o'clock, the Master asked me to accompany Mr. and Mrs. Holback to Bahajee because they were {{p38}} going to take a number of photographs. He told me to say to Aga Sayad Ali, the guardian of the Holy Tomb, to entertain them and including myself for that evening. We started on our way and after 45 minutes we reached our destination. Our host welcomed our brother and sister from England with happiness and hospitality. Their room was designated and then we had tea in the lovely garden begemmed with such a profusion of begonia, bourgevia, trumpet and wall flowers, Iris, yellow and white Jessamines, stocks and carnations, roses and lilies and tulips, etc.

In the evening each one of us worshipped at the Holy Tomb separately. The candelabras and lamps were lighted, the sweet scent of orange blossoms perfumed the atmosphere, there was such a spirit of quiet charm and spirituality. I was there all alone. I chanted the visiting Tablet, prayed in behalf of all the believers and begged the Blessed Perfection to confirm and assist them. I did not forget you, dear readers, my beloved, silent companions by day and by night. You were in my mind. The door of the "Holy of Holies" - wherein the remains of the Blessed Perfection are laid was open and I took the courage to enter and throwing myself on the floor I supplicated in behalf of all of you. I walked around the Holy room 3 times and when I came out of the place, I was intoxicated with the wine of the Love of believers. The night was spent in holy communion in the room near the Tomb, a rare, precious experience never to be forgotten.###April 3rd 1914 Home ob Baha-ollah, Acca, Syria

{{p39}}

Dear friends!

It was one of the most delightful privileges of my life to spend last night over the Tomb of the Blessed Perfection. My bed was placed in the room that the moonbeams were streaming upon my face from the open window. In my heart I was most thankful and on my lips were the praises of the Lord of mankind. For a long time I was lying awake praying for the believers of God. Then with the happy thoughts of peace and love, I started my voyage through dreamland. When I opened my eyes early this morning, I saw the sky beclouded and rain falling. With this weather, I mused, we cannot go out nor Mr. Holback can take any photograph. By the time we were all up, the rain had stopped and the sky was cleared, so that the sun could shine through the fleecy clouds. Looking out of the window, to my surprise and joy, I saw the sky, just a few hundred feet beyond the Holy Tomb, arched with the most gorgeous rainbow - a perfect {{p40}} semi-circle of red, rose, yellow, green, violet colors. Lo! There is the Ark of the Covenant of Baha-ollah, embellishing the heaven with glory and majesty, the outer symbol of the Ideal Unity of mankind. How my heart danced with joy at the sight of this divine sign, beckoning us to work for the Cause of unity

and brotherhood. The world is distracted with narrow schisms and sects and they need to be reminded of their common origin and true oneness. With the assistance and inspiration of the rainbow of the Covenant we must achieve this work and accomplish this service! Let this rainbow always remind us of our allegiance to the Covenant and faithfulness in the Cause of God.

After partaking of a hearty breakfast, we took a stroll in the garden and then decided to walk to the Mansion of Mazra-eh wherein Baha-ollah lived six years prior to his coming to Bahajee. For nearly two hours, we walked through the fields, green and flowery. Then we passed a typical Eastern village built on a high hill. All along the way, the farmer with their loaded camels and donkeys wended their path {{p41}} toward the town. Then we reached many wonderful orange groves and walked through their shady roads. Here and there you see tall arches, moss and ivy-grown extending through the plain, upholding the aqueduct which carries the fresh water into Acca. The story of the building of this aqueduct will appear in another letter. To our disappointment we could not find the Mansion, because there were many other places and we were not equipped with adequate information. Any way we returned without obtaining our wish, but are enjoyed in our walk. It was about noon when we arrived at Bahajee.

To our delightful surprise we found all the Pilgrims from Haifa clustered under the pine trees. About half past three, the Master arrived riding on his little donkey. While the pilgrims were in the Holy Tomb, the Beloved entered the Blessed Spot and stood near the door in quietness and silence. Sheik Mohamad Ali was chanting the visiting Tablet and when it was finished, as we went out, the Master put a few drops of rose water in the palm of each hand. In front of the Holy {{p42}} Tomb, two photographers were taken of the Master and the Pilgrims. At the command of the Beloved, we all hastened to catch the train, but after all our hurry, Mr. and Mrs. Holback and a number of the believers did not reach there in time, so we came back home. The Master arrived very late after sunset.

While we were in Bahajee, in the morning, Haji Abba passed away in Acca and the Master attended his funeral and delivered a short talk on his life. Till noon he received the people and then lunched with and entertained the few Sheiks. After a little rest, he came to the Holy Tomb. While today one of our old veteran Bahai died, a son was born to Mirza Abdorra-ouf, who is the son of Mirza Mohamad Goli; the brother of Baha-ollah.

When we all gathered in the room, the Master sent for Mr. and Mrs. Holback, who are going to be his guests till tomorrow afternoon. He spoke to them on the many things which he had attended to all day long, which fatigued him extremely. Mrs. Holback read to him a letter dated {{p43}} March 13th written by Mr. William H. Short, the Executive Secretary of the New York Peace Society. As the said Society arranged a reception for the Beloved while in New York and Mr. Short met him several times, I may quote his letter herein, thus our friends may know how the matter stands:

"I was very glad indeed this morning to receive your letter of February 18th and to be reminded by it of the pleasant acquaintance of the last year, and the interesting, inspiring visit of Abdul Baha Abbas. We, by the way, have his photograph presented to us with his inscription, framed and hanging on the wall of our office.

"His suggestion of a congress of all religions in the interest of international peace is an idea with which I am in full accord. After conference with Rabbi Wise of New York, I made the formal suggestion at the International Peace Congress of 1912 in Geneva. It has not yet led to anything. I should like to see the proposed influentially advocated from any source and could pledge a large amount of support from New York in its favor.

"I shall be very glad to convey to Mr. Carnegie the {{p44}} expression of appreciation contained in your letter on account of his recent gift made to the churches in the interest of international peace. His desire and expectation are, of course, that it shall be used directly in this interest but I think it cannot help having a strong indirect influence towards the oneness of the Christian churches. I am in touch with the movement which has as its aim a world conference on faith and order and know intimately some of the men who are leaders in the movement. It is one of the signs of a better day but from the larger project suggested by Abdul Baha and referred to , I should expect even larger results. I am glad that you have found in this movement an enthusiasm that has laid full hold on you and which is commanding your time and service. If I appreciate rightly the spirit of Abdul Baha, and I think that I do, he will not value the less my work because it is rendered under a different flag and my friendship which goes to him from the camp of another but not a rival religion. The oneness of mankind and the universality of religion are the great lessons which our age is learning, ."###April 4th 1914 Home of Baha-ollah, Acca, Syria

{{p45}}

Dear friends!

The Bahai Cause is triumphant over the hearts and the hearts are set aglow with the Fire of the Love of God. The Hearts of the world is beating strongly in the body of mankind and mankind is receiving its spiritual sustenance from the Heart of the world. Acca just at present is the haven of rest and the shore of reality. The Home of Baha-ollah is the focal center of the heavenly Graces; and the Fountain of Everlasting Bounties is at work, watering the arid ground of human capacity. Praise and glorification be unto Him for He hath caused the appearance of the refulgent lights and planted the seeds of wisdom in the soil of the souls. From Acca a clear, pure stream of Teachings is being issued from the folded lips of the Lord of Truth, the Illuminator of conscience. His is power and majesty. Every day his celestial potency in shaping the destiny of the Cause becomes more {{p46}} and more manifest. In Acca, he is busy from very early morning till late at night. He does not rest for one moment. The glorification of the Cause is his highest aim, the progress of the Movement is his cherished

dream, the establishment of the Kingdom is his noblest aspiration, the oneness of the world of humanity is his goal, the spiritualization of the children of men is his ideal hope and the transformation of the earth into the paradise of God is his daily prayer. Slowly his inspirational thoughts are moving the sluggish hearts, and the various strata of national societies are deeply stirred by the successive waves of the sea of his wisdom. Although Acca is a small town yet the eyes of all the Bahai world are turned toward it, because the Center of the Spiritual life lives here, walks through its crooked streets, associates with all classes of men and sheds the rays of his Love over all creation. Every day humanity becomes more rich because Abdul Baha is living the life of God on this earth and with words and deeds is making people happier and more joyful.

{{p47}}

I hurried this morning to the Home of the Beloved and soon afterwards he summoned me into his Holy Presence. Mr. and Mrs. Holback were called from their room and the Master welcomed them with a genuine smile. How happy they must feel to find themselves so near the King of Kings and to live in his own house, and partake of his material and spiritual food. How many thousands people all over the world long to touch the hem of his garment, to look into his godlike countenance and yet they are deprived. Happy are those who appreciate the value of these days! After talking with them for half an hour, their breakfast was served. "As long as life is in my body, I must work" was his parting words. Then Mofti, Motasarraf and other officers were announced and the Master came down to speak with them for more than one hour. As soon as they left, He dictated a number of Tablets in Turkish for his friends in Damascus and Jaffa.

Leaving for the moment, the Master alone in his {{p48}} room, I called on Mr. and Mrs. Holback, Mrs. Hoagg joined us also and we had a heart to heart talk on the Cause and kindred subjects.

In the afternoon, he called them again and the theme of discussion was the importation of the forty Turkish Suffragettes to Acca, and their approaching arrivals. These four hundred women, throwing aside the veils had attacked and stormed the Ministry of War, a number of policemen trying to block their entrance into the building received a sound thrashing. The ostensible cause was the summary dismissal of their husbands from their military services. These women objected to this procedure and not only demanded their reinstatement in their former offices, but they demanded the granting of a number of privileges to their own sea in the Turkish empire.

As soon as Mr. and Mrs. Holback left for the station, a young tourist by the name of Mr. Hill from Scotland called on the Master. He knew Mr. and Mrs. Whyte of Edinburgh and especially their {{p49}} son who is a candidate for a seat in the House of . He has been travelling through the Holy land and having heard the name of the Beloved made up his mind to call on him. The Master spoke to him about general education and the good works done by the American College in Beirut. Then he said: "I am glad to receive one who is a friend of Mr. and

Mrs. Whyte. They are real Christians. They live in accord with the commands of His Holiness Christ. They are free from any prejudice. I love them very much. They were most kind and hospitable to me when I was in Edinburgh and arranged many meetings. When you see them give them my heartfelt greeting and affection. I have not forgotten them and I will remember them always.” No sooner had this young tourist left than the Master started for Bahajee to pray at the Holy Tomb. I had many things to attend to, he did not ask me to follow him. A number of the believers went with him, especially two newly arrived pilgrims from Neyreez, Haji {{p50}} Mirza Ahmad and Sheik Mohamad Hossein. They have been two months and a half on the way. Five years ago, 18 Bahais were martyred in their city, their house destroyed and their property pillaged. One of the two pilgrims is the son of a Bahai whose six brothers were beheaded before their father. The executioners sent him the bleeding heads and he sent them back with the message: “When I offered the lives of my six sons in the path of God, I did not expect to receive even their heads.” The other pilgrim lives yet in his desolate and ruined habitation, but both of them have happy, smiling faces, perfectly resigned to the Will of God.

In the evening the Master called them into His own Presence and inquired from them the condition of the Cause in their province. He spoke about the efficacy of the power of the Word over the hearts of men and promised them further confirmation and reinforcement if they continue to teach the Cause and diffuse the Fragrances.###April 5th 1914 Home of Baha-ollah, Acca, Syria

{{p51}}

Dear friends!

A most busy day from before sunrise to midnight for the Beloved. He was out of the house long before I appeared on the scene. Often I wished I could follow him unnoticed at a distance and watch his divine deeds of charity and benevolence. When he returned it was about noon. As he entered the house he said: “I have called on more than a dozen people and also on a number of the believers who live in the Inn. In each case I had to ascend many flights of steps and thus I must rest for a while and shake off this extreme fatigue.” One of the believers who was fortunate enough to follow him told me how he dispensed charity and aided the many needy ones by giving financial assistance. Long they have been looking forward to this occasion, waiting for Abbas Effendi to come so that they would receive from his hand help and aid.

{{p52}}

In the afternoon a number of prominent citizens called on the Beloved and the question of recent election of a representative from Acca for the Turkish parliament was discussed. There are two candidates in the field and for the last few months they have been carrying a hot campaign in outlying districts to catch the votes of the people.

When they left the house the Master also went out again and paid calls on two

learned Sheiks who are here from Constantinople. It was quite late when he returned and while the believers had gathered in the room, chanting Tablets, speaking about the progress of the Cause he ascended the stairs and offered apologies for not being able to speak to them tonight. “Marhaba! Marhaba” he said “Praise be to God that you are the old companions of the Blessed Perfection. You have witnessed his glory and sang the anthems of his Truth. You have been submerged in the sea of his compassion and quaffed the water of Immortality {{p53}} from his hand.” With those words he disappeared from our sight but his divine picture is engraved on the Tablet of our hearts.

The aqueduct bringing water into the city has a most interesting history and the narration of which may not be out of place. Jazzar Pasha who was the Military governor of Acca about 120 years ago and who defeated Napoleon’s forces after a long siege of the is the original builder of the aqueduct. About ten or twelve miles outside of Acca, right amidst the encircling mountains, there is a hill called “Kabry” on the side of which there is a little village. From the foot of this hill issue forth three or four springs. The surrounding orchards and valleys are irrigated and the third was directed by Jazzar Pasha toward the town of Acca. Huge cisterns were built, wherein water was stored for the time of emergency especially under the mosque. The aqueduct supplied water to the city for sometimes and then suddenly Napoleon and his army appeared {{p54}} behind the gates of Acca. The first thing that the investing army did was to cut the water supply from the town and fill the aqueduct with earth in order to force the besieged to surrender. Napoleon did not dream that the town’s cisterns and store-houses were filled to overflowing with water and provisions, so that they could stand the siege for many months. Jazzar Pasha always forced the farmers to pay their taxes in wheat and cereals and these were in turn stored in government granaries for such rainy days. After several desperate attacks on the town, Napoleon had to leave his futile attempt. Then Jazzar Pasha died. By this time the aqueduct was filled as far as Bahajee and the people were too much occupied with other things to start its repair. There were laid many orchards in and around Bahajee as well as all along the road and the owners received a share of the water. Thus the dreariness of the desert was relieved by these and green oasis in the midst of the Sahara. In this manner we may assert {{p55}} that a higher power was working toward the fulfillment of the old prophesy; the desert shall rejoice and blossom as the rose.

Near “Kabry”, Baha-ollah pitched his tents several times and lived there peacefully for many a days. The fresh, cold water of the spring bubbles out of the ground and flows into a reservoir the top of which is covered. During the summer months, it is extremely cold, while in winter season, it is hot. The reservoir being filled in the water enters the aqueduct, now under the ground and again above the ground, through a system of pipes running over high arches built of strong masonry. Moss covered and ivy-grown, these arches are seen through the plain for miles and miles.

When Jazzar Pasha died, another man, Abdollah Pasha, a near relative of his,

became the governor of this semi-independent principality. Jazzar Pasha although totally illiterate, was still a powerful {{p56}} man and defying the flues of the central government set up for the time being a government of his own. Abdollah Pasha desiring to imitate his predecessor, was more than anxious to hand down to posterity more than a mere name and strove to engrave his name in mortar and clay. Consequently aside from laying a number of large orchards and building, a number of edifices he laid the corner-stone of two mansions. When they were finished, the large and more pretentious one was inhabited by himself and family and the smaller one, which is no other than the present palace of Bahajee, was given to his mother. In his own Mansion, he built a very big reservoir of water, the bottom of which was decorated with wonderful mosaics and all around it there were most beautiful gardens with shady nooks and romantic surroundings. This great tank of water is seen even today but the mosaics are gone.

<p57<

The aqueduct fallen into a dilapidated condition, Abdollah Pasha repaired it, but only as far as Bahajee and no further. The inhabitants of Acca by this time had quite forgotten that years ago the aqueduct extended as far as the town. Hence, while this cool, fresh water was irrigating the orchards 2 miles outside of the gate, the people of Acca drank the salty sea water sifted through the sand or the brackish, tasteless water drawn from the wells, and sold at a high price. As a result of this, their forms became most grotesque, and their faces most dreadful to look at. The streets being very narrow, the rays of the sun hardly reached the ground. They were not paved with stones as they are nowadays and when it rained they became so muddy, and filled with filth, that as an old Bahai told me, "I had to take off my shoes and stockings to wade through a steam of mud, refuse and rubbish, ankle-deep, nay deeper." Then as now the streets were infested with dogs with no one {{p58}} to feed them save the occasional bones and crumbs of bread thrown to them by the inhabitants. These dogs making their homes in the cramped streets added to the general filthiness and uncleanness. No wonder the Turkish authorities thoroughly believed that Baha-ollah, his family and companions, would surely die after three months stay in this rayless, melancholy charnel-house of death - the Siberia of Turkey. The town was so proverbial for its pestilential weather that they said, a bird fly over it, its wings would be scorched and would drop down dead. Such were the gloomy conditions when Baha-ollah and his 72 followers were imprisoned in the Military Barrack about 47 years ago. The guards did not permit anyone to go out and bring fresh water and thus they had no other choice but to drink the tasteless, bitter water of the wells. Later on, a grocer in the Bazar by the name Osman became interested in these exiles and once in a long while would {{p59}} very cautiously send a jar of water from Bahajee for Baha-ollah. Five years afterwards, a Motosarrafa came to Acca and desiring to make himself popular, suggested the rebuilding of the forgotten aqueduct to relieve the ills of the town. Hence definite steps were taken; a large sum of money was subscribed by all the inhabitants and the cash was made available to start the work of

reconstruction. A small portion of this fund was expended on the preparation of building materials, and the rest pocketed by the greedy officials. Thus the plan was abandoned and nothing was accomplished. After a year or two, another Motosarrafa by the name Feyzi Pasha was sent to Acca. He was a man very high in the official life of the Ottonian Empire, accredited with executive ability and rare administrative power. No sooner had he arrived than he started to introduce reforms in the local prison, built a wharf in Haifa, another in Acca, created a municipal commission, adding to the efficiency of the teachers in the Mosque and increased {{p60}} the revenue. He was Motosarrafa only for two months, yet he obliged the town's people to contribute again toward a public fund for the building of the aqueduct. The work of the laborers was supervised by himself and pushed forward at a feverish haste. Thus in an incredible short time it was completed. Three or four public fountains were built in the various parts of the town, so that the people might have water without any cost on their homes.

Then a day was set aside for the celebration of this beneficent undertaking, the inhabitants poured out of the town in their gala-dress and the cannons boomed forth the salute.

I have learned that this Motosarrafa called on Abdul Baha many times but Baha-ollah did not meet him. It is however, related that He praised much his practical reforms and his resourcefulness and ability.

{{p61}}

The palace of Bahajee after changing many comes at least into the possession of Oudy Khammar. He introduced many changes and practically renovated the mansion. He and his family lived there till the time when Abdul Baha rented it from him for five years. At present two shares belong to Abhas Goli, the guardian of the tomb of the Bab and one share to a stranger.

Abboud, the then owner of this Home, the vice-consul of Russia and very prominent merchant. Oudy Khammar being his partner built another house next to it but not the two houses have become one, belonging to the Bahai Cause. Abboud often came into the Presence of Baha-ollah and while glorious Tablets were revealed he would listen with rapt attention. One day Baha-ollah said to him: "Abboud! Thou art now in a position to rebuild this aqueduct and bring the water into the town." But he did not do it and missed this golden opportunity. Hence it {{p62}} come to pass that the public contributed toward its construction. When the water was brought to the city, then Abboud at the suggestion of Baha-ollah laid a line and brought it to this house which line exists up to the present day. However, before the water was brought to the town, there was a Persian Bahai by the name Azeem, who went once a day to Bahajee, filled two big jars and brought them on the back of a donkey.

A few years passed and another Motosarrafa came to Acca. This man seeing the filth and dirt of the streets asked the inhabitants to subscribe toward a fund for the paving. An estimate was made that each person may contribute according

to the space in front of his home. This work was done quite creditably. Today the narrow streets of Acca are comparatively clean. The water is quiet pure and sanitary, the weather is not as bad as in former times, there are three men who sweep the streets daily and are paid ten dollars a month, and here and there oil lamps dispel the darkness of the night. The world is changing, even the Acca of today is busier and cleaner than the Acca of 40 years ago.###April 6th 1914
Home of Baha-ollah, Acca, Syria

{{p63}}

Dear friends!

Several times during the morning hours I stood in the Presence of Abdul Baha, listened to his words of love and affection and drank from the Salsabeel of his utterances. Many petitions from America were read to him and their glad news imparted to him rejoicing. Praise be to God the believers have reached a certain stage in their spiritual development that they are little by little enabled to solve their own problems and devise plans for the progress of the Cause. Relying on the Confirmations of the Kingdom of Abha, they are teaching new souls and caressing new ears to listen to the thrilling story of the Bahai revelation. This is a good sign and it is hoped, while trusting entirely on the help and aid of the Beloved they will go on working unceasingly for the Cause of Unity. When the spirit of Unity gains control over the hearts of the members of {{p64}} a given assembly, then they will be enabled to spread the message; otherwise all their efforts will be utterly fruitless. Before everything else we must put our own house in order and then invite the people to come in. If the least trace of inharmony exists between the various members of a meeting, the principal aim of the religion of God is subverted. First unity, then the promotion of the word of God. Without the perfect realization of the first condition, the results of the second step, if there is any results, are temporary and eternal. As Bahais, we must be teachers in the school of Unity; soldiers in the army of unity; stars in the heaven of unity; waves of the sea of unity; roses of the garden of unity; fruits of the orchard of unity; letters of the book of unity; shining lights in the assemblage of unity; and servants in the service of unity. Unity is power, and power is the foundation of every movement. The more the members of an assembly are united, the greater will be their powers of activity in the promotion of the Cause.

{{p65}}

I am afraid these words of mine will have no effect on some people but I cannot help saying them because I feel so intensely on the subject. The Master has already written and spoken so much on this important point that it would fill volumes. Now is the time that we must actualize these lofty ideals and practice them in our daily intercourse with the people.

The general and a number of his staff called this morning on the Beloved. They are charmed with his eloquence and wonderful flow of divine wisdom. They

cannot keep away from him and are impressed more and more with his spiritual character.

In the afternoon a number of Tablets were revealed from the heart of the Light of the world. While he was dictating, Aga Hossein Ash-jee entered the room and spoke with the Master for a few minutes. Later on he told me that the scene reminded him of Baha-ollah's days, because the Beloved was sitting in the exact place of his father when He revealed Tablets for the {{p66}} the guidance of the people of the world. Bringing to a close the dictation of Tablets up from the Divan and said: "Now we must go out to take a walk." Ebne Abha, Sayad Ali Afhan and Aga Mehdi, the gardener of the Tomb of Baha-ollah, accompanied him. He walked outside of the wall, beside the sea and while he was slowly walking, he spoke in reference to an Article from his own pen published in the Theo copy Journal in Scotland: "Although the Western nations have perfected the machinery of material civilization, my object in taking that long journey through the west was to awaken them out of this sleep. That they might not growl all the time in the world of matter and that they might not only think of eating and drinking. Whenever I spoke on these topics, I was myself greatly moved. When a person delivers an address he must first of all address himself and see whether the recital of those experiences will stir his heart or not. In this manner, one's talk will influence {{p67}} the heart and the soul."

While the Beloved was walking along the sea, everyone who passed by saluted him and meanwhile he points out to us the signs of the civilization and how a few centuries ago the gate of Acca was near Bahajee and the present plain was covered with orchards and homes. Here and there one could see the foundations of old buildings. A big Turk stopped on his way and after the customary salutation of the Master to him, the man invited him to go to his garden for a few minutes and rest. He accepted his invitation and henceforward he engaged him in conversation till we reached the door. Here we sat under the shade of a lovely and the Beloved continued his talk on the charms of Central Park in New York, and the Golden Gate Park in San Francisco, where one sees a very big lake over the surface of which there are hundred of tame swans and ducks. Then the customs of the Egyptians and the Luna Park built in Cairo were discussed and many other subjects were talked.

{{p68}}

From this garden the Master called on an old friend of him, who was built a house and laid a garden outside of the gate of Acca. The second man was the neighbor of the first and thus we did not have much to walk. Here also the Master stayed for half an hour and spoke with the host on local affairs. Coffee and Sherbat were served. Bidding au revoir to him we traced back our steps toward the Home. The Beloved entered his room to attend to his correspondence and after an hour, he came out. He was quiet in the house of Mohamad Effendi Saleh where a large number of people had gathered to hear him speak. The Koran and authentic tradition were his theme and for two hours and half he spoke with great fervor on the inner symbolism of those verses, and wherefore

liable of two edged interpretation.

Our dear Miss Sanderson has just arrived from America. She is now in Haifa and soon she will receive permission to come to Acca. It will be a great pleasure to meet her in the Holy Land.###April 7th 1914 Home of Baha-ollah, Acca, Syria

{{p69}}

Dear friends!

Mr. Shirogi, a young, energetic Persian Bahai of India who made a tour of the principal cities of that country in the interest of the Cause, lecturing before cultured Hindu Societies and attracting many people to the principles of the Movement, arrived today and found the haven of rest and peace in the presence of the Prince of Peace. A deep love of the Cause, a practical bent of mind and above all a deep-set desire to spread the Cause are his characteristics. The Beloved was in the Course of dictating Tablets for the Persian believers when Mr. Shirogi and Mr. Vakil were announced and ushered in the room. The former was dressed in a long, flowing cashmere shawl coat and looked very picturesque. The Master looking up from a letter which he held in his hand beamed at him a heavenly smile and welcome.

{{p70}}

“I have been looking forward to this meeting,” the Master said. “I longed always for thy visit. Praise be to God that this is realized. Do not think that because I am not writing to everyone I do not know their material and spiritual conditions. I know. Truly I say, thou art sincere and steadfast in the Cause. The trip that thou didst make through India was for the sake of the Cause of God. Rest thou assured that the reward of that journey will be granted to thee by the Blessed Perfection.”

Mr. Shirogi and Mr. Vakil as well as the contents of a petition expressed the hope that the Master might visit India and illumine that land with the light of his face. “India must become prepared” he said. “A center of magnetic power must be created there in order to attract me. If such a center of attraction come into being, I might come.” Then a Tablet was revealed regarding this matter which will be quoted in a future letter.

A paper containing the photograph of the Karachi {{p71}} Congress with Mrs. Stannard in the Center was showed to the Master by Mr. Shirogi. Abdul Baha looked through a newspaper and seeing the picture of Buddha he said: “It is really very sad to see how Buddha and Christ are fallen into the hands of the bad people of their respective followers. Without the exact knowledge of their physiognomies everyday they represent them under different forms. Now suffering Buddha to sit under the Lotus tree and another day the cross! At the very utmost photographs are for remembrance and not for worship. If we keep a photograph just for memory’s sake, no harm is done. But if we offer to it extraordinary homage, it is pure idolatry. It was for this very reason that I

always refused to be photographed. When I went to Egypt, Ahmad Zakki Pasha requested me to take my photograph but I did not accept. But when I went to London, I realized how impossible it was to ward off the professional photographers. For the first few days I succeeded them and hardly went out of the house. But one day there was a meeting in the {{p72}} house of Mrs. Cropper and I was invited to attend. In order to escape their cameras, I drew my Aba over my head and hastened to the automobile. They had however taken a snapshot and the next day I was surprised to see it in every newspaper. Realizing at last how impossible it was to present them I asked them to come and take at least a good photograph.”

Then facing Mr. N. R. Vakil, he said: “In the future the members of your family will honor thy faith and glorify thy name. During his own days, Peter was calumniated, scorned, scoffed at and humiliated but after his death, many great personages glorified in his name.” Then he related two stories to illustrate this point.

After lunch they left for the Holy Tomb to visit that blessed spot and on their return, the Master called them again and spoke to them as follows:

“May God ever assist and confirm you. Whenever you go to visit the Holy Tomb you must implore and supplicate that God may surround you {{p73}} with his invisible confirmations. Nothing in this world is accomplished without divine Confirmation. Even the dispatch of small, unimportant matters depend spiritual assistance. Often a very weak man is confirmed with divine assistance and he becomes the first man in the world of humanity. I hope that you may be always confirmed and the protective powers of God may encircle you from all sides; perchance God-willing, you may become the means of the illumination of your people and suffer them to partake of this heavenly food. Do ye not look upon your own capability and merit the Divine power transforms the mosquito into an eagle, the drop into a sea and the ray into a sun. Rely all your hope on the Blessed Perfection. Consider how this black soil is with multi-colored flowers through the Bestowals of the Sun, the downpour of the rain and the blowing of the winds! Although the earth {{p74}} was dark, yet through the benedictions of the four elements it was begemmed with such fragrant roses and produced such luscious fruits! Therefore in this glorious Cause we must not consider our own capabilities but rather expect the Grace of God. This is the foundation.”

He gave permission for half of the Pilgrims to come tomorrow and spend the day in Bahajee. The rest of the time the Master was away receiving the strangers of many classes.

In the evening one of the believers told me that today the President of the charitable society of the catholic told him that Abhas Effendi came to him and donated 25 Ottoman Pounds toward the maintenance of their poor. Thus we see with our own eyes he is dispensing charity to all the nations and religions of the world irrespective of their creeds and dogmas.

In the evening he was a guest in the home of the verily elected members of

Parliament from Haifa by the name Abdul Fattah Sadi.###April 8th 1914
Home of Baha-ollah, Acca, Syria

{{p75}}

Dear friends!

"China, China, China, China, word the Cause of Baha-ollah must march. Where is that holy, sanctified Bahai to become the teacher of China? China has most great capability. The Chinese people are most simple-hearted and truth-seeking. The Bahai teacher of the Chinese people must be first imbued with their spirit; know their sacred literature, study their national customs and speak to them from their own standpoint and their own terminologies. He must entertain no thought of his own but ever think of their spiritual welfare of that people. In China one can teach many souls and train and educate such divine personage, each one of whom may become the bright candle of the world of humanity. Truly I say they are free from any deceit and hypocrisies and are prompted with ideal natives.

{{p76}}

Had I been feeling well, I would have taken a journey to China myself. China is the country of the future. I hope the right kind of teacher will be inspired to go to that vast empire to lay the foundation of the Kingdom of God, to promote the principles of Divine Civilization, to unfurl the banner of the Cause of Baha-ollah and to invite the people to the Banquet of the Lord!" Thus spoke the Beloved this evening to the assembled friends and I have recorded his words here feeling assured they will create the proper atmosphere and inspire the right kind of heart to arise and accomplish this great service. Then he continued: "For the last twenty years, I have repeatedly emphasized the matter of spreading the Cause of God. In every city there must be organized assemblies of teaching-classes to teach the young how to teach the Cause and prepare them for this most important service. Every Bahai must acquire the lessons of teaching. This will yield results. No other cause is as important as this. The Cause of the promotion of the revelation {{p77}} of Baha-ollah is the most confirmed Cause. Every time one cause holds the most supreme importance. There is one season to harrow the ground, another season to scatter the seeds, still another season to irrigate the field and still another to harvest the crop. We must attend to these various kinds of activities in their proper seasons in order to become successful. Now is the time of seed-sowing but it seems to me some of the believers are thinking about crop-gathering. This will give them no results. Whosoever is thinking of any other thing, he is wasting his time. The promotion of the Principles of Baha-ollah is the most dominant issue before the believers of God."

In the morning Mirza Jalal came down and expressed the wish of going to the station to welcome the Pilgrims. I also followed him. When the train entered the station, we could see the heads of the believers out of the windows. There were many new faces, 8 students from the Beirut College, 4 newly arrived pilgrims and many of the old ones. The Master had {{p78}} told us to tell them to go

directly to Bahajee. Except Shougi Effendi and Rouhi Effendi, the rest started on their walk to the Blessed Tomb of Baha-ollah. Having entered the house, we found the Beloved engaged in conversation with the believers. Immediately afterwards, Doctor Zaki Bay of the Turkish garrison, an old friend of the Bahai Cause of called on the Beloved and the talk was mainly on the efficiency of the administrative officers, that they must be spirited and have a passionate desire for progress of the nation. "In the world of humanity, 'good intention' is the greatest means of personal development. If a person has 'good intention' he will succeed in all his undertakings", he said at last.

Speaking about the arrivals of the Turkish Military officers, he said: "So many important officers have come to Acca. Last night I was invited to the house of Abdol-Fattah Effendi, the newly-elected member of Parliament. Two large rooms were filled with these officers with their chief commander.

{{p79}}

Many subjects were discussed and I stayed with them till late at night" Then he dictated a Tablet for Mrs. Holback inviting her and her husband to come to Acca and stay a day or two.

In the afternoon, the Master rode on his donkey, Khasro holding the rein. I hired also a donkey roundtrip for ten cents. When the Beloved reached the little rest-house he alighted from the little donkey and when the believers saw him they rushed out and met him halfway. He ascended the stairs and entered the small room built over the rest house. From the roof, one had a wonderful view of all the surrounding country. Then he sent for the new Pilgrims and the Beirut students. He said to them: "You must be very thankful to God that he has brought about for you such easy means. The President of the College is most pleased with you and expressed satisfaction with your behavior. For the present you are studying well and I am very pleased with you."

{{p80}}

Then we followed him to the Holy Tomb. He chanted in a deep, spiritual voice the visiting Tablet and gave rose-water to each one of the worshippers. Coming out of the Tomb of the Beloved stood on the stairs and asked Badi Bashroyeh: "Dost thou know now well the English language? We need at least one hundred young Persian Bahais who have mastered this language most thoroughly so that they may travel throughout America and Europe and proclaim at the top of their voices the Cause of Baha-ollah. Their weapons must be divine virtue and spiritual sincerity. I hope that such pure instruments may be created by God. I hope also that each one of you may become a heavenly teacher." Then giving them his permission to return to Haifa he retired to the house of Aga Sayad Ali.

Altogether it was another lovely day, the Master shedding the rays of his love and affection all around and the pilgrims feeling perfectly happy.###April 9th 1914 Home of Baha-ollah, Acca, Syria

{{p81}}

Dear friends!

“I am the servant of the believers of God. I must demonstrate my claim to service with deeds. Words are not sufficient. Were it possible for me I would have served the believers in the Pilgrim’s home in the place of Aga Mohamad Hossein. Today I will prepare the dinner for the believers who are coming tomorrow from Haifa to visit the Holy Tomb of the Blessed Perfection.” Thus spoke the Beloved while he was preparing a sheep to be cooked whole in the oven. With Khasro on his right hand he worked over the sheep for more than two hours stuffing it with rice, nuts, saffron, and other spices. It will be browned little by little in several pounds of butter with not one drop of water. The lid is tightened with dough leaving no aperture anywhere. It will be sent to the {{p82}} oven tonight - in order that it may be ready for tomorrow noon to be carried to Bahajee on the back of a donkey.

In the morning a number of the Pilgrims arrived from Haifa. The Master sent for them one by one and held with each long conversation. The Pilgrims Home boasts of nearly 40 Pilgrims from the various parts of Persia, Arabia, Turkey, India and Russia, all consorting together with the greatest joy and unity. A large contingent of them will leave for their respective countries in a few days. Another portion of his morning hours was spent with the strangers who came and went and heard him speak on the various topics of the day. To one of them he said: “The world and its objects are transitory. Phenomena undergo change and transformation, but God and his servants remain unalterable and not subject to transmutation. We must attach our hearts to Him if we desire to be eternally happy.”

{{p83}}

That the English nation has not forgotten the part his gallant soldiers played during the Napoleonic siege of Acca may be well understood by the contents of a marble Tablet built in the wall of a narrow street. The contents is in English and Arabic. I had not seen it before and I was rather surprised as I looked at it today. The siege of Acca according to the date contained therein is peculiarly interesting for it was in the month of April 1799. And now again we are in the month of April 1914, just 115 years. Who would have thought that in the same month, probably during the same days, the Lord of Peace and Truth would live in Acca! What a contrast between the two periods! Then the gate was closed, the people were distressed, the noise of drum and warring soldiers was in their ears, but now the gate is open by day and night; in three places the wall is broken, the cannons are thrown hither and thither rusty; the inhabitants are peacefully {{p84}} following their trades and profession and the Teacher of good will and fellowship is living the life of Christ. I may quote herein the Contents of the Tablet as a memorial of those heavenly days:

This Tablet

Was erected in year 1907

By

His Britannic Majesty government

In Memory of

Major Oldfield of the British Marines aged forty three, who fell in leading a sortie from the garrison, when besieged by Napoleon Bonaparte and the French Army in the Month of April 1799. He was buried by the French with Military honors. A soldier "sans peur et sans reproche", he carried with him to the grave the esteem of friends and foes.

And of

Colonel Walker of the Royal Marines who died 1840 aged 68, during the operations which {{p85}} forced Ibrahim Pasha to evacuate Syria.<<

The Orientals have many stories to illustrate the wiles and seductions of womankind. The following is an example: One day the lion of the jungle came across the domestic cat. "Thou art my brother. In every detail thou dost bear a likeness to me. How is it that thou has become so small?" The lion roared out. "Oh!" The cat complained. "I have fallen into the shrewd hand of woman." "Woman? Woman?" he asked. "What kind of creature is she? It seems to me that I have never seen her. Wilt thou show her to me and I will heap upon her head most direful punishments. My poor, weak, oppressed brother! What cruelty she had done to you!" "Come along" the cat answered. "I will show her to you." Having emerged out of the jungle they saw a plain, peasant woman working in the field. The cat pointed her out to his stranger brother. "What hast thou done to my brother? Why dost thou persecute him so much? Why is he so lean? O thou heartless, cruel woman! With {{p86}} what power thou hast imprisoned and domesticated him? I would like to see thy instrument with which thou hast captured my brother?" "Oh! How kind of you, Mr. Lion!" the woman was all smiles and gentleness. "Really! You are doing me a great honor. I would love to show you my instrument, but I am awfully sorry it is not with me. I was going to bring it with me this morning but I forgot all about it." "Well done! Go and bring it." the lion commanded. "I am very much afraid you will run away before I return, in fact I am sure you will." the woman courtesied. "Me, running away? Impossible! There is no one here that I should be afraid of. Do you not know that I am a lion and the lion is always fearless." "Of course. Of course! I know! Gracious me! You are indeed very valorous, very dauntless, but I am sorry to say that I have my own misgivings. I would rather not go, for surely it will be a waste of energy, because, I beg your {{p87}} pardon if I am too emphatic, when I return I will not see even your shadow." "Oh! You impertinent woman! Are you not ashamed to attribute cowardice to me? In order to prove to you that I am not a coward, I will submit to any condition you suggest." "Now that is much better. I am sure you are not afraid. Who dares to say such a thing about you. But in order to test your patience, I will bind

you with this rope to the tree and return to you in half an hour.” “Very well! Come and do your worst.” Without much ado, she bind the lion to the tree and starts to beat him with lashes. He cries out: “What art thou doing?” “Oh! I have brought already my instrument from home. Dost thou not see it?” The lion realizing his plight wreathed in agony but the woman did not show him any mercy. Finally he looked toward the cat and said pitifully: “Once she reduces me to thy size, will she not release me?” “I am afraid not” the cat answered and took its way homeward.###April 10th 1914 Home of Baha-ollah, Acca, Syria

{{p88}}

Dear friends!

The party of the Persian students and about 20 other pilgrims including Mr. and Mrs. Holback arrived this morning on the train. The Pilgrims started immediately for Bahajee while the rest of them walked toward the Home of Baha-ollah where his Great Son is living and spreading the Gospel of Peace. While we were waiting for the arrival of the train a regiment of soldiers headed by a band playing marshal music marched of the gate of Acca toward its vast plain; there to .

From early morning the Beloved has been receiving people and giving interviews because he will leave tomorrow afternoon for Haifa. Thus when the students arrived he had already seen many people. He met them only for a few minutes and told them to join their friends in Bahajee. He excused {{p89}} himself for not being able to go because he had so many other things to attend. The dinner which he had prepared for them was sent without letting anyone else touch it. The sheep was taken to them that thus they might serve it themselves. He told them to return at 2 pm so that there would be time for a meeting; especially for students who were going to leave tonight for Beirut to give a chance to the 3 other parties who are waiting to come one after another. The Persian girl students - nearly 10 of them - have also come and then there is the spirit of a general holiday in the air, stirring the hearts with joy and contentment.

In a personal talk with Mr. and Mrs. Holback, the Beloved said: “My happiness comes from the Kingdom of Abhor! My joy is from the Delectable Paradise. My health is gained through the rays of the Sun of Reality. My spirituality descends from the world of lights. My enkindlement is obtained from the Fire of the Love of God. My attraction is from the mainspring of all truths. My life is maintained {{p90}} through the fraternization of all mankind, the progress of the Cause of God and the unity of the friends. I have nothing to do with other people’s thoughts and activities. I am the divine gardener. I am the heavenly farmer. God commands me to plant trees in the garden of humanity; to sow the seeds of knowledge and wisdom in the field of the hearts. He tells me ‘Do not be worried about their growth and development, I will pour over them the rains of my mercy, will make to shine upon them the sun of my wisdom, and will waft over them the breeze of my providence. You are two trees which I have planted with my own hands in the garden of Abha. I hope that your growth

and fructification will be extraordinary, and your services in the Cause of God manifold.’ ”

Just about 3 o’clock pm the students and the Pilgrims having arrived from Bahajee, the Master sent down word that he will receive them but as the reception room is not large, they might {{p91}} be divided in 3 parts. I went in with the first party and stayed through to the end. The Master received us in one of the rooms of the first home facing the calm and lovely sea. He was sitting at the end of the long divan and now and then looking out of the window toward the ocean. The reflection of the rays of the sun on the surface of the sea made a most elusive picture. The Master was dressed in his soft brown Persian coat, his silky white locks falling behind his shoulders, his deep searching eyes illumined with the light of tender benevolence and his smile and inimitable gestures of the hands were most attractive. Altogether he looked more like a noble, divine Patriarch of old than any other person. He was feeling well and the effect of his well-being worked like magic on our mental and spiritual condition. How truly wonderful it was to be in His presence on this Good Friday held so dear and sacred by the Christians. It was doubly significant to be in Acca, in the {{p92}} Holy Land, enjoying the Bestowals of the Father and receiving the blessings of the Son and be encircled with the Breaths of the Holy Spirit!

Our ever faithful Khasro was behind the Samavar and dispensed tea and served the believers with joy seldom seen in any other soul.

To Mr. N. R. Vakil the Master said: “Thou art a tree which is planted with the hand of grace in the ground of Love. Thou art now watered with the showers of the Clouds of divine Bounty. I hope that thou may’s’t be ever protected and guarded from the contrary winds and become a mighty fruitful tree. I shall pray in thy behalf that thou may’s’t ever live in accord with the good-pleasure of the Lord.”

The third party consisted of the students. In the morning, he had given to each one the petitions just received from America so that they would translate them and he could find out which one had made progress in the <93> art of translation. Having finished the translations, Shougi Effendi proffered them to the Master. HE read one or two and then said each translator must write his own name at the bottom of the page. Then he gave them a short, powerful, stimulation talk which will appear in full somewhere else.

In this morning I was told by the Master to accompany Mr. and Mrs. Holback to the garden of Rizwan; so we started immediately after the meeting. The Rizwan was in the height of its glory, all manners of flowers growing therein. Abul Gasem was the embodiment of hospitality and prepared for us tea. We took around of the garden and the gardener offered to us little, lovely bouquets of violets, roses and carnations. During the spring months, the Rizwan is frequented by the inhabitants of Acca and its door is open to all. Hence we found a large number of Effendi loitering under the shade of the mulberry trees, beside the cool, stream of water. While we were drinking our tea, Motasarraaf came in {{p94}} and

Abul Gasem was all attention toward him. The gardener was sorely distressed because the Master has not been in the garden. "All the flowers and trees are weeping because they have been deprived of the Face of the Beloved. They are disconsolate and will not be calmed down till they look on the countenance of their Ideal Rose! What can I do to bring him here for a few minutes?" He begged Mr. and Mrs. Holback to intercede in his behalf before the Master and beg him to visit the Rizwan this time of the year. It was just a few minutes before sunset when we came out of the garden and walked toward Napoleon's Hill. Its surface is level and very large. Everywhere, corn is planted, and thousand of pretty red poppies add to the charm of the rye fields. White and yellow daisies, asphodels, mignonettes and other wild flowers abound. When we reached the top of the hills, the surrounding valley, the distant chain of mountains, Acca with its single Minaret, the calm Bay between the historic town and Haifa and the glorious sun setting in the west added to the indeferable beauty of the scene. We sat down for a few minutes holding silent communion. Here the crusaders fought with the Saracens. Here Christian Emperors and Mohamadan Kings entered into the longest religious war for the possession of the Holy Land. Here Richard Coeur de Lion, Napoleon Bonaparte and their hosts pitched their tents in the different periods of the world history! Here Baha-ollah upraised the flag of international Peace! Although I heard the voice of the muffled drums of the weary soldiers bivouacking all night before their lag-fires and then the clarion voice of Baha-ollah, the Prince of Peace, ring my ears, clear and strong, calling to all nations to lay down arms, arbitrate all their disputes and wage war no more. These and other kindred thoughts passed through my mind and when I opened my eyes I saw Mrs. Holback writing a short note of the description of the place in the dim light of the afterglow of sunset.

{{p96}}

I will quote herein what she wrote: "Acca, from the Town of the Crusaders. A vast green plain stretches like a sea all around the Mount. The wind sweeping through the field of waving rye, make a soft rustling in my ears. The whole sweep of the bay of Haifa, its nearest shore girt by palm groves is before me; with Mount Camel bounding the further shore, a long edge of mountain half veiled in mist. The sun is setting over Acca and the old fortified town with the slender minaret proclaiming the faith of Islam is silhouetted against the light. Acca is built on a promontory running out into the sea, the Mediterranean stretches on both sides of it, the dwindling crest line on the bright leads to Tyre and Sidon on the historic towns of old Phoenicia. Around me is a carpet of wild flowers and the magic beauty of the sunset hour illumines all the scene." On our way back to the house, we passed by the and the fortifications and as we looked behind the full moon was slowly ascending, flooding the magic scene with its silver lights.

In the evening the Master gave a most interesting talk about his childhood days in Teheran after the imprisonment of Baha-ollah in the government's prison.###April 11th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p97}}

Dear friends!

It is passed midnight and I am writing you this letter from my nest. The room was locked and when I entered therein tonight, I saw all my flowers - roses - have withered. I emptied the vases, filled them with fresh water and Aga Rahmatullah brought to me two large bouquets of roses and carnations from the garden of the Tomb of the Bab. Again they have filled my room with sweet fragrance and I am happy. Oh! Have I love flowers! Wherever I go, I like to surround myself with them. They convey to me the gentle aspirations of the friends and their perfume is a symbol of the spiritual lives of the believers. Of course you too love flowers. I do not claim this as a privilege, for each one of us share in it equally and enjoys their association with the same enthusiasm and favor. Flowers more than anything else speak to us of subtle, lofty emotions {{p98}} of the heart and convey to us the charm and beauty of friendship. Again I was glad to walk on Mount Carmel while bathed in the moonlight.

For the last few days, the believers in Haifa were not quite happy because the Beloved of their hearts was away for the time being, but having heard last night that he would come today, then faded hope was revived. This morning we got up early and Aga Hossein Ash-jee had already prepared tea. Mr. Shirogi was also his guest, so together we walked to the Home of the Master. The acting governor was in his Presence, holding a long interview. When he left the house, the Master came down and asked the believers into his Presence. In answer to the pleading of Mr. Shirogi about his journey to India, he said: "India must become a magnetic center of spirituality so that I may be drawn to its shore. If the fragrances of God waft incessantly over the people of India, it will attract me." Then he left this house and was not in till noon Mr. and Mrs. Holback left for Haifa this morning {{p99}} knowing the Master will take the afternoon train.

About 2 pm the Beloved left the house to call on the commander of the garrison, a few other officials and visit the Rizwan in order to fulfill his promise to Mrs. Holback. He told us to join him at the station. While we were walking toward the station, just outside the gate, we saw a large number of black shrouded women weeping and screaming very loudly, not knowing the cause of it, and thinking that probably one of their nearest relative was dead, I inquired into the nature of their lamentation. I was informed that these are the mothers of the sons who are being forced against their will into the Military service by the Turkish recruiting officers. They have gathered here to have the last view of their sons and bid them their sad farewell. It was really one of the most heart-breaking sights that could be witnessed anywhere on the face of this earth. How much cruelty is committed in the name of the country to satisfy the insatiable desire of the god of war.

{{p100}}

After a while the Greatest Holy Leaf, Moneever Khanom, Shougi and Rouhi

Effendi arrived and took their seats in the . After a few minutes the Master appeared from the direction of the Garden of Rizwan, riding on his donkey with Khasro walking behind him. He entered the waiting room and immediately a number of Sheiks and officers surrounded and saluted him. Many Acca believers were also in their station to receive the Master's last words of blessings. The commander was also going to Haifa, therefore the Master invited him most graciously to share his compartment. All along the road they were talking together. The three sons-in-law of the Beloved and a few other believers and pilgrims were in the station of Haifa and Isfandeyar had brought the landeau. Bidding farewell to the commander, Abdul Baha walked toward the landeau, entered, and rode away to the house. We had walked just half way when we saw Isfandeyar coming back with the landeau. The Master had sent him {{p101}} to pick us up. How thoughtful of him! A large number of the Pilgrims had gathered in the rose-garden to welcome the Beloved back. It seemed to me the garden never looked so beautiful. There is a long and wide bed of gentle pink flowers, very similar to daisies, but they opened with the dawn of the sun and closed with its setting. This flower is called in Persian "Naz" - coquettish or capricious.

In the evening most naturally all the Pilgrims and resident friends filled the large reception room and eagerly watched the coming of the Master. As soon as they heard the noise of his footsteps, they were on their feet. He welcomed them as he entered the room: "How are you all? I hope everyone is feeling well. I have returned from Acca to meet you. Praise be to God that you are under the shade of the Blessed Perfection. His Bounties and Favors are perfected for you. You must appreciate the value of these Bestowals." Then because while was in Acca he had ordered limestone to be put on the graves {{p102}} of two of the oldest Bahais, Aga Mirza Mahmond and Aga Riza, he spoke a great deal about their services in the Cause during the lifetime of the Blessed Perfection.

As our dear old Ebne Abhar, his two sons and family will leave on Monday, I may translate herein one of his many interesting conversations. He said this morning:

"In every person a power is hidden that once it is revealed, the teacher of the Cause through that power will be enabled to speak with the seekers in accord with wisdom and attract him to the spirit of the Movement. This power is developed in man through the inculcation of two qualities which are like unto two wings or two feet. The One is sincerity in the religion of God and the other virtue in deeds which proceedeth from him. when a teacher of the Holy Things is unselfish in his motive and virtuous in his actions with the assistance of these two qualities he will wing his way to the highest apogee of perfection or walk till he reaches the goal of his desire.

{{p103}}

Whenever an interested person comes in touch with such a teacher, as sooner does he looks at him then the right kind of talk will flow from the core of his

heart. The hungry will be fed and the thirsty one will quaff the water of life. Little by little a teacher of the Cause will become a skilled physician who by a simple look at the patient merely holding his pulse, will diagnose his malady and then prescribe medicine accordingly. The teacher is always supported by Baha-ollah. We must turn our faces toward him and beg the Confirmations of His Kingdom. Then and not until then will we be accounted as His real servants."

In these days the good news of the progress of the Cause in all parts of the world are the means of the happiness of the heart of Abdul Baha. Praise be to God that the teachers are leaving no stone unturned to proclaim the message of the Kingdom of Abbas.

{{p104}}

Continuity of service is essential to the advancement of the Cause. The stream of happy reports from America, England and Germany confer upon him real rejoicing. Let them not be discouraged because they receive no answer. Their reward is with the Blessed Perfection. Let the news be forwarded most regularly - so that there may be no break in the wonderful system of spiritual correspondence established between the East and the West. Each letter brings with itself the fragrance of Love and unity. Like a lamp it sheds the rays of joy and spiritual intoxication. Now that Abdul Baha lives in Haifa, he loves to hear the victorious news of the believers of God and those letters that are the carriers of good, cheering news are the white winged messengers of assurance and certainty. They are the immortal roses of the garden of faithfulness. Let the room of the Beloved be filled with them. Let him inhale their soul-refreshing-odor. The hosts of Light must become again most active to dispel the forces of darkness.###April 12th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p105}}

Dear friends!

The sun is just rising from the eastern horizon like unto a blazing globe of fire flooding the crest of the Mountain of God with its iridescent rays and heralding the glorious dawn of another day. Those who are sleeping in their beds at the foot of Carmel are beginning to awake and take up the thread of their daily work. To many the wonders of God's creation and its awe-inspiring scenes have no significance. Like the giant they are contented with the dark homes in the holes of the mountains on the caves of the hills. They live a subterranean life and never raise their eyes upward. Their forefathers winged their ways to the refulgent summit of inspiration, but like groveling worms they are satisfied with the crevices and fissures of the earth. For them the sun is never rising, the world is not renovated, the fresh spring never returns and nature with all {{p106}} its wonderful colors, never reborn. They live in the mist of past ages. The surface of the mirrors of their hearts are covered with the dust of generation, nor have they ever tried to polish them. They cling to the past, live only in the present and never worry about the future. The accumulated weight of dogmas and

priestly authority have so bounded their backs that they do not even make a small attempt to break these iron bonds that have held them so long in captivity and slavery. They go on from day to day, month to month, year to year, never thinking, never reasoning, never independently investigating. O men who are almost drowned in the sea of sleep and negligence! The sun of Truth hath arisen from the horizon of sanctity, why do ye not open your eyes. Through its penetrative rays the earth of human possibilities is carpeted with the unfading amaranths of Knowledge and the imperishable asphodels of wisdom. Do not let the clouds of your own imaginations and fancies rise toward the heaven of your consciousness and prevent its illumination. These clouds have {{p107}} no outward existence; they are made in the factory of our own minds. Just as the vapors rise from the earth toward the sky and hinder the shining of the sun, similarly the clouds of pre-conceived ideas and nations rise from the mind and check the downpour of the rays of the sun of Reality. The sun has had neither an ascent or a descent, a rising or a setting, but is stationed in its Zenith of glory. The dark, wandering clouds are our own misguided conceptions and erroneous and faulty imaginings. Through the divine Teachings we must dispel these phantastic clouds of ignorance from the horizon of our intellects and let the sun of Truth shine unimpededly. The prophets of God and the divine Messengers have come for no other purpose save this. The mirrors of our hearts must be cleansed, old ideas must be discarded, old institutions must be thrown into the dust-heap, old cogitations are of no avail, old trees must be uprooted thus new trees be transplanted. Those who desire to conjugate the past tense are left behind; we must {{p108}} think of the present and our spiritual needs. We must reflect over the state of the future progress of humanity and how we can further it and bring it one inch nearer to the goal. Let us break the golden bars of the cage of self-complacent life and soar toward the heaven of mighty achievements. Let us come out of the caverns and dens of imperfections and engage in those things that would benefit mankind and the progress of the Cause of God. Praise be to God that the Bahais are alive to the importance of those facts, are enthused with the fire of the world's anthem of fraternization, realize more than other communities the need of religious and moral culture, are imbued with the spirit of brotherly feeling and general cooperation are defining the principles of union and ignoring points of difference, have surrendered their human will and chosen the Divine Will, are inspired with the holy determination of service and are working day and night for the promotion of Truth.

{{p109}}

The laws of the material world are opposed to the laws of the divine world. In the former there is the struggle for existence, injustice, rapacity and defects, while in the latter one observes forgiveness, justice, liberality and perfections. The one is satanic; the other angelic. The infernal terrors are the postulates of the first; divine splendors are the rules of the second. The jingling discordant music of the one jars an aesthetic nature, but the seraphic melodies of the other ravishes the hearts of men. Therefore the spiritual laws of the divine world must become predominant and gain victory over the material laws of the material

world. The divine world is illumined with the rays of the Sun of Reality; the material world is beclouded with the dark clouds of prejudices. Only through the power of Faith we will come out victors. Only through the inculcation of the divine precepts will we become worthy of the heavenly Bestowals. Every person must make a worthy attempt to represent the Cause in all its grandeur and majesty and embody the divine principles of the Kingdom.

{{p110}}

This morning the steamer arrived from Beirut and brought 7 more Bahai students. The Master received them and welcome them with wonderful, spiritual cordiality. Hardly he had spoken a few words than Riza Bay, a Turkish officer of Beirut was announced and Abdul Baha spoke to him the rest of time. He spoke about Saladdin and the Crusaders and the bloodshed of cruel men on both sides. Then he related several stories to show the kindness and humanity of Saladdin. Acca fell into the hands of the Crusaders only for four years and was taken aback by the unified attack of the Mohamadan Hosts.

Then the Chief Commander called and the Beloved started to speak with him on other subjects and we retired from his Presence.

In the afternoon by the arrangement of the Persian students, two of the Professors of Beirut College called on the Beloved and I was fortunate {{p111}} to translate his words to them. He spoke mainly on Universal Peace and because the name of the Great Illusion by Norman Angel was mentioned, he dwelt on the follies of wars and the benefits of arbitration. Then he eulogized America and its ideal institutions of liberty and civilizations. "Every state is an independent sovereignty" he said "and freedom rules over the hearts of men. Every American considers himself responsible to hold the ideals of humanity and as such they are the guardians of the rights of men. Their splendid isolation entitles them not to interfere with the internal affairs of other nations. They are not imbued with the ruthless law of 'land grabbing'. I was most pleased with the results of my trip to America. I found a wonderful spirit of Peace hovering over that vast continent. The people are inspired with the thoughts of Peace and are working for its final realization. I hope they will be the first nation to unfurl the standard of Peace. I will ever pray for their success. Today this is the most {{p112}} great service to the world of humanity."

In the afternoon Mr. and Mrs. Holback came in and Abdul Baha talked with them for more than one half hour. They were refreshed by the downpour of his words and the beauty of his advices. Then Sheik Mohamad Ali was called. And in the course of conversation, the Beloved said: "The more the believers of God associate and consort with all the nations of the worlds, the more I shall be pleased with them. This is the clear text of the Book of the Blessed Perfection. The more the Bahais are kind to other communities, the nearer will they be to the Threshold of God."

Today the wife of Aga Mehdi, the gardener of the garden of the Tomb of Baha-ollah passed away into the higher Life. She is leaving behind one son of probably

5 years old. Therefore the Master called him into his Presence and consoled him on account of his .

We did not have any meeting tonight so we ascended the mountain toward###April 13th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p1}}

Dear friends!

“Make an aeroplane and take me with thee to India. This is at present, the only way thou canst kidnap me” said the Beloved to Mr. Shirogi when he asked him again about his long expected trip to that country. He laughed heartily and wished the believers in India to proclaim with great power and energy the word of God so that an irresistible magnet may be created to draw him to that land. “Now” he said “I want to send you back to India and see what you can do in that direction. Praise be to God that thou art a lion. The Bestowals of the Blessed Perfection have made all the believers to be fearless lions. When thou returned to India, thou must roar in order that I may hear thy voice while here in Haifa. Thou must sing the music of the {{p2}} Kingdom and attract the souls to the Paradise of Abba. Tell the Zoroastrians: Our aim is to increase your number and not decrease it. The Bahais of all parts of the world will join their intellectual and moral forces with yours and thus suddenly you will find your number increased to a hundred thousand fold. The good news from India has made me happy. Soon the Cause will advance greatly in that country. The beauty of truth will be revealed unto those people. Have a little patience! Have a little patience!” For more than one hour he walked through the lovely bed of the garden expounding the doctrines of His Holiness Baha-ollah and explaining the teachings of the prophets. The pilgrims were standing in two long rows with the utmost reverence and respect. As he walked to and fro through the charming flowers, the eyes involuntarily followed his light, quick, magic steps, and the ears were strained to hear every word. Here indeed was a miniature Congress {{p3}} of religions and nations - the wolves and the - drinking from the same fountain and grazing in the same prairies. I could see here a number of ancient Zoroastrians from Bombay, there a number of old Jews from Hamadan; modern Christians from Europe and America were not missing; Mohamadans from many cities of Persia were prominent; Ashkabad and Bakou were represented. Here was a Hindu from Novsari, there a Persian from Karachi, another from Raugoon; Turks from Constantinople, Arabs from Alexandrette - everyone looking in the face of the other with the light of love and harmony. Such is the magic and divine power of Abdul Baha! Like unto the Magnet he draws unto himself people from the ends of the earth and unites them together in our harmonious whole. In no other part of the world does one finds such a representative, gathering as in the Presence of Abdul Baha! With the elixir of love he causes humanity to associate with each other with perfect joy.

{{p4}}

After this beautiful Congress of religions and its unofficial session in the garden,

the Master quietly retired to his room, leaving us in a state of spiritual bliss and divine ecstasy. In the afternoon he sent for me and told me to call on Mr. and Mrs. Holback at the German Hospice and convey to them his greeting and love. I found them sitting in the large orange grove. Mrs. Holback was writing a letter to Doctor Moody describing her experiences amongst the Bahais of many lands that had gathered together at the foot of Mount Carmel. It was such a divine afternoon, and we sat there for more than one hour speaking on the high themes of the Cause and enjoying spiritual communion of the soul. Meanwhile the Master was dictating heavenly Tablets to Shougi Effendi for the American and Persian believers. It was just about sunset when we left the German Hospice and Mr. and Mrs. Holback had the privilege of meeting the Master and speaking with him {{p5}} concerning certain phase of their forthcoming book. The Master said: "When I returned from America I found that a number of missionaries had spread false ideas. They said that while in America, when I went to the churches to deliver my talks (I adapted surplices and church vestments) that I always commenced by paying. O ye concourse of Christians! I was a Mohamadan, but have renounced that faith and embraced Christianity! These missionaries say that is why I was invited to speak from so many Christian pulpits of various denominations. When I heard this I had to send for some of the newspapers from America and Europe to show to the people that I always wore the same clothes there as I do here."

When Abdul Baha came out of the house there was a tall Arab, very like a giant, waiting for him. He is very much devoted to the Master and adores him for his many Kindnesses. "May I beat thee with my cane?" The Beloved asked him {{p6}} laughingly. "I will be honored" he answered. Then he brought down the cane on his back three times; the third time with such force that the cane broke. The Master walked out of the garden and the chastised man followed him quite meekly and happily.

In the morning Ebne' Abhar and 8 other pilgrims left for Persia. The Master met them before their departure and gave them a farewell talk. He said: "You must be so quickened that through you the breath of life will blow over the dead souls and quicken them with a new spirit." All the believers went as far as the wharf to bid them goodbye.

In the evening we were privileged to sit in the Presence of the Beloved and listen to a wonderfully moving talk on the life and vicissitudes of Baha-ollah. Many believers came late and they had to stay in the corridor until he finished speaking. Then one of the friends chanted a prayer another song a Bahai song and the delightful meeting was brought to an end.###April 14th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p7}}

Dear friends!

Miss A. Burks, a Virginian taught by Mrs. Hebe Struven of Baltimore arrived last night from Port Said and was privileged to meet the Beloved in the afternoon.

She presented to him the love and greeting of Mrs. Struven and Mr. Roy Wilhelm and praised their loyalty and devotion to the Cause. The Master said: "They are pure souls, and kind to everyone. I know them well. I have great confidence in them. They have no thought of their own. The foundation of this Cause is love and good fellowship with all mankind. Those who embody these qualities in their lives are true Bahais. This is the basis of the progress of the world. This is the new spirit wafting over existence. This is the cause of the illumination of this dark world."

She asked about the Bahai book and literature {{p8}} Abdul Baha said: "The book of Ighan revealed by Baha-ollah in Bagdad and translated in America is one of the most fundamental Bahai work. Then the hidden words, likewise Tajalleyat, Eshragat, Taragat, etc. also the books of Mirza Abul Fazl. All these works will explain to you the full meaning and importance of this revelation. When you return to America you can easily get those books and study them very carefully. Then you will be fully informed with the principles of the Bahai Cause. The talks that I have delivered in London, Paris and America will also greatly assist you in this direction. The Teachings of Baha-ollah are like diamonds, that the more you polish them, the greater will become their brilliancy. On your way back to America, associate with the believers of God. In London, there are many blessed souls, such as Lady Blomfield, Miss Rosenbeg, Hashmatullah from India and many others. I hope you will meet all of them {{p9}} and by association with these you will become acquainted with the detailed history of the Cause." Then the Master proceeded to tell her how, previous to the appearance of Baha-ollah, the existent horizon was dark and Baha-ollah arose like a glorious sun and scattered the clouds of ignorance and prejudices, and how under the influence of His word people of many religions are united. She said she attended the Bahai meetings in Cairo and was struck with this very fact: "The meetings in Cairo are like so many drops, but the assemblages in Persia are like so many seas. The fire of the Love of God has burned away all the superstitions and converted all their hearts. They are as the members of one family. Baha-ollah proclaimed the oneness of the world of humanity and invited the people to the independent of Reality. He suffered all the nations of the world to be ushered in under the canopy of unity. Thank thou God that thou hast heard the Call of the Kingdom, find the light of the Truth, listened to the {{p10}} heavenly Call and wert attracted to the Beauty of the Beloved. Now is the time that thou mayst become full of happiness and joy and be enkindled with the Fire of the Love of God. It is assured that thou wilt attain." Then he took her hand and led her to the Anteroom to meet the members of the Holy Family.

In the beautiful rose garden of the Beloved I was walking this morning admiring the wonderful lilacs and germaniums when word was brought by Basheer that the Master wanted me. I hastened to his room. He was surrounded by many letters just received from Europe and America after welcoming me he started to answer them one by one. Lady Blomfield of London was honored with a long Tablet. Another one live Tablet was written by the Beloved to Dinshaw Namkor, a Zoroastrian believer of Crawford Market, Bombay, who has requested

for permission to go to America. He wrote:

"To the American believers. O ye believers of God!

{{p11}}

This person has permission to go to America. Should he even come to those parts accept him.

(Signed) Abdul Baha Abhas."

Altogether I was in his Holy Presence for more than 3 hours. An Arab Sheik came in. The Master wrote for him a letter of introduction to some important personage. Before leaving, the Sheik begged Abdul Baha to assist him financially. An English pound was put in the palm of his hand. Another Arab was ushered in. He had a letter in his hand. Without taking the letter, the Beloved said: "I know! I know! What thou desirest." He was also given money and sent away. A poor man in rags met him as he walked out of the house to take his accustomed walk. Some money was put into the palm of his hand. He tried to kiss the Master's hand. "No! No!" the Master said. "Do not kiss my hand. It is not permitted. We must not kiss anybody's hand. It will bring pride and inspires one with a feeling of superiority." Such are the holy events which are constantly transpiring in this Blessed Spot.

{{p12}}

In the afternoon the clouds covered the sky and abundant rain flooded Mount Carmel. The lightning flashed and the thunder boomed forth. Thus all the trees and flowers were washed with this shower and nature became expressive of the beauty and verdancy of paradise. Hand in hand with our Hindu and Zoroastrian brothers, we ascended the mountain, singing the songs of thanksgiving and glorification. Our former religions did not permit us this unrestricted, divine soul-communion, but through the heavenly Teachings of Abdul Baha we have broken the old fetters of dogmas and are walking together in the broad highway of universal brotherhood. We are made one, no matter how different our customs, environments and conducts. we are no more led blindly by conventional, bigoted leaders, but have hearkened to the voice of the heavenly Messenger. We have seen the true shepherd and have recognized him with our spiritual perception. The light of truth hath illumined our dark path.###April 15th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p13}}

Dear friends!

Last night the third party of students arrived from Beirut with three fine pilgrims from Abadi, Persia. The second party left for Damascus by rail. This morning the newly arrived students were called into the presence of Abdul Baha and he spoke to them as follows: "I hope that while you are studying in this college you may so excel all other students in the various branches of Knowledge taught therein; so that all of them may testify that the Bahai students have

another power, they are inspired with another effort, they are imbued with a nobler ambition and they are stimulated by higher motives and wider and deeper exertion than others. If you do not surpass the others, then what distinction will there remain for you? Therefore you must strive to be superior to them, so that everyone may bear {{p14}} testimony to this fact. You are now like the tender plants that are trained according to the knowledge and wisdom of the gardener. From now on you must strive to beautify the moral aspect of your lives. Advise each other with the utmost consideration, watch daily your words and deeds, from the very beginning you may characterize yourselves with divine ideals. The divine ideals are humility, submissiveness, annihilation of self, perfect evanescent, charity and loving-kindness. You must die to self and live in God. You must be exceedingly compassionate to each other and to all the people of the world. Love and serve mankind just for the sake of God and not for anything else. The foundation of your love towards humanity must be spiritual faith and divine assurance. Again, be ye must careful that, God forbid, not one single word contrary to truth issue from your mouths. One falsehood throws man from the highest station of honor to the lowest abyss of disgrace. Always guard {{p15}} yourselves against this enemy, so that all you state may correspond with reality. Forever supplicate and entreat at the Court of Majesty and beg confirmation and assistance. Make ye an effort that you may win the good pleasure of the Blessed Perfection. All the natural and supernatural advancements in the human world revolve around this one problem. IF you attain to this supreme goal all the elements of the world of creation will be ready to serve you at your bidding, i.e. they will find their highest attainment in you and through you or in other words you will become the fruits of the world of existence. The evolution of the perfect man is the fruit of creation, just as the evolution of the trunk, branches, leaves and blossoms of the trees is the fruits thereof. Exalt your thought. Reflect over all your affairs. Magnify your endeavors. Enlarge the circle of your ideals. Open the wings of spiritual vision. Let your hope be the accomplishment of most great deeds, the results of which may immortalize your names. All {{p16}} that the people are holding fast to are as the mirage and will not last. Praise be to God that you are under the protection of Baha-ollah and His bounties have encircled you. I will always pray for you and with the utmost humility beg extraordinary progress for you."

Miss Burks was invited to lunch and again the Beloved spoke to her about the teachings of the Cause. She is a sweet, spiritual woman and much attracted to the principles of the Movement. In the afternoon a number of the pilgrims who were loitering around the garden were summoned into the Presence of Our Lord. Because our brothers from India were there, Theosophy and allied branches, the theory of Astral body, reincarnation, the mystery surrounding the secret doctrine of the "White Lodge" etc were discussed. Again Mr. Shirogi asked about the probability of the Master's trip to India. Two Tablets were revealed concerning this matter the translation of which will appear later on.

{{p17}}

As the Beloved was speaking I took out my notebook to write down his remarks on astral body when he waved his hand laughingly toward me and said: "Don't write ." Then he turned his face toward Haji Mirza Heydar Ali and said: "This Mirza Ahmad has become the 'recorder of my deeds'. As soon as I open my mouth he takes out his notebook. If I make a joke, it will be spread all over Europe. If I smite on the face of Abul Gasem, all America will know about it. He writes in his notebook that on such and such a day, and such and such an hour, Abdul Baha laughed. What can I do with him? O Haji! O Haji! Canst thou not deliver me out of his hand? (He laughed very heartily) But I am afraid we cannot send him away and he will not go away himself. He has become a fixture in Haifa."

Then he sent away the believers and the strangers came in. While he was talking to them, he dictated a number of Tablets for the American and Persian believers, and asked them to speak to him on current {{p18}} events. Then he wrote several short Tablets with His own blessed Hand for those, pilgrims who are going to depart in a few days.

In the evening our new pilgrims from abode found their way into the Holy Presence of the Beloved. They were weeping tears of joy and they fell at his feet. The Master raised them and held them in his arms and kissed them on both their cheeks. They have been travelling for 30 months, via Esphahan, Teheran, Rasht, Russia, etc and they presented to the Master the love of all the Bahais in these various cities. "How are the believers? How are the servants of the Blessed Perfection? Ere long the Cause of God will advance greatly in those parts. This mighty Cause is like unto a great, overflowing fountain the source of which cannot be dammed. If you block its path it will make an for itself unexpectedly in another direction. The flow of the water cannot be stopped. It will always find a way for its progress. So it is with the Cause of God. No matter what they do it will advance the principles of the Kingdom." Then for more than half an hour, he spoke on the life of the Baha-ollah and how with each successive exile and imprisonment, the heat of the Fire of the Love of God, became greater and the voice of Truth, filled the ears of the people of the East and of the West.###April 16th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p19}}

Dear friends!

The unexpected happened. Like nineteen hundred years ago, the Master sat around the table with his disciples in the Bahai Pilgrims' Home on Mount Carmel. The hosts were Mirza Ahmad and Sheikh Mohammad Hossein, both of them from Neireez. There were more than one hundred guests, all men, old and young. Since our arrival from Egypt, we have had no feast exactly of this nature. Several times the believers attempted to give mid-day lunch, but it was not accepted. The food consisted of Pilau, roast meat, sour milk, etc. In the center of the Hall, a long table was set around which there sat 29 believers. It was a rainy day and the weather looked most gloomy, hence no one expected

the Master would come. I was in my own Nest reading and talking with Mirza Ali Akbar of Russia. Now and then we looked {{p20}} out of the window to see whether there was any sign of the Master's coming. From behind my table I could see the wonderful court of the King of Kings and watched whether there was a carriage waiting for him. Suddenly someone from the Pilgrims' Home shouted to us that the Master has already come and was in the house of Abbas Goli. We hurried across and no sooner had we entered the Home than the Beloved also entered with his 'Aba' drawn over his head to protect him from the rain. He sat at the head of the table and asked other believers to join him. He praised the cook, Mirza Habbibollah for his service and then said: "This is an ideal day for giving a feast on Mount Carmel. While our table is adorned with the material food, God is descending from His haven the spiritual sustenance in the form of rain. The farmers are praying for it, the poor people were longing for it. Each drop of rain falling from heaven, in their eyes, is like unto a lovely white pearl, inestimable in its beauty and charm."

{{p21}}

He did not speak more than this but the great Hall was filled with the light and wonders of his baptismal spirit and everyone was filled with the spiritual blessing of His presence. Having finished his food, he got up from his seat and everybody else. Another group of the believers, amongst which was myself, sat around the table while the Beloved retired to his room in the house of Abbas Goli to rest. When I came out, I heard someone calling to me. Looking toward my Nest, I saw to my surprise the Master standing on the porch. I was so extremely happy that I did not know how I ran but I was there as quickly as my feet could carry me. I opened the door and the spiritual Nightingale entered therein. Strange to relate when I got up in the morning, I thought I would dust and clean my room and fill my vases with fresh roses, stocks, carnations, etc. which I did with much pleasure. Of course at the time, I did not realize that the Master was coming, but I think I felt it sub-consciously. On the long stems of the roses, I had placed a few small photograph {{p22}} of the German believers just received. The Master looking at them smiled and said: "What a lovely place for one to be always perched on the high stems of the lovely roses." Then looking around the room, he rapturously exclaimed: "How charmingly sweet and quiet is this little room! I told them to prepare a room fit for a Dervish, but this is the palace of a King!" I said: "As long as thou art here the latter statement is true, but the former is also true when thou art absent." He sat near the window and took out of his capacious pocket a large number of letters from America to be read and answered. He would open them himself, examine the paper and the writing and then hand it to me to be read to him. Some of those who were honored with Tablets are as follows: Mr. Roy C. Wilhelm, Mr. Montfort Mills of New York City, Mrs. Hinckle Smith of Philadelphia, Mrs. Mae Cumming of San Francisco; Mrs. Louise Waite and Mrs. Isabel Fraser of Chicago, Mr. and Mrs. Read of Montclair; Mrs. K. Bail Page of Cleveland, Philadelphia Bahai Assembly and Bahai Assembly. As the {{p23}} Holy Words descended from the heaven of divine revelation the names of these dear friends were conjured

up in memory and how they are remembered by the Beloved of our hearts on this afternoon, high on the Mountain of God! Are they also thinking of the Beloved? Are they occupied in his service? Are they spreading the teachings of the Blessed Perfection? Are they fired with sacred enthusiasm? Are they united as a regiment of soldiers to destroy all the obstacles? Are their hearts the treasure-houses of the jewels of the mysteries of the Kingdom? Are they working for the cause of universal Peace? Are they the shining lamps of the assemblages of the world of humanity? Are they the stars of the heaven of righteousness and sanctity?

When he finished dictating Tablets he laid himself down on the canopy to sleep for a few minutes. I covered him with my overcoat and came out of the room very quietly. I sat on the porch, looking at the wonderful, ravishing panorama of nature before my eyes. In half an hour, the Master was up and he desired to have a cup of rose and sugar. The doctors have advised {{p24}} him not to drink tea. Then leaving the Nest, he walked toward the room where all the believers had gathered and were waiting for him. As soon as they heard him coming, they were up on their feet. He sat on a chair and bade them all to be seated. They had requested the Master to give this tea. The dishes were filled with oranges and cakes and were distributed by Mr. Vakil, Mr. Shirogi, Badi Bashroveh and myself. Although Mrs. Holback had gone to Acca with Mrs. Hoagg, Miss Sanderson, Mrs. Berks and others, yet she arrived just before the Master started to speak. It was a philosophical and spiritual exposition of Trinity, the opinions of the Sophists about Divinity, the doctrine of pantheism and the belief of the Bahais on this important subject. Mr. and Mrs. Holback were the only Westerners present. I had seldom seen so many Bahais gathered on Mount Carmel. They were actually more than one hundred. After the talk we went to the Holy Tomb of the Bab to chant the visiting Tablet. Then the Beloved walked to the Pilgrims' Home and from there rode in the carriage driven by Isfandeyar. It was a most happy time. There were two books given by the representative Bahais of the East and the West and their .###April 17th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p25}}

Dear friends!

For a few moments, let us put on the white wings of abstraction and soar towards the heights of holy inspiration and while soaring, catch a few glimpse of the starry hosts of spiritual or let us put on our diving helmets and dive into the depth of the ocean of divine ideals and gather a few shining pearls of celestial thoughts.

To a believer in Boston, the Master of Truth says:

"Thy letter contained most cheering good news and indicated the oneness of spiritual state that exists amongst the believers. His Holiness Baha-ollah - may my life be a ransom to His believers - spent the days of His life amidst infinite hardships and afflictions. He quaffed from every cup of trials, and tasted every

poison of persecution - so that the Flag of the Oneness of the world of humanity may {{p26}} wave over all the regions, especially amongst the believers. Now, because in Boston the Candle of Unity and Concord is ignited, it has become the means of the commendation of the dwellers of the Kingdom of Abha and the cause of the happiness of my heart. I hope that through the Bestowals of the Beauty of Abha this love and unity may become more revealed day by day, the rays of the Sun of Reality may become more inter-penetrative, confirming thee to become the bright candle of the assemblage of Unity and assisting thee to raise the Call of the Kingdom of God.

The friends of God must sacrifice their lives for the sake of each other - to such an extent that the people may become astonished and exclaim: What love and amity flow from the hearts of the Bahais for each other!"

To a member of believers of Augusta, Georgia he says:

"O ye blessed souls! Thank ye God that ye have heard the Melody of the Kingdom from the Orient.

{{p27}}

The effulgence of the Sun of Reality hath dawned from the horizon of the East, illumining the court of the heart. The heavenly Bestowal was revealed and eternal Life attracted you have attained to perennial joy and secured everlasting immortality, you have sat at the Table of the Kingdom and partook of the imperishable food."

To a friend in State College, Pennsylvania he write:

"In thy letter thou hast stated the news of the holding of an educational conference. In reality, such conferences are conducive to the progress of the world of humanity and the means of the promotion of civilization. Consequently, in the estimation of God, they are acceptable and beloved and material advancements are obtained there from. But, were you able to organize a Bahai educational Conference that the souls of mankind may receive the instructions of the Kingdom, obtain ideal perfections and become the manifestations of merciful susceptibilities, that is the spiritual and {{p28}} material virtues may join hands and the forces of the heavenly and natural civilizations may be linked together, then out of the deliberation of such a conference, there will issue far-reaching and universal results. The object of such a Conference will be the glorification of the world of humanity and attainment to the image and likeness of God which is related to the realm of Morality. Then and not until then the individuals of the human race will become wholly abstracted from the defects of the material world; the virtues of the Kingdom will be revealed in them; they will receive the heavenly Bestowals, be baptized with the Holy Spirit and attain to eternal Life and everlasting Felicity. These are the results of the Divine Conference."

To a believer in the state of Washington he says:

"I hope that the light of guidance may become ignited in the lamp of thy heart

with utmost {{p29}} brilliancy - so that thou mayst become a real Bahai. Likewise thy beloved son, whom thou lovest better than thy life, may obtain a seeing eye and a hearing ear - in order that he may listen to the melody of the Kingdom of Abha with the utmost joy and happiness, develop and grow through the showers of the Cloud of Providence and produce most luscious fruits."

To a "seeker of Reality" in Washburn, Main he writes:

"Praise be to God that this Heavenly Melody reached thine ears. Thou didst hear about His Holiness Baha-ollah and how He unfurled the Flag of the Oneness of the world of humanity in the Orient and like unto the Sun shone forth upon all the regions. Today the Cause of Baha-ollah is world-encircling and its ringing voice has reached all the countries of the globe. Praise be to God that thou also didst hear the Divine Call in that town and didst advance toward the Kingdom of God."

To a little boy of 8 years in Cleveland he says:

{{p30}}

"O thou son of the kingdom! I read thy letter with the utmost joy and I hope that thou mayst grow and develop like unto a young tree through the outpouring of the Clouds of Providence, thus thou mayst bring forth fruits most luscious and most delicious."

To the Bahai assembly of Cleveland Ohio, he says:

"O ye birds of the rose garden of the Kingdom! Your letter of congratulation like unto the song of the nightingale, thrilled the hearts and became the means of the happiness of every pure spirit. It was perused with exceeding rejoicing and then we proffered thanks at the Divine Threshold, that praise be to God, blessed souls have appeared in that city who are summoning the people to the Kingdom of God, are promoting the heavenly Teachings, and are showing forth generosity in contributing towards the building of the Mash Kol Azkara. It is assured that the Confirmation of His Holiness Baha-ollah will descend {{p31}} upon you, His Bestowals shall encircle you, the ocean of His Favors will become tempestuous and the showers of Life will pour down from the cloud of His Mercy."

To a believer in Roxbury, Moss he writes:

"Thy letter was received. From its contents it became evident that, praise be to God, the highest hope of the believers of Boston is in good fellowship and unity, love and concord. Today in any city wherein perfect unity exists amongst the believers, i.e., harmoniously mingling with each other like unto honey and milk - the call of God will be raised and the lights of the Kingdom of Abha will be diffused."

To another friend in Washington D.C., "one who is thirsty for the Water of Reality" he says:

"Thank thou God that thou art confirmed in listening to the Call of the Divine

Kingdom, hast found the fountain of the Water of Life - thus thou mayst alloy the thirst of every thirsty ones. Thou hast {{p32}} approached the Mountain of spiritual effulgence so that thou mayst hear the Call of God from the Burning Bush in the wilderness of sanctification. I hope that thou mayst attract unto thyself infinite Bestowals from the gleaming Flame of Tor and the refulgent light of Truth. Mayst thou take in thy hand a shining torch, travel through that vast continent, call the people to the Kingdom and become the cause of the guidance of innumerable souls."

To another friend in Cambridge Mass he says:

"Thou such a Universal Cause that the refulgent Light has enveloped the Continents and established the oneness of the world of humanity. It is the cause of the unity of all the nations and the strongest tie of communication between the inhabitants of the earth. Unquestionably it will enlighten the human world, breathe into the hearts new life, gives sight to the blind, hearing to the deaf, quickens the dead {{p33}} soul, transform this world into another world, and make this terrestrial earth a mirror of the realm of the Most High."

To another friend of Washington D.C. he writes:

"Thy detailed letter was received. Truly it was pure joy for it contained the particulars of thy trip to Augusta, Georgia. It explained the delivery of an eloquent talk by thee; that thou hast summoned the people to the Kingdom of God and hast spread the Divine Teachings. Consider how every soul who has arisen to serve the Word of God will be confirmed with the heavenly Cohorts. Therefore, be thou happy, because thou art assisted with such service! Ere long in that city a great multitude shall enter into the Kingdom of God, the Flag of the oneness of the world of humanity will cast its shade over that country and the Song of the Supreme Concourse will be raised from its glens and dales. The fountain of the Water of Life will gush forth and {{p34}} the birds of the rose garden of God will break rapturous songs of glorification of the Kingdom of Holiness in the most wonderful melody. This trace will become eternal and will be continued throughout the future ages and cycles."

The following message is addressed to the London Bahais:

"Praise be to God that this cycle is the luminous cycle. This is the century in which the Divine Spirit pervades all things. This is the Age of Reality. The Sun of Reality will shine with such intensity as to entirely dispel the darkness of dogmas. Contention and strife, hostility and animosity will be completely effaced from amongst mankind. For they are all the sheep of God. God is the real shepherd. He is compassionate towards all. Therefore the members of the world of humanity must embrace each other with utmost love and conciliation and under the protection of this Shepherd these sheep may graze in the meadow of clemency and {{p35}} while they grow and develop acquire infinite joy and happiness."

Concerning the books written on the Bahai revelation he says:

“During the lifetime of His Holiness Christ, no book was written about the Cause that gained any importance but consider how many and important they are at this time. The books which are composed and published on this Bahais Cause in this age shall ere long be seized and passed hand to hand like unto leaflets of gold.”

a very recent long Tablet to the American believers concerning his own station he says:

“When the Sun of Reality shone forth from the horizon of Sanctity it flooded the world with the rays of the oneness of thoughts, the oneness of opinions, the oneness of ideals and the oneness of truth, so that mankind, as regards doctrines and articles of belief, might converge toward one common center, differences, contention and discord be entirely effaced from the world of humanity and the unique {{p36}} Light which has branched forth from the Sun of Reality might illumine all the hearts. For the realization of this complete unity and perfect good fellowship the Blessed One suffered all manner of hardships, trials and afflictions to such an extent that the eyes are weeping and the hearts are burning now and forever more.”

When I came down the mountain this morning, the Beloved called into His Presence five pilgrims who had received permission to leave today. Amongst them was Mirza Azizollah Khan from Nour and distantly related to Baha-ollah. The Master gave him his brown silk ‘Abas’ which he wore in America and Europe and many other valuable moments.

“Convey” he said ”my loving, longing greeting to all the friends and the people of Nour. Tell them you have greatly strengthened my hope as regards the future of that province. It was very hard on me not to hear the ringing voice of Truth from the Native town of the Blessed Perfection.

{{p37}}

I hope that day by day the voice may gain in volume and richness and depth. May I ever inhale these holy Fragrances and Spirituality from Nour - thus the province of Nour may become in reality the mainspring of Nour (light or glory) and illumine all the neighboring provinces of Mazandran and from there, spread to other climes and countries.”

Then Miss Burks paid her last call, as she was going to leave in the afternoon for Beirut to join her travelling companions. The Master gave her an interesting talk on the Teachings and sent her away with his heavenly blessings, hoping that she would become a herald of the cause of God and a messenger of light.

Then he dictated a number of Tablets for the teachers in Persia to be carried with the pilgrims leaving today. A number of prominent men from Arabia were his guest of luncheon. To them he spoke on the decadence of Islam and the means whereby it can be regenerated and rise again out of the {{p38}} ashes of decay. With them he went to the Mosque and demonstrated to them the spirit of true worship and reverence.

In the afternoon, he called the departing pilgrims for the last time and said: "You are going to leave today for Persia. You must go out and work and teach. Praise be to God that you have received the baptism of the Holy Spirit and you have spent many blessed day, in the holy land. Today the most important affair in service to the Cause of God." The leave-taking was very affecting. Hot tears fall copiously from their eyes, and the Beloved held each one in his divine arms, surcharging him with spiritual electricity.

In the evening he sent for the Bahai students from Beirut College. Young, enthusiastic, and hopeful to the Beloved inspires them with the highest ideals of manhood and the noblest ethical standards showing them in a clear and simple manner that their whole future progress depends upon the purity of their lives {{p39}} and the strength of their characters. "I hope" he said "you are feeling quite comfortable in Beirut and that you are not meeting with any difficulties. May you ere live in the utmost joy and fragrance! In the College of Beirut you must become the shining candles of moral precepts and spiritual ideals, and be the means of the illumination of others. Clothe your bodies with the robes of virtues. Characterize yourselves with the characteristics of the people of divine morality. Shun all manner of vices as you shun a poisonous snake or a leper. Let the corps of the professors and the students be impressed with the purity and holiness of your lives, so that they may take you asparagus of worthiness, examples of nobility of nature, observers of the moral laws, in subordination the lower element by the higher spirit, the conqueror of self and the masters of wholesome vital forces in all the avenues of life. Strive always to be at the head of your classes through hard study and true merit.

Persia is today practically ruined, and the majority {{p40}} of the students who return to their native country from Europe instead of trying to save Persia, hasten the day of its ruin. Although they have studied the physical science, yet they lack moral stamina and essential leverage to accomplish the regeneration of their country. Along with their studies they have learned the moral vices of European nations and are afflicted with their social sins - thus precluding any good they might have been able to render Persia. Instead of benefitting the nation they become as parasites and a source of menace. Be ye always in a prayerful state and appreciate the value of everything. Entertain high ideals and stimulate your intellectual and constructive powers. The young men of this generation must ever strive to adorn their inner beings with moral laws and humanitarian deeds. Their chief aim must be the glorification of mankind and the fructification of the tree of existence. Their lives must be crowned with the brightest gems of natural and divine {{p41}} accomplishment. They must dedicate their lives to the service of humanity and never harm a single soul. They must constantly work for the improvement of their own moral fiber and that of others, and involve themselves with the attributes of the spiritual ones. They must become the incarnations of the virtues of God. What are God's virtue? They are these: Trust, faithfulness, kindness, love, charitableness, humility, compassion, real devotion, purity of mind and body and the perfections of the world of humanity. This is the cause of the progress of man. This is conducive to the

enlightenment of the material civilization with the morning light! This is the means of the elevation of the moral nature of humanity! Become ye celestial, merciful, divine and spiritual. Then your characters will be transmitted into the quintessence of light! All the people are pleased with you and are praising you for your worthy strivings and stimulating examples.”###April 18th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p42}}

Dear friends!

“God has not created rest for me. How can I rest while so many tasks surround me from all directions? While I am sitting here, I am submerged in a sea of thoughts. When I walk, I think. When I talk, I think. When I sleep, I think. I am enveloped in an atmosphere of thoughts - deep thoughts, un-utterable thoughts, resistless thoughts, weighty thoughts. The ocean of thoughts rolls on and on; its tides are rising higher and higher, its ebb and flow are continual and its waves ascending to the starry dome.” Thus spoke our Beloved to Mr. and Mrs. Holback this morning after a long talk on the spirit of the Bahai Movement and its reflex motion in the world of existence. When he came out of the house, a large number of very poor people, men and women, almost in rags {{p43}} were waiting in line to receive alms from his holy hands. A Bedown Arab, most picturesquely dressed in his long, white, flowing robe had just arrived from the interior peninsula to meet him. Abdul Baha asked Mirza Hadi to entertain him till he would return from a few calls. On his return, he took his giant looking Arab by the hand and while the air was dancing with the ripples of his laughter, they entered the house.

About eleven o'clock he walked out of the house followed by our dear Shougi Effendi and entered the luxuriant garden laden with the fragrance of lilacs. He sat on a sofa and dictated a number of beautiful Tablets - spiritual flowers with which the nostrils of faraway people are perfumed. Then he dictated a long Tablet for the believers in the United States concerning his own station, with the instruction to be published and distributed amongst all the assemblies. In the afternoon, there was a large tea party in the rose garden given by the two believers from Neireez. A photograph was taken {{p44}} afterwards with the Beloved on the stairs of the house. The landeau was made ready by Isfandeyar and the Master took a ride through the streets of the German Colony and out into the country. On his return a short visiting Tablet was revealed for Mrs. Roeff in Stuttgart. It was written with his own hand. I may quote it herein:

”O Almighty! Endear Thou this maid-servant of Thy Threshold, Mrs. Roeff, in the Kingdom of Holiness and submerge her in the sea of lights. Forgive her shortcomings and confer upon her divine bounty. Grant thou purity and impart upon her eternal Life in the Court of the Paradise of Abha and suffer her to become the manifestor of

the favors of infinite Effulgence in the Meeting of Transfiguration. Verily Thou art the Generous, the Forgiver and the Compassionate!

(Signed) Abdul Baha Abbas.”<<

In the evening all the believers and the pilgrims found their way into the drawing room and {{p45}} were pleased to hear the voice of the Lord of Servitude welcoming them. Mr. N. R. Vakil asked a series of questions concerning the Holy-Writs of India and received satisfactory answers.

“Are the Holy books - the four Vedic sacred books - inspired from God?”

“They contain many inspired utterances, but through the lapse of time, human ideas have crept in and afterwards men have come to believe that they are all, in their totality, the revealed words of God. Similarly the Christian theologians up to the last century believed that the Pentateuch was written by Moses, but modern criticism of the Bible by scholars and thinkers has shown us otherwise. There are so many historical discrepancies in these books that they are simply bewildering. Only the Decalogue and a few other utterances are from Moses, the rest is written by Ezra, the priest. With a critical, spiritual eye, we can easily distinguish the heavenly words from the human ideas.”

{{p46}}

The question of the invention of writing characters was asked. “Compared with the ancient history of the world, the invention of writing is of quite recent date - only a number of thousands of years. According to the theories held by the anthropologists and the students of ancient languages. When the world of humanity was in its aboriginal state, many wild, savage tribes roamed over vast stretches of desert without the instinct of habitation. When a member of these tribes died, they buried him under the ground and planted a tree over him so that they might recognize the place in the future. This ceremony was practiced of course only for their chiefs. This was one of the first steps in the formation of sign-language. Later on, in order to find out their way in the desert, they planted guideposts at the end of every several miles. This and other concomitant ideas led the path for further progress. Later, instead of planting trees over the tombs, they placed pieces of carved woods. For example, if the deceased was brave, they would carve the crude {{p47}} form of a lion; if crafty that of a fox and if blood-thirsty that of a dragon. Another monumental advancement was achieved when they started to carve these pictures with some improvements and more artistic taste on the bark of the trees and placed them in the grave with the dead. As humanity slowly forged ahead, gaining mastery step by step over nature, monuments of triumph were built over the tombs describing in their limited way the victorious wrested from the enemies by the heroes and the braves. Probably many generations rolled on and the savage tribes continually expanded and outgrew their former barbaric conditions, and new ideas for the perpetuation of the records of the race germinated in the minds. The world was populated, the people increased in number and resources, and many species

of cattle were domesticated. Thus they carved the figures of these animals on woods and stones, each animal representing an idea. In order to increase their vocabulary, they dissected the animal, making each part or organ {{p48}} represent a sentence. Out of this wonderfully, complicated system, grew the hieroglyphic writings of ancient Egyptians so well-preserved on papyrus and tablets of stones. The Egyptians were so clever in this science that they made every bird to stand for an idea. The eye of the cow, the horn of the deer, the head of the monkey, the beak of the sparrow, conveyed to the reader distinct meanings and thoughts. All these mysterious writings are now easily translated in modern languages through the indefatigable labors of European scholars and archeologists. The Cuneiform letters represented in the old ruins of Persia and other parts of Asia, has another interesting development. When Alphabetic letters were invented by the Phoenicians, they were soon adopted by other nations, and thus the very greatest miracle was performed on the stage of the known world. This is only a very mere outline of the march of human intelligence through the land of darkness and ignorance towards the light - the light being no other than the miracle of self-expression."

{{p49}}

Many, many more questions were asked about the ancient history of India, mythology, evolution of religion, progress of civilization, etc. to all of which, the Beloved gave most illuminating answers. I may wind up this letter by the translation of his rather significant remarks concerning the "House of Justice". "Generally the people of the past have forgotten the foundation of their religions and have clung to some superficial doctrines, causing differences and quarrels and creating wrangles. But the Blessed Perfection, praise be to God, has shut all the doors to these probable differences, for he has said that whenever two parties in the Bahai Cause differ on any subject, both of them are wrong; although the first party may be correct. Because the result of their discussion and controversy has been inharmony, neither is right. God-willing, such occurrences will not transpire in this Dispensation. He has caused the revelation of such spiritual Teachings as well be conducive to the illumination, spirituality and exaltation of the world of humanity. All the affairs {{p50}} and the legislation of material laws for the increasing needs of the enlightened humanity belong to the House of Justice. Thus the House of Justice will not be only a body for the legislation of laws according to the spirit and requirement of the time, but a board of arbitration for the settlement of all the disputes arising between people. When the Universal House of Justice is organized, the members will do their utmost for the realization of greater cordiality and comity amongst the nations. The laws of Baha-ollah are the unchangeable, organic laws of the Universal House of Justice. They are the very foundation upon which the structure of additional legislation is built. If the Universal House of Justice was in existence, the first person that would have obeyed its laws would have been myself. As regards the place for the convening of such a general body, it will be decided by the members. The Universal House of Justice has only the legislative function; the executive power belongs to the {{p51}} administrative department of government. At first, Na-

tional House of Justice will be established in every country, and then they will elect in turn members to the Universal House of Justice. Again, I respect the House of Justice, whether national or universal, has only legislative power and not executive power. For example in Europe and America, the Parliament or Congress enact laws, while the government executes those laws. The House of Justice cannot fulfill two functions at the same time - legislative and executive. In short, the Blessed Perfection has shut all the doors of differences. The clear texts are revealed by him, with the provision that additional laws be enacted by the House of Justice. These days are the days of teaching the Cause of God, days of the promotion of the Word of God. Any other thought is fruitless. We must lay aside all extraneous ideas which are not immediate benefit. All these plans will appear in the most perfect form in their proper season. This is the day of the diffusion of the Fragrances of God. The day of Universal love, the day of good fellowship, the day of severance, the day of self-sacrifice, the day of attraction, the day of enkindlement, the day of service and the day of brotherhood.”###April 19th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p52}}

Dear friends!

While the last party of the Bahai students arrived today, about twelve Pilgrims including N. R. Vakil of Surat and Sayad Mostafa of Rangoon departed for India and Egypt. The Beloved of our hearts received the students this morning soon after their arrival and only with a few words of love and kindness welcomed them in the study of divine sciences and knowledge. “Divine Science” he said “Spells the well being of humanity. It exalts the spiritual station of man and reveals to him the mysteries of the Kingdom of God.” Then Mr. and Mrs. Holback were fortunate enough to stay in his Presence for more than one hour. Sweetly and kindly he conversed with them in many topics, especially about their place for the summer. For the next few days they {{p53}} are going to live in the German Hospice on the very top of Mount Carmel and will have a most charming, uninterrupted view of all the surrounding sea and country. Afterwards they will take a short ocean trip to one of the Near East Islands and return again to Haifa after a month.

Then the landeau was brought out and the Master rode away in it. As it was Sunday he paid a call to Doctor Coles of the English hospital. While he was in the drawing room he looked out of the window and saw Mr. Shirogi coming out of the chapel adjourning the dispensary. Mr. Shirogi had accompanied Mrs. Holback because she was desirous to show to the church authorities that the Bahais are free from any religious prejudice. The Beloved called Mr. Shirogi to come up and act for him as interpreter. To those who were present he spoke about science and religion. He said that religion must ever become the cause of amity and love, otherwise irreligion is better; and science at the same time must be {{p54}} the means of human progress and enlightenment. If science creates deadly weapons for human slaughter and destruction, it is worse than ignorance. Mr. Shirogi told me it was a great and mystical coincidence that

while the Master was sitting in the parlor, in the adjoining chapel they were singing hymns about the coming of the Son in the Glory of His Father.

About 4 pm, our best Beloved called into his Presence the Pilgrims who were going to depart for India. Tea was served to them by the faithful Basheer. The Master was in good humor and asked in a playful tone from our brother Vakil: "What wilt thou say to thy father if he asks thee: 'Why didst thou cross the ocean in defiance of our caste laws?'. Say to him; I desire to sail over the seven oceans of life."

After a few moments of silence, he delivered the following talk: "Although the religions of God undergo change and transformation, yet {{p55}} the primal objects are immutable. The original aim of divine religion is the moral instruction of the world of humanity, the perfection, the illumination and the spirituality of the world of humanity. These are some of the things that are not changed, are not abrogated and reoccur in every religion, no matter how much enveloped that may be by outward dogmas. These are the unuttered aspirations of every religious man. The prevalent notion that the religions of the past have set aside and abolished each other is a great mistake. Consider how the primal objects of all the great religions are half forgotten and very dimly remembered. The failure of so-called organized religions is crumbling and tottering into ruin. They are holding fast to a set of dogmatic articles and ceremonial rituals which are as far from pure religion as the heaven is remote from the earth. Once upon a time, this Christianity was like a comely youth, overflowing with vital force. The youth was in the utmost of freshness and charm, adorned with infinite virtues and attuned <56> with the music of vigor and health. But now he is stricken with old age. His eyes are dimmed, his ears do not hear, his feet are paralyzed, his hands are weak, his physical forces are exhausted. He is afflicted with senility and dotage. Or this tree was once young and saple. Its branches were green. The fowls of the earth lodged in its twigs and built their nests. It has grown and developed and brought much luscious fruits. Now it has grown hoary with age, it is decayed and rottenness has overtaken it. Then suddenly the gardener appears on the scene, cuts a green branch from the same tree and plants it again in a prepared soil. It starts its upward growth till it fills the place of its parent stock. Now this tree is the same old tree, only renewed. But those people who have grown too old to understand the real situation, hold fast to the rotten root and shut their eyes to the beauty and elegance of the new tree. Now is the time for the planting of the new tree. God willing, you will become assisted in this {{p57}} glorious service so that again this New Tree of the same old religion of God may grow and attain to the stage of fruition."

Aside from these remarks, there are many distinctly new Teachings in the Bahai revelation that cannot be found in the former dispensations. (Here he mentioned a number of the Bahai principles and then continued:) "All these universal precepts are not found in the books of other religions, but the moral and spiritual teachings of past religions are fully embodied in this Cause. When all the great principles of Baha-ollah are fully put into practice, then their beneficial results

will become apparent. His Holiness Baha-ollah has crowned your heads with such a shining diadem, the scintillating jewels of which will shine upon all the future cycles and ages. I hope that each one of you may become the cause of the verification of innumerable souls, strengthen the original basis of the divine religions, quicken the dead bodies, with the New Spirit and {{p58}} bring out of the tombs of negligence these heedless souls. May you deliver mankind from the darkness of prejudices and fanaticism! May you guide them into the realm of lights! Do ye not consider your own ability. Rely upon the power of the Confirmation of the Blessed Perfection. The assistance of Baha-ollah is creative and dynamic. I expect to hear good news from you. I hope that the inhabitants of India may bear testimony when they look into your radiant faces upon your return that you have carried back a heavenly reality, a divine spirituality, and a holy attraction; that you have returned from the Holy Threshold with wonderful, precious gifts of the Kingdom. May they testify that your conducts, your deeds, your behaviors are reflecting the rays of the Sun of Reality. May you be like unto those souls who parched with thirst, have attained to the source of the fountain of life and having drank deeply, fill their jars and return to those who are waiting! May you be like candles ignited with the Fire of the Love of God!" Then he bade farewell to everyone and embraced all affectionately! Several tablets were sent with them for the believers in India! Our dear brothers left us, but we shall ever remember them! Farewell, my brother Vakil! Thou hast a strong faith and a heart filled with the glory of the Lord! And thou my###April 20th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p59}}

Dear friends!

For more than two hours Mr. Shirogi and two other Bahais from Persia had the inestimable privilege of setting in the Presence of Our Lord this morning. When they came out of his blessed room they were beaming with joy and their faces were wreathed with heavenly smiles. They had found the time and opportunity to present to the Beloved all their petitions and receive verbal answers. Mr. Shirogi was however the happiest man, because the Master had written at his request a Tablet for Prof. Hatchand M. Gurbaxani of the Oriental Institute of Karachi who happens to be a special friend of his and a man of wide culture and personal influence. The translation of the Tablet is as follows:

O thou wise teacher! The Breeze of Providence wafts from the direction of the rose-garden of Reality {{p60}} bestowing joy and happiness upon the adepts. The Sun of the divine world hath dawned from the horizon of the temperate, spring equinox, resurrecting into new life the countries of the orient and the occident. The mountains and prairies of the Ideal world are adorned with green and verdant vegetation. The trees of the temples of humanity are clothed with the garments of New Bestowals and begemmed with New blossoms and fruits. A most tremen-

dous stir or motion is witnessed in the world of creation. All the phenomena are in the process of reformation and regeneration and all the creatures are chanting the verses of oneness with their tongues of consciousness and reality. Therefore we must occupy our time with extolling and lauding the Glorious Lord for He hath illumined this wonderful, New Century with the refulgent rays and splendors of the heavenly Sun! Upon thee be greeting and praise!

(Signed) Abdul Baha Abhas<<

{{p61}}

The Master foretold many spiritual victories to be won in the province of Sind, India and commanded Mr. Shiropi to devote as much time as he could spare to the spreading of the Cause in that section of India and invite Mrs. Getsinger to deliver lectures before the public.

Another Tablet was revealed for another pilgrim, by the name of Mirza Assadollah, a fine photographer who desires to go to Mazanderan and take pictures of the ruined palace of Baha-ollah and other historical localities frequented by Him. The Beloved gave a most vivid description of the palace and its architecture with its numerous halls and rooms and gardens. I was going to write it down but he stopped me. Laughingly he said: "I am afraid if I breathe Mirza Ahmad will write it down."

In the afternoon, numerous Tablets were dictated to Shougi Effendi for the old and new believers in India.

{{p62}}

In the evening two Carmelite monks called on the Master to receive a permit to hold a picnic party tomorrow in the garden of Rizwan. The picnic is arranged for their little pupils - boys and girls. The Master gave permission with the utmost pleasure and wished them a very good time. Before sunset he took a long walk followed by Shougi Effendi, and when he returned all the pilgrims were standing in a long row to welcome him. As he passed by he spoke a few words with each and distributed amongst them a bouquet of flowers which he carried in his hand.

The City of Abode has hundreds of believers and the following Tablet was revealed for them the other day:

"O ye friends of God and the maid servants of God! Praise be to God that during the season of divine Spring and the time of merciful in which the Breath of Eternal Life is breathed in the radiant entities, ye are enlisted under the Flags of 'Ya Baha El Abha' {{p63}} and like unto the birds of the meadows perched upon the branches of pines and cypresses ye are engaged in the glorification and praise

of the clement Lord with the most rapturous melodies. Ye are intoxicated with the wine of Truth and are joyous in the garden of His Highness the One. Ye are clad with the royal Robe of Guidance and are overshadowed with the outstretching Bounty of His Highness Baha-ollah. Ye have shut your ears to the croaking of crows and ravens, and are rejoiced and exhilarated with the songs of the warbler of the rose-garden and the meadow. Ye have heard the harmony of the Supreme Concourse and listened to the glad songs of the nightingale of the orchard of guidance. Ye received a share and a portion from the heavenly Food, and became associates and partners in the outpouring of the Kingdom of Abha! This is the most great Favor and Grace which has surrounded the people {{p64}} of Baha! Consequently with infinite joy and happiness, felicity and delight, engage your time in thanking the Lord for these divine Bestowals; thus we may fulfill the reality of the holy verse: 'If you praise the Lord for His blessings unto you, He will increase them correspondingly.'

Upon ye be Baha El Abha!

(Signed) Abdul Baha Abhas.<<

The following prayer is revealed for the believers of a small village in Persia - Edriss Abad.

"O God! O God! These are Thy servants who are attracted to Thy Kingdom of Beauty, yearning after their lights of Thy Meeting, supplicating towards Thee by days and by nights. They are advancing towards Thee with empty hearts, flowing tears, shining faces, brilliant eyes and loving countenance towards the Realm of Thy Glory! O Lord! Protect them from the hosts of aberration; immerse them in the sea of humility and submissiveness. Make them the fountains of guidance, the glowing lamps in the dark nights, the beaming and twinkling stars and the armies defeating the battalions of ignorance and prejudice. Verily Thou art able to do whatsoever Thou wilt.'

(Signed) Abdu Baha Abhas.<<###April 21st 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p65}}

Dear friends!

This is the glorious day of the Feast of Rizwan, the day in which the Manifestation of God - Baha-ollah proclaimed his Mission of Universal Peace and the brotherhood of man, to a few of His followers in the Garden, outside of

Bagdad many years ago. This is the day in which the fountain of the Water of Life gushed forth, the clear, crystalline water of divine Teachings! This is the day in which the Voice of the Lord of mankind was raised the heaven and the earth. This is the day in which the Creator of the world ignited the Torch of heavenly Guidance! This is the day in which the foundation of the golden palace of good-will towards all men was firmly laid! This is the day in which the rays of the Sun of Reality flooded all the regions with the effulgence of Love and fellowship. This is the day in which all the {{p66}} heavy laden and sore-footed travelers were liberated, because the proclamation of the spiritual freedom was issued from the Supreme Pen! This is the day in which the human race received a mighty downpourings of the Graces of the Holy Spirit! This is the day in which the roses of revelation bloomed forth and the violets of spiritual principles spread their fragrances to all parts of the world. All the pilgrims are rejoicing because they are privileged to be on Mount Carmel on this day of days, and stand in the Holy Presence of Abdul Baha. From early morning the believers were singing songs of gladness and descended the Mountain with happy hearts. They were divided into many loving groups in the garden of the Beloved, and conversed together on the great blessings of this day. For the last few days it has often rained and today the clouds were gathering in the sky and promises occasional showers. All morning we sat and walked in the garden with the hope of seeing the Beloved. Then {{p67}} we heard that our brother Mirza Ali Akbar of Russia would give a tea in the afternoon and the Master would be there. After our lunch, the carriage was prepared and it was about two o'clock pm when the Beloved came out of the house and rode away toward the Tomb of the Bab. Another carriage appeared right after it with a number of believers driving in the same direction. They invited me to join them as they had an empty seat. This our carriage followed that of our Lords until we reached the avenue, leading to the Tomb. Here he asked others to a light from his carriage and ordered Isfandeyar to drive towards the top to return after one hour. We gathered in the reception room. Many people were there. The women were also invited and holding a separate meeting in the next room. The table was covered with large trays of oranges, cakes, Persian "Baglava" were decorated with cut roses and looked most charming. The wind started its furious howling and suddenly {{p68}} the sky poured down a storm of hill making the Mountain white, but it passed very quickly and left the air fresh. Seldom has the Mountain of God looked so luxuriantly green and fascinating! Verdant esplanades and charming cascades of green tracts are seen from afar lending beauty to the scene and purity to the atmosphere. After awhile they reported that the Master was coming. I ran out and climbed a hill which was near the Tomb. Far, far away on the blue horizon in the road winding in and out through the green woods, the Beloved's carriage appeared like a white chariot, emerging out of the clear blue heights or coming out of a remote, emerald island in the midst of the ocean. Little by little it came nearer and nearer and finally it stopped and the Lord alighted. With a radiant face and luminous Countenance he approached me. I bowed down as he passed by and I will cherish in the secret chamber of my heart {{p69}} his gracious smile and loving "Marhaba".

As he entered the room all the believers arose from their seats. Our poet “Andaleeh” had composed a poem on this feast of Rizwan and Mirza Ali Akbar Rafsaújany sang it with much feeling and artistic appreciation in the Presence of our Lord. Then the Tablet to the American believers regarding his own station was read by Sheik Mohamad Ali. Then he spoke about some of the interesting events of the Cause in Adrianople and Acca. The recounting of the stories were brought to his mind by the falling of the hail and rain. Towards the end he said, waving his hand towards the mountain:

“I had a wonderful ride over the Mountain. It hailed and rained and the wind blew furiously and I enjoyed it so much.” After the talk he distributed with his own hand oranges and candies amongst all the Bahais. The meeting being over we resorted to the Holy Tomb. Miss Sanderson and Miss Hoagg represented in the spiritual sense the Western Bahais. They were the only women {{p70}} among all these oriental brothers to join in the spirit of worship at the Holy Threshold of the One who heralded the coming of a greater than himself. Abdul Baha asked all the believers to go to the front and he himself stood at the doorway in the utmost state of humility and prayerfulness.

As soon as the Master rode away, a great downpour of rain started again. The Bay became very rough and the shore as far as the eyes could see, was a picture of laughing, dancing white waves. I hurried to my own safe Nest and from the quiet porch, watched the wild, entrancing scene of nature spread before me. It was of the most gorgeous and grand scenes that I have witnessed! Right before my eyes a great perpendicular rainbow of prismatic colors arched the sky. The lower end touching the edge of the sea shore, its many colors, blending with the pearly waves, and the upper end was lost in the blue clouds of the sky. It was a most wonderful sight, a daydream of the fairy land. As I stood there watching, the lower end little by little vanished and the rest, like a straight line, remained unchangeable for a long time. Their betwixt the heaven and the earth, thus gleaming, jeweled sword of many colors stood for a few moments as a renewed sign of divine Covenant between man and God, filling the heart and the mind with spiritual longings for the unattainable.###April 22nd 1914 Home of Baha-ollah, Acca, Syria

{{p71}}

Dear friends!

Our celebration of the Feast of Rizwan would not have been complete without at least spending a few days in Acca and under the roof of the Home of Baha-ollah. This is just the right season - the season of roses and spiritual motion, the time of rejoicing and happy memories. The Master is feeling well, the Bahais are working all over the world for the promotion of the Word of God. The Bounties of the Lord are spreading before us; the Favors of the Merciful are inexhaustible and the sea of divine revelation is in agitation.

Last night five pilgrims arrived from India and the Beloved received them in his drawing-room. After welcoming them he spoke to them briefly. The contents

of his talk may be taken as a Rizwan Message to the Bahai world:

“Praise be to God, the news received from all parts {{p72}} indicate the fact that the believers of God are striving in the promulgation of the Cause of God. Today honor and victory are destined for that soul who has freed himself from every thought and is engaged in the exaltation of the Word of God and the diffusion of the Fragrances of God. This is the season of seed-sowing. Whosoever scattered the seeds will gather many harvests. Today the matter of conveying the Message is successful or confirmed. For example during the season of seed-sowing, the matter of plowing and planting is successful and not harvesting and crop-gathering. We must - all of us - cleanse and purify the mirrors of our hearts from every imagination and idea and day and night summon mankind to the Kingdom of God and raise the Cry of “Ya Baha El Abha”. Then you will observe what a world-stirring resurrection and revival is set up and how the stupendous Power of the Cause of God has become manifest and evident. Today the mother of {{p73}} Teaching is incumbent and obligatory upon all the believers - men and women. For this season, Abdul Baha notwithstanding the infirmity, weakness and indisposition of the physical body begged permission and consent spiritually from the Holy Threshold and supplicated Confirmation and assistance and then hastened towards the empires of the far West. He sought rest neither by day nor by night. He longed for no comfort and yearned after no composure. Although often he was unwell and many a night he suffered insomnia or was passing through a fever, yet he would present himself before great conventions and raised the voice of ya Baha El Abha in big churches.

Now my utmost hope is that through the Favor and Bounty of the Blessed Perfection, I may again with infinite detachment turn my face toward another direction; that I may cry out till my very last breath and through the music of the Supreme Concurrence I {{p74}} may invite the people of the world to the Kingdom of Abha. Pray that perchance this most great Bestowal he revealed and this weak body and meek spirit be assisted to turn the face toward the Kingdom of Abha while walking in the path of the Blessed Perfection and drinking the chalice of martyrdom in the city of sacrifice - thus the end of my life may be perfumed with the Fragrance of the musk.”

When I awake this morning a heavy rain was falling and it continued for more than one hour. There was a dark mist all over the mountain and the Bay was enveloped by it. We knew yesterday that the Master of Wisdom was going to Acca today, but when I looked at the rain and the fog, I said to myself: he will surely not go in this weather. After an hour, the rain stopped and the clouds vanished. Like any other day, I took my papers and descended the mountain. From far, I saw the carriage waiting at the gate and when I arrived near, Khasro told me that the Master was going to Acca. Not having any {{p75}} time to go up the mountain and take a few necessary objects I stood ready for his Command. After a few minutes he descended the stairs and walked straight toward the carriage. Mirza Jalal and Khasro joined him and as I stood there waiting, he called about my name “Come up, Mirza Ahmad. Where art thou?”

Then two believers from Neireez had arranged to give a tea in Bahajee this afternoon, so all the Pilgrims were invited. When the Master's carriage arrived at the station, they had already taken their seats in the train. We bought our tickets and joined the friends. All the people in the station both strangers and natives, show the greatest amount of respect towards the Beloved as he passes by through the crowd. When the train started for Acca, the Master came out and stood in the passage to watch the long range of mountain and the plain covered with verdure. I heard him talking with much interest with an Arab about the land valuation and the high cost of living and consequently I joined him.

{{p76}}

Suddenly he turned his face to me and smilingly said: "Who hath said that wherever I go thou must follow me? Hast thou become my shadow? Is it not more than two years that thou has been accompanying me? What hast thou done that thou must travel with me all the time?" I said: "I have done nothing and am not good enough to be with the best Beloved even for a second. I am not worthy of Thy Bestowals. Thy Bounty and Favor have chosen this broken vessel, this shattered instrument. I only pray to be given the capacity and ability to understand and appreciate the value of all these heavenly graces." When we arrived at the station there were none of the believers to welcome us, because the Beloved had sent them word last night that they must not come. Instead of going to the House, he rode on the donkey to Bahajee. The pilgrims walked after him. Khasro went to town to prepare the lunch. On the way to Bahajee we were soaked with a big shower which lasted several minutes.

{{p77}}

As soon as we reached the home of Aga Sayad Ali Afnan, the Master took off his Aba to have it dried in the sun and then went in to rest. All the Pilgrims gathered in the guest House and commenced to chant the special Tablet for the Rizwan known as "The Sun of the Words". The plain of Bahajee was a mass of verdure and flowers. White and yellow daisies and red anemones had transformed the country into silver, golden and ruby colors. A more beautiful sight of nature one could hardly see anywhere! The sun was not shining in its ancient glory, and the believers came out of the rest house and were divided into different social groups. One group was singing Bahai poems, another chanting Tablets, one conversing on the high themes of the spirit, and one recalling the days when the Blessed Perfection pitched the tent of Peace and brotherhood nearby, and the people were ushered under its shade to learn from Him the path of truth and righteousness.

While we were eating our lunch around a large {{p78}} table, the Master entered the room and wanted to know whether we had enough to eat. Then he ascended the old, rickety stairs to his own little room on the roof. Having finished our lunch, we came out into the garden and the Beloved, hearing our footsteps, left his room and stood at the top of the stairs. With his white, cream overcoat, and

his long, white locks falling on his shoulders, and his white beard, he looked exactly like the archangel descending from heaven and suddenly revealing himself to the astonished world. Standing thus he commenced to speak: "In the neighborhood of Bagdad there lived a man and a Bahai by the name of Mohamad, 'the thorn-picker'. He lived about 21 miles away from the City. Once he invited me and a number of other believers to his home. In order to cover this long distance on foot, we started at midnight and arrived there before noon, tired and exhausted. His establishment consisted of a small bamboo hut. Outside the sun shone brightly and the desert sand was hot. We all crowded into this little hut, and the warm hospitality {{p79}} of our host made us . He ordered his wife to prepare the lunch." "On my eyes my lord" she said cheerily. From the corner of the hut she brought forth a few handfuls of flour. She kneaded this into dough. Then she added a few dates to it and made it into a round Ball like a hard common-shell. In the midst of the hut there was a primitive earthen oven. She made a fire with thorns and threw this canon ball into the center of the oven to be cooked. From a human standpoint we could not stand the heat of the Arabian desert nor the heat inside the bamboo hut, but making light of it we chanted Tablets, sang Bahai songs and did not mind the natural discomforts. After an hour the woman took out of the blazing fire this bomb-shell, placed it on a rough wooden tray, cut it into two and set it before us with a natural grace. Our lunch consisted of this half-cooked, black dough. There was no spoons so we ate it without fingers. A similar dinner was prepared for the evening, after eating we bade our kind and genial host well and started homeward. Because Moha {{p80}} the thorn-picker was the flame of the Love of God, the relish of his food is yet in my taste. I have attended many large banquets and partaken of various dishes, but this was better than all of them. I have not forgotten and will never forget it."

At half past two we started towards the Holy Tomb. The Master was there. He anointed everyone with rose water and afterwards chanted in a sweet, low voice the visiting Tablet. After this he walked to the guest Home and with his own blessed Hand distributed oranges and bonbons. Then, followed by all the believers he visited the Tomb of the Great Afnan not very far away and ordered the construction of the grave of Mirza Aga Jan. "Whatever he did towards me during his lifetime I have forgiven him. I hope, through the Favors of the Blessed Perfection, he may be submerged in the sea of His Forgiveness." He asked all the Pilgrims to return and that he would return in a day or two. He rode, then on the donkey and ordered us to ride in the carriage. In half an hour we were all again in the Blessed Home. In the evening he called all the believers to his room. He was fatigued and therefore was reclining on the divan. The old believers tell me that this was exactly similar to those days when Baha-ollah was living. The Beloved was sitting in the same place that his Great Father used to sit when receiving the friends. He gave an informal, intimate talk, relating a number of historical events that transpired in this very room, taking us back in imagination to those days of the Manifestation. Afterwards a number of called to pay their respect to Abbas Effendi, the friend of the poor and oppressed.###April 23rd

1914 Home of Baha-ollah, Acca, Syria

{{p81}}

Dear friends!

The first visitors of the morning were Abul Gasem and Aga Mehdi, each bringing large and small bouquets of flowers to decorate the reception room of their King and Beloved. Knowing my great love for roses, they had not forgotten me, and so I received from each a token of Bahai friendship and brotherly love. While looking at the wonderful flowers from the Rizwan in these Rizwan days, I am writing to you with an overflowing heart with overflowing love of each. These are the days of rejoicing and merry-making and the Bahais no matter in what part of the world they happen to be should be happy and try to make other hearts happy.

Last night I stayed in the house of Aga Hossein Ashjee and he and his son did everything possible to make me be comfortable and welcomed. Whenever a new pilgrim come to Acca, there is always a happy rivalry {{p82}} and discussion amongst the resident believers as to who is going to entertain him. The spirit of kindness towards each other and hospitality towards the guest is highly developed amongst them. With anyone of them you feel perfectly at home. There is no harping criticism, no , no ornamental, self-protruding pretensions. All that one can see in them is a deep feeling of reverence for the Celestial Spark of goodness and wisdom which shines brightly amongst them. This "Reverence for Wisdom" in the inspired words of an English author is: "A cheering proof, in a time which else utterly wanted and still wants such, that bring Wisdom is quite infinitely precious to man, is the symbol of the God-like to him, which even weak eyes may discern; that Loyalty, Discipleship, all that was ever meant by Hero - Worship, lives perennially in the human bosom, and waits, even in these dead days, only for occasions to unfold it, and inspire all men with it, and again make the world alive."

From morning, the Master received the people in his own room, not coming down on account of his fatigue.

{{p83}}

Before noon, Ahmad Yazdi and his brother and Mirza Ali Akbar of Russia arrived from Haifa and as the Master had just gone out to return a few calls they had to wait for his coming. They had brought three Abas to be given away by him as presents to whomsoever he deem necessary. After his arrival, he called them immediately into his presence and had a long talk with them after which they rode in the Beloved's carriage to Bahajee to visit the Tomb.

Many Newspaper articles and letters are being received from India giving the News of the spread of the Cause and the excellent work accomplished by our Western friends. Such good letters were received this morning and their contents made the Beloved very happy. When Ahmad Yazdi and others returned, the Master called all of us into his room. He asked about the believers of Bakou and

Mirza Ali Akbar reported progress and union. "The believers of God" he said "must unite their scattered forces first and then teach the Cause. The uppermost thought in the mind of every Bahai {{p84}} must be union, and then progress. 'Union of the friends, progress of the Cause' must be the motto of every man or woman in this Movement." Then he dictated Tablets in the Turkish language to the Pashas who met him in Paris. Our friends left for Haifa with the afternoon train and the Greatest Holy Leaf and Mirza Hadi arrived in the evening.

About 8 pm the King of Wisdom called us into his own - his father's room. There were nearly 40 of us present and sat on the floor. One of the Zoroastrian believers tried to kiss his feet. This was the prelude to his talk: "I have often repeated that kissing the hands, the feet and kneeling and bowing are strictly forbidden in the Bahai Dispensation. Those are old, archaic customs of the religious East, and the of the New Humanity must throw away these swaddling-clothes. The leaders of religions were so bigoted and presumptuous that they awed and forced the simple, innocent people into these spurious customs. These outward manners are {{p85}} injurious to the nobility and majestic grandeur of the soul. They pollute the minds, degrade the loftiness of character and debase the beauty of human nature. The hearts must be united together, the souls must affiliate with each other. All of mankind must turn their faces to the spiritual susceptibilities and concentrate their attentions upon the emanations of consciousness. The Mohamadan Sheiks and Ulemas who were the essences of pride and haughtiness, while walking in the streets had their hands always out of the sleeves of their Abas ready to be kissed by the crowds. How harmful it is! How harmful it is! The deed which is conducive to humility, meekness, submissiveness, evanescence is accepted by God. The action which in the least connotes existence, pride, self-projection is human and not accepted by the Lord of mankind. For this reason it is said, If a sin becomes the cause of contrition, remorse, shame, self reproach and penitence, it is better than that act of worship of devotion which would create arrogance, vainglory, vanity and self-esteem.

{{p86}} then man will shun that which is evil and hold fast to that which is good. Sacred history records that Satan was favored at the Threshold of God, and was the teacher of the angel, and in everyone of the seven heavens. He was known by a holy name. As soon as he began to see himself to think of himself, he fell. On the other hand, although man was created in the image and likeness of God and was destined to become the perfect, clear mirror, reflecting the rays of divinity, he prayed from the depth of his heart: 'O Lord! We are sinners. Envelope us with the Graces of Thy forgiveness and illumine us with the lights of Thy Pardon!"

He continued to speak, now about the incidents of the rich, dramatic life of Baha-ollah, again further discoursing on the spiritual significances of humility and appealing to all mankind for Greater tolerance of bring kindness.

In the evening, Motasarraaf, the Manager of the telegraph office and a few military men called on the Beloved and stayed with him till midnight.###April 24th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p87}}

Dear friends!

Ten minutes before we started for Haifa I did not know anything about our departure. I thought we would stay at least for one week and visit the Holy Threshold of Baha-ollah several times. If I had my own way I would have stayed for a longer period, but as I am the unworthy servant of Abdul Baha, I prefer to be with him, even if it is in the dungeon. Don't you approve of my taste, I am sure you do. I love and adore him. His love is all-sufficient for me. One tiny drop of his love is better than the seven oceans of human love. His love is the Fire which burns away ought else save divine consciousness. If I possess his love I possess everything. If his love has not taken hold of my life - though I may be the richest man, I am accounted as the poorest. If the still waters of the sea of my existence is not kissed by the gentle falling of the roseleaf of his love, causing some {{p88}} perceptible ripples - then non-existence is better than existence, death is better than life, and degradation is better than honor." Light as is the roseleaf's kiss of his love upon the water's lips - that heavenly kiss trembles, halo-wise, into a circle, the emblem and symbol of immortality. Day and night I dream of his sweet, matchless love - as great as the universe of God, as broad as creation, including all, excluding none, loving all, hating none. What greater treasurer do I need in this world? What garden of love is better adorned than his? The love of father and mother may change, the affection of relatives and friends may die, but the love of Abdul Baha is unchangeable and his affection the light of every heart. Love him and you will have a safe anchor for the dark nights of storm and hurricane. Love him and you will be endowed with spiritual vision. Love him and you will gain perfect control over the rebellious propensities of this life. Love him and you will soar towards the heaven of sanctity and chastity. Love him and you will become {{p89}} the gleaming star of the horizon of Abha!

Early in the morning I got up out of my bed and after performing my prayers and chanting supplications, we drank our tea and then started for the Home of the Beloved. He was already up and out calling on a poor family. After his return he called me to his room and I read to him a few letters received from different parts of the world. As he was sitting on the divan lost in a sea of contemplation, he dictated two Tablets, one for Mrs. Stannard and another to Mrs. Getsinger. While he was talking with me about the work in India, the news was brought in that Mr. and Mrs. Holback, Mirza Jalal and Mirza Mohsen had arrived from Haifa and consequently he asked them to enter the room.

After lunch Mr. and Mrs. Holback were driven back to Haifa in the Beloved's carriage. They were going to leave tonight for the Island of Cypress to be away for about 6 weeks and to all probability they will join the Master no matter where he may be at that time.

{{p90}}

While I was occupied with my writing, I heard the footsteps of the Beloved

coming and then he ask me whether I was ready to leave for Haifa. I gathered my papers and started after him for the train.

Isfandeyar was thoughtful enough to bring the carriage to the station and when the Master alighted from the train in Haifa he was driven directly to the House. Mr. Shirogi was the only person who had come to the station to welcome back the Master. The others did not know anything about his sudden coming. All the believers and Pilgrims were delighted when they heard that the Master was back and the night was spent in soulful communion and spiritual joy. I may bring this letter to an end by translating a portion of the talk of the Beloved given on the night of in Acca in the room of Baha-ollah:

“In reality all my movements are fraught with danger. The Favors and Graces of the Blessed Perfection have been always with me. Were it not for His continual protection I would not have been living {{p91}} today. Those souls who are enveloped with the Clouds of Divine Providence are ever assisted with the army of the Kingdom. During the years that Baha-ollah lived in Bagdad and Adrianople, whosoever stood in His Presence and listened to His Wisdom was impressed with his marvelous Power and Knowledge. The Jews, the Christians, the Zoroastrians and the Mohamadans favored their highest aspirations embodied in him. During those years that he lived in this House in Acca, the enemies found an opportunity to forward false reports to Constantinople to the effect that Baha-ollah had fled out of Syria. This report was garbed with a of credence and reliability, because he did not receive any strangers nor did he leave the house. From the sublime Porte Ahmad Bay Tupik and Khorshid Bay, a Hungarian, the Commander of the garrison, were commissioned to investigate this matter. one day they come to me and asked me to arrange an interview for them with Baha-ollah. I {{p92}} told them I could not promise them, because it was beyond my jurisdiction. Motosarrafa continued his begging and importuning but Kharsheed Bay explained the truth, that because they were commanded by the authorities in Constantinople to investigate this matter they could not well disobey the order. ‘We desire’ they said ‘to look only in the face of Baha-ollah and speak with him a few words. That will be quite sufficient.’ I presented their petition to Baha-ollah and He appointed an hour for their visit. When they entered this very room Baha-ollah was sitting here (with his hand he showed his right side on the divan), Abbaud was sitting near the threshold and the two, one sat where Mirza Tarazollah is sitting, and the other in the opposite corner. He commenced then speaking to them words of welcome and gentleness and ordered Narquillah to be brought in. In the beginning they refused to smoke in His Presence but after much insistence on the part of Baha-ollah, in order to obey him, they first touched their lips to {{p93}} it. After half an hour they retired from the room, deeply impressed with the awe-inspiring Presence of the Baha-ollah. A few days after this interview, the Motosarrafa said to me: ‘When I was in the holy Presence, I lost myself totally and could not utter one word.’ Khorsheed Bay also was delighted with his visit. In this manner did Baha-ollah associate with people and upraise the standard of the Cause of God.”

It is not past midnight. I leave my nest and go out on the porch. The many millions of light-giving, spirit speaking stars are shining brilliantly. To me they represent the future perfection of the world of humanity and the glorious consummation of mankind. May each individual evolve into that lofty stations destined for him by the Creator! Let us all work unceasingly for the realization of this hope. With this though in my mind I enter my Nest again and fall into the loving arms of sweet sleep.###April 25th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p94}}

Dear friends!

This was a day of glorious sunshine and heavenly blessings a day of divine companionship and calm spirituality; a day of dreams and aspiring vision; a day of apparent tranquility and flowery ideals! During the day the Beloved walked now and then in the rose-garden admiring the infinite varieties of flowers and their colors. The walls are a mass of red, white and yellow roses. The garden itself looks like a Shawl or a rich Persian rug. How he loves to walk along the pathways of this garden, admiring the marvelous handiwork of nature; inhaling their fragrances and translating the same fragrance into his beatific discourses, which are no other than the ideal messages from the Paradise of Abha! In one of his walks before noon more than 30 Pilgrims and Truth-seekers stood most {{p95}} reverently in his Presence. He was giving them one of his philosophic talks on the perennial virtues and transient defects of the world of humanity when a copy of the Calcutta Magazine, "The Empress" of the current month was put into my hand. Opening it I saw an illustrated article on "the Bahai Movement in Persia, Its Universal Aspect", written by Mrs. J. Stannard. My face was brightened with interest and I showed it to the Master. Portions of it were translated to him and he listened very attentively. "Praise be to God" he said "that Mrs. Stannard is confirmed. She has created a whirl of interest in the Indian Press. At present, a spiritual revolution is started by her. A resurrection is set up. Bravo Mrs. Stannard! She has ignited the Press of India with the luminous torch of guidance. I announce to her the glad tidings that greater and more universal confirmations will descend upon her. The quick motion of the spirit, the urge of the Ineffable has encircled her. She is the embodiment of goodness. Day and night she is {{p96}} striving. She is not thinking of her rest and comfort, but she is engaged in the service of the oncoming Kingdom of Celestial brotherhood. Truly I say she has no other wish save devoting her entire time to the service of the world of humanity."

The friends and the readers will be interested if I quote herein a few extracts from her recent letters as well as articles. She says: "Calcutta or rather Bengal is the brain of India without doubt and the educational and religious Societies are numerous. At first I had great difficulties owing to finding to one free enough to help me. Since ten days however, things are much better and I see my road quite clear. I have made some most important acquaintances among religious notable people and Illustrated papers and Hindu Magazines will take

all articles I want. I have reproduced Abdul Baha's picture in two of the most splendid Magazines. Another great man, perhaps the greatest in India is the Bengali poet Rabindranath Tagore. I sent him a letter of introduction from Sir Richard Stapely of London {{p97}} and he asked me to visit his school colony in the country, some 8 hours from Calcutta. I had a most beautiful time. His institution is poetic in the extreme, situated in the heart of most beautiful country scenery. He is a genuine and beautiful picture in himself. You will know that he won the Nobel Prize for literature. All his money goes into the five educational scheme of his. He is an intensely learned and spiritual soul and a good friend to the Bahai Movement. He much wished to meet Abdul Baha in America but was not able. On the next morning of my arrival he sent for me to attend the Divine Service held for the boys. This he conducts himself and gives them one of his beautiful, philosophic discourses. All the buildings of the schools are like thatched cottage, bungalows under various trees and distributed over large areas of ground. I had a one room cottage to myself. Oh! The peace and the beauty of that place. I felt as if I had come into a spiritual oasis after the noise and heat of Calcutta. Well, that wonderful morning he conducted me to a place under the shade of a great spreading tree where all his students and staff {{p98}} were seated on the ground. The poet himself took a front seat on the ground front of the table at which I am to sit and speak. IT was a charming picture in front of me. Then as simply and spiritually as possible I told them of the Bahai Movement, its sufferings and its teachings. I told them about Abdul Baha's visit to London straight from the prison of Acca and as he stood on the pulpit of the city Temple and realized the great Unity between East and West by his presence in that religious gathering. Also that the great privilege of meeting them (the spiritual friends and truth-seekers) here in the Poet's beautiful home was a blessing accorded me from Almighty God to once bring greetings between East and West. It was a wonderful morning Indeed! When I finished, all flocked round me to see the portrait of Abdul Baha and the Poet himself asked if he might have one. He is a genius, truly under the shadow, I feel of Baha-ollah. Oh! I can just see the dear Master walking about that place if even he comes to India he will love it. On my return from the 'poet's corner", I was engaged {{p99}} to lecture at an important place. I have not struck upon the best center for Bahai support and work. When I lectured, some of the old philosophers - perhaps 20 - were seated on a carpet round the pulpit. The body of the hall was filled by some 300 student men; in the galleries were ladies behind Purdah. I gave a rousing speech, quoted Hindu words and some of Abdul Baha's talks I took them through the whole thing from a little history to the final condition. Brahma Hindus are all really Bahais in ideals, their various associations are founded by real saintly pioneer reformers and I look upon them all as inspired by the Bahai Light. They are working out our principles. That night a great power seemed helping me and I went on in a flow of proof and demonstration for an hour and half. They were almost wildly excited afterwards. The old men clamored for leaflets I have had printed and the interest was intense. I had a greatly low religious philosopher in the chair and he ask some and give another talk next day and {{p100}} answer questions.

Here as in Bombay people threw themselves on the literature and dozens of hands clamored to hold the portrait of Abdul Baha. There was an especially keen, old chap who took and ran away it. The temptation to have possession seems to seize some of them. I sent a student to him however the next day to have it back with the result that the young man has begged to put Abdul Baha's lecture in a paper. It is extraordinary - but this happened in Bombay - a man tore it from my grasp in the crowd and fled away with it as a sort of precious jewel and I never got it back. English speaking, Hindu religious reformers here seem quite astounded when they realize the great revelation of Baha-ollah to the world and how they, for the last 50 years, have been trying to work out, under difficulties, these very same ideas. They are realizing that indeed it is true how great is this New Cycle in that the world seems to be working out the same progress. Well, there are many people here who will be most eager {{p101}} to see Abdul Baha. I believe if only all can be arranged, the Master would have here hosts of followers. A very intelligent Hindu Brahmic came to see me and said: India is ready for some great man, a Leader. Once the Master comes, there will be a great spiritual revival. The women are advancing and they would gladly take up these Teachings."

In another letter to the Beloved she writes also from Calcutta:

"I have been very well-occupied here and am now meeting some of the leading societies and thinkers. All are in the advanced groups getting very interested. The various Societies of Brahmo Somaj are the true channels for the Bahai teachings. Calcutta is a very learned and busy center and therefore more difficult to impress than Bombay. Since all are learned and religious, we have to preach love and unity as you did in the West, but above all I show them the wonderful, practical working side of Baha-ollah's eternal revelation; how these laws must uplift countries and they are then very much pleased. You will be greatly followed and respected here, dear Lord. All are saying {{p102}} will he not come? We want a Leader, a Supreme Teacher and if he comes we shall all know and feel his spirit. A good Brahmin came to see me and he said: we are under foolish rituals and dogmas which hamper our growth and progress. If someone came whose spirit we felt we would all turn to him. Now that they are beginning to hear of my lectures, my work is greatly advancing. They are so afraid of getting caught up by religious priests and hidebound dogmas that I have to show them first the great liberty of conscience which the Bahai faith establishes and how Baha-ollah summons to God. There is a great new-spirit waiting to be caught into the unity. I am talking to them on this and by travelling from one place to another I connect societies. When the end of this week comes, I shall have lectured 4 or 5 times to societies and 2 to ladies. One Maharani I have visited and the Maharani Coach Bahar wishes me to attend a convention in next month. I am meeting this week for lecture {{p103}} some leading religious people at a society that opens their doors to all religions and make study of all sacred scriptures. It is an admirable work and they are summoning a special meeting to hear of the Bahai Message. I am sending to Bombay for some Bahai books and I will send two to their Library. Here again is another useful work to be done.

We should present books to various Libraries and institutions. But I cannot afford to do this all the time. If some Bahai friends would donate a gift book fund to be available at any time, then when I see a real use, I would present books here and there. (Those who desire to contribute towards this fund may ask for particulars from Mrs. Joe H. Hannen.) This is the time to spread the literature. Everyone asks leaflets and pamphlets and I can get them published here very cheaply."

Another letter from Calcutta says: "Much work is to be done here - but I have all the channels cleared to be worked and the Bahai Movement will be fully established by the end of Congress times next {{p104}} next year. I have lectured on and off all the time. At the city, college, at a big meeting, the great patriot Bapin Ch. Pal took the chair where I lectured to more than 300 people. He was deeply interested and wants me to write an article to be published in the Press. There is no end of Press work to be done here. Bengal and Madras are the two clever centers. I will lecture on Sunday night to the Theosophical Society. Group meetings for teaching at the Devalay association about which I wrote you last week are needed and I shall hold one or two in the next few days."

I have quoted enough of the letters to show you a glimpse of the fine work of this active sisters of ours. Now let us turn for a few moments our attention to a number of Magazines containing articles and photographs. The February Number of "The New Reformer" edited by D. Gopaul Chetty 15 Venketroyan Lane, Sowcarpet, Madras carries an article of 7 pages from the pen of Mr. George G. Andre on "some practical aspects of the Bahai Teachings". On page 366 of the same copy {{p105}} there is a detailed report of Mrs. Stannard address at the Kerachi Conference, styled "What the Bahai says to the Theist". I am told that this New Reformer has been publishing every month something on the Bahai Revelation and thus putting the public in touch with these principles.

Another Magazine called "The Modern Review" edited by Ramananda Chatterjee with offices at 210-3-1, Cornwall Street, Calcutta publishes the report of the All India Theistic Conference, Karachi and illustrates it with the photograph of some of the Delegates in which are present Mrs. Stannard, Mr. Shirogi and Sayad Mostafa. Here again one finds an epitome of Mrs. Stannard lecture.

Another weekly Brahmo Somaj Magazine, "The Indian Messenger" edited by S. B. Somaj, 211 Cornwall Street, Calcutta publishes interesting articles on the Cause in it two successive edit of March 22nd and 29th.

The "Patriot", the oldest Indian Paper in its {{p106}} weekly edition of January 26th 1914 publishes the Kerachi photograph and a review of the Conference. In its issue of March 23, 1914 however, on the inside front page, the Editor publishes the fall photograph of Abdul Baha on the occasion of his first visit to the West. On the second page, a large photograph taken in Chicago with five other Persians and on the third page Mrs. Stannard's picture herself. It contains also a detailed article on "The Bahai Movement in Persia", its rise and

influence. The Empress, an Illustrated Journal, April 1914 on page contains 3 photographs and another graphic article on "The Bahai Movement of Persia, Its Universal Aspect".

The daily Jame' Jamsheed, a Zoroastrian paper published in Bombay dated March 28th publishes a long article of 4 full columns from the pen of Doctor E. C. Getsinger, entitled "a Message to the Sons of Mazda."

Another Zoroastrian publication of Bombay called "The Lamp" prints the Beloved's message to the as well as his full faced photograph.

The Indian Daily News of Calcutta also publishes {{p107}} a most stirring, vivid article in one column and half on "The Bahai Movement of Persia, Its Rise and Progress."

"The Brahma Apracharak" is also a Brahmo Somaj magazine but in Urdu language. The publication has printed for last two years in each edition translation of Abdul Baha's addresses in Europe and America. there are numerous papers and magazines in vernacular languages which publish articles on the Bahai Cause but we cannot read them. Nevertheless they show in a clear and unmistakable manner how the Banner of the Cause of Baha-ollah is waving over all the regions of the world.

The President of Jain Lodge of Bombay; Mohanlal K. Shah has written a petition to the Beloved. I will quote herein an extract: "Most reverend World Teacher! I have read the heart-stirring history of the Movement and studied the noble and sublime precepts of Bahais, and I am impressed very immensely to read and hear anything and everything of the Bahai Cause. O Master of the World! I do {{p108}} request you most entreatingly to come and preach the mission of Love, brotherhood, and Universal Peace to the divine land, which has ever been and is now ready to receive the message of Love from the mouth of the Master that have appeared from time to time in different parts of the world and different periods of time."

The Beloved has revealed to him the following Tablet:

"O thou of Reality! Whenever any object is endowed with capacity it will attract unto itself divine Confirmations. Thou Considerest that when the earth obtains capacity the outpouring of the cloud of springtime transforms it into the most delectable paradise. The same law is applicable to all the earthly phenomena.

"For the last four years I have raised my voice and cried aloud in all the Assemblages and Churches of Europe and America and summoned mankind to the Divine Kingdom. The power of the Capacity of the Western nations attracted my heart to them; otherwise it would have been impossible to take {{p109}} this trip. Now I have returned exhausted and fatigued and hardly any power is left in me to take this long voyage to India. But if the continent of India attains to extraordinary capacity of the Fragrances of the Merciful be spread and pure souls and radiant hearts be confirmed, then peradventure the capacity and the

magnetic power may attract Abdul Baha to that illumined region with the light of reality.”

To Mr. Hoshmatullah, an Indian Bahai student in Oxford he writes:

“Thy letter of April 10th 1914 was perused. Whenever thou desirest thou hast permission to come to the Presence; so that from here thou mayst to India. As regards my journey to India, it is not possible now. It shall possibly be realized sometime in the future. But happy events are occurring in India. I hope that this trip of thine to India will bear fruit.”

Mr. Gopaul Chetty, the Editor of the New Reformed receives the following Tablet:

{{p110}}

“O thou who art thirsty after the Water of Reality! The Editors of the Newspapers and magazines are in reality the guides of nations and the founders of the people’s success and prosperity. However, before the publication of any fact, they must investigate it most thoroughly, otherwise they will bring discredit and disgrace upon themselves forever and ever; for such traces are not effaced, neither are they forgotten. Through the flight of ages and cycles, they will be circulated more widely.

Many newspaper Editors do not follow a path of independent research and investigation. Although they know not one word about the Principles of His Holiness Baha-ollah they stain their pens with and write contrary to the truth. But ere long the reality will appear, and for such editors there will remain eternal dishonor and everlasting ignominy.

Praise be to God that thou hast attained to the reality of the Cause of His Holiness Baha-ollah {{p111}} and became informed with the mysteries of His Teachings. I hope that thy perfumed pen may become the promulgate of the Principles of the Manifest Light, so that the people of that country may know who the Refulgent Moon hath cast His Resplendent Glory and Light upon the world of creation, instituting such precepts which are the spirit of this age and the Light of this cycle.”

In the afternoon the Beloved was again walking in the rose-garden when Mr. Shirugi passed by. He called to him to come in and immediately started to speak about India: “How many cults and sects exist in India? The rays of the Sun of Reality will unify them. Rest thou assured. God willing when thou wilt return to India, thou wilt address large meetings and attract many souls to the Kingdom of Abha! Each one of those meetings shall constitute the effulgence of the Orb of Truth. May those meetings become centers of spirituality and reformation.” Then coming near to him he him twice on his face {{p112}} and said: “Thou shalt be confirmed.” Then he entered the house with happy smile on his face. Before sunset he took a walk in the avenue leading to the green country and followed by Haji Mirza Heydar Ali. when he returned and observed all the

believers waiting for him he said: “Mirza Heydar Ali is a very young man. He took me this afternoon for a walk. He never gets tired.”

In the evening all the pilgrims entered the drawing room and after a few minutes, the Master appeared and the sum of contentment dawned from the horizon of every heart. The subject of his discourse was again India and the Confirmations of the Kingdom of Abha. I will translate the same in a future letter.

All the believers from India send you their heartfelt Bahai greeting! They wish to be remembered to you and ask me to beg you to pray that soon the Beloved may bless their country with his Presence. ###April 26th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p1}}

Dear friends!

More than 3 weeks ago a cablegram from Mrs. Lua Getsinger conveyed the following message: “Invitation from Maharaji. Going today. Supplicate Confirmations. Lua.” Her latest letters describe her warm reception and her spiritual work for and amongst her noble guests. God has greatly blessed her in her efforts in India and the fruits of her faithful labor are not only apparent today but will become a hundred fold in the future. In one of her letters she writes the following touching prayer:

“O my God! I pray Thee send Abdul Baha to India very soon. Let this land behold the Light of His Face. Cause this country to be quickened by his Life-giving Personality and open the eyes of these people to the all-effulgent Glory of His Divine Reality. Our hearts are longing for Him! our souls are pining for Him!”

In his talk to the believers last night, Abdul Baha said: “The influence of the Word of God is all-penetrative. One must simply arise and engage in the Service of the Cause. A letter was received today from Lua. There was a very important Personage that Lua {{p2}} desired to meet and speak with about the Cause. She would have been glad, even if she could see him, accidentally for a few minutes. Hearing that his particular gentleman was going to sail for Europe, she was willing to risk all and embark on the same steam in the hope of seeing and speaking with him. One day just as unexpectedly she received a telegram from him inviting her to be his guest. Lua started immediately with another Zoroastrian woman, Doulat. Arriving at the station, she finds the automobile of that personage waiting for her. He received her graciously and in the evening gave a reception in her honor. The next day he sends again his automobile with the message that as long as she stays, he will have the pleasure entertaining her every evening. From an outward standpoint, it looked quite impossible for Lua to meet the Personage, but through the Confirmations of God, it was realized. Today whosoever arises in the servitude of the Holy Threshold, the Confirmations of the Holy Spirit will surround him. The Armies of the Supreme Concourse are drawn in battle on the plain of the Kingdom of Abha and are

gazing down to see who steps into the field of active engagement, so that they may come immediately to his reinforcement.”

{{p3}}

Then changing the theme of his conversation, he spoke about the old : “The Zoroastrians must be very enkindled, very attracted, very independent after their search for Truth, and very sympathetic toward this Message of Brotherhood. For many centuries the sun of Persia had set, but it has now arisen with iridescent rays from the East of the . The luminary of their ancient glory and majesty has again dawned. Sousheyanss has come and visited of unifying only Persia. He is the Unifier of mankind. The Parsee community must greatly rejoice, for this Premised One hath come. The Orb of Persia and success and greatness is slowly rising. The Glory of the King of Kings is to them.”

Having now quoted extracts from the talk of the Master and the letters from Mrs. Stannard and Mrs. Getsinger concerning the promotion of the Cause in India, in order to complete the picture for the present, I will quote also a few extracts from the Magazines and the newspapers of the country, reflecting more or less the state of public opinion on the subject.

The Indian Daily News of Calcutta says: “Considerable interest has been aroused within recent weeks in many centers of Hindu religions and philosophic though in Calcutta through lectures {{p4}} delivered on the subject of the Persian faith, its teachings and aims. The lecturer Mrs. J. H. Stannard, an English lady, for some years resident in Egypt and Syria, has seen life under many conditions in the Ottoman Empire and her enthusiasm over what this religious movement of progress and reform can accomplish in ameliorating human life, social and moral, in Moslem lands, is pronounced. Some consolidating influence would however greatly facilitate the work of progress and this influence should come with the force of a religious that would have power to draw a solidarity of thought making for union and peaceful development. This constructive ideal based on a sound social and moral code, such as the Bahai teachings lay down, would, Mrs. Stannard declares, provide the one possible means for Islamic race to draw their future inspiration to work upon. The ethics and religious principles from a notable synthesis of Christianity, Islam, and Judaism, if one lays aside a few theological dogmas found in each of these religions. If the inquirer can accept the fundamental premise that all religions are “one” in principle and that there are many “Messiahs” who have taught the same truths, uttered the same essential teachings, then the position {{p5}} of progressive revelation becomes clear, for the Bahais accept the validity of all sacred scriptures when these are not confused with theologies. The new Leader, declares he comes to restore peace on earth, establish the future universal religious teachings, and that wars must cease and the great brotherhood of man be proclaimed. He ordered all his followers to lay down defensive arms and act with submission, resignation and divine Will. He proclaimed the oneness of religion and the unity of races and that no harmony on earth is possible until inter-racial and inter-religious unity has become a practical

matter and truly lived. His strength (Abdul Baha) has enabled him to visit all the principal countries of Europe and America, meeting hundred of his followers. His sympathetic reception was instantaneous and cordial everywhere. His spiritual address in the famous city Temple, St. John Westminster, and other notable places will form important landmarks in the Western History of religious evolution, when its modern accept comes to be considered. In view therefore of the great value and practical utility of the Bahai spheres of influence engendering inter-racial and religious fraternity, a more than superficial study of the laws {{p6}} and teachings become imperative, for these, if accepted with all the enthusiasm that eastern races invariably show when conviction is roused, may work incalculable good on countries that are the despair of reformers and missionaries combined."

The Hindu Patriot of March 23 says: "This Persian Movement has one of the most remarkable and stirring histories behind it. Certainly, not since the Mo-hamadan Conquest, has the ancient country, now fallen into dissolution, been so deeply moved and roused as when the early half of the 19th century, there arose the cry that a religious and learned Persian had come forward, claiming to the Bab, or door of a new era. The Unique claim made by this last World Teacher is the Unity of Religion and Humanity on Earth, and towards the ideals of Peace and brotherhood he concentrated his influence and teaching. Religions had been made the cause of dissensions, racial prejudices had brought bloodshed and selfishness had completed men's ruin. Wars declared, authoritatively, must and should cease and the human race come definitely into simple and more permanent relationship and understanding. This he showed could never be realized until humanity come {{p7}} into a practical, rational outlook upon the question of essential, religious principle - such as the Oneness of God and the Unity of the human spirit. All those societies, working for the propagation of advanced religion, peace or social reform, flocked to hear his teachings (Abdul Baha while travelling in Europe and America) and we learn that many are now incorporating the Bahai ideals and beliefs in their writings. It is hoped that the revered leader may be induced to visit India next year when here too, it is probable, he would draw many sincere souls who long to advance along roads of peace and unity."

The Express of the current month says: "While politics and revolutions convulsed society and Shahs came and went in a country fairly contingent to this, a movement making for order, peace and religious construction had been born. Steadily permeating all ranks, its members openly or in secret carried out their work and teaching; and that they risked all in so doing appears to have weighed lightly in the scale against the implicit loyalty they owed to the orders of their leader. Among others, he enjoins that all must work, rich or poor, and be usefully employed in order that the extremes of poverty and wealth be gradually {{p8}} avoided. The arts, crafts, sciences and agriculture must be restored and work looked upon as a divine service. Education is to be universal and the girls to receive equal advantages with the boys, and since monogamy is decreed, replacing the Koranic permission for a plurality of wives, a far better standard

of family life will inevitably work out. It is possible that the world will see later a great advance in the question of the social status of Eastern women, especially in countries where Bahai religion rules, the founder having declared for the equality of sexes and the need for communities to elevate the position of mothers. The leader declared that as he had come to inaugurate peace on earth, all fighting must cease. Arms were laid down and by the time that the great years of struggle and passive resistance had been completed, some 20, 000 souls paid with their good life-blood the price of their convictions. From Burma to Teheran via Bombay, and then by the Caucasian route to Vienna and Paris, a Bahai could travel and "brethren" at every stage, and it is in the remote civilizations of borderland countries that this religion has brought such improvement and happiness. The {{p9}} teachings claim to form a link between all religions by revealing means for unity and concord on essential point. Mrs. Stannard has been giving a great number of lectures on the Bahai Movement to the various religious and philosophic groups of Calcutta."

I will bring to a close the extracts with one from the Indian Messenger of March 22, 1914: "We accord a cordial welcome to Mrs. J. H. Stannard, the Bahai Missionary, who has been in our midst for the last few days. Saturday before last, she delivered an address in our Mandir in connection with the student's service. Pandit Sitanath Tattvabhushan was in the chair. It was a very eloquent and beautiful address not only couched in elegant language but warm throughout with fervent feeling. The speaker's account of the long and severe persecution to which her people and leaders have been subjected, was simply thrilling. The Bahai martyrs number over twenty thousand. Under God's dispensation, however, the blood of martyrs is the cement of the church. The ideals and principles of the Movement seem to be in deep harmony with those of Brahmo Somaj. Last Sunday Mrs. Stannard met a few Brahmo and Bahai gentlemen at the Somaj Gallery, addressed a ladies' {{p10}} meeting in the Mandir on Thursday and spoke at the Bhowaniper Sammilan Somaj on Saturday. We wish her a long stay in our midst and a close study of the inner life of our Somaj, so as to see what kind and extent of corporation is possible between her movement and ours."

I cannot help but to quote another extract from Amrita Bagar Patrika of April 4th which gives a short outline of Mrs. Stannard's talk before Devalaya Society:

"The speaker next said: 'All religions are one. God's universe is like a beautiful garden. Now and then God sends a gardener - an incarnation of supreme garden. Supreme gardener plows for the future garden. The trees are beautiful and many will come and sit under their shade and exchange their thoughts.'

This morning the Beloved called a number of pilgrims who are on the eve of departure. A number of Tablets were revealed at their request. They have been most eager to stay a long time in Haifa, but the Master thought otherwise. They have been staying here more than three weeks. One hour of these days is equal to one year. "Intoxicated" he said "with the wine of love of God and the service of man, you must go forth with intensified faith and focalized attraction.

{{p11}}

Each one of you must become a storm center of spiritual influence and a whirling vortex of divine stimuli. Each one of the believers of God is a teacher. Let him just turn his heart to the Blessed Perfection and unloose his tongue, God will inspire him. Teaching the Cause of God is dependent upon the spiritual Power and not upon the variety of Knowledge or the vast range of information. Let a soul advance towards the True One, entreat assistance from the Beauty of Abha and the comments to speak. Let him begin teaching and God will come to his succor. There are, however many Tablets, many books by Mirza Abul Fazl and other Bahai writers which you should read and keep the contents in your memory, so that you may bring those proofs into your consecration. It has often been observed that a learned and wise man has gone into a town to teach the Cause of God. On the other hand a simple man, attracted, holy, spiritual, divine, has been able to teach many souls. The higher the flame of the fire of the Love of God in the heart, the more eloquent and fluent becomes the tongue. The believers must strive so that each one of them may become a teacher in the Cause."

When the Pilgrims retired, he dictated a number of Tablets for the believers in Persia and then went out {{p12}} for a walk.

In the afternoon the carriage was made ready and the Beloved with his three sons-in-law drove towards the summit to call on a German gentleman. On his return he came to the Pilgrim's Home, walked around the flowery field, visited the Holy Tomb, chanted for us the visiting Tablet and then delivered a most significant talk on God and His attributes. Sheik Ali Akbar of Ghoutchan, a learned teacher of the Cause asked then, a number of theological questions which have always disturbed the minds of the eastern metaphysicians, and the Master uttered such conclusive and clear answers as to satisfy the troubled hearts.

The Master is trying to reduce the number of the Oriental pilgrims. But hardly a party leaves before another party takes its place. He has reiterated his former command that no pilgrim must leave his eastern home without at first receiving permission. In three of four days most everyone will leave here, and the Pilgrims Home will enjoy a holiday for a few days. For the last five months, I have met and associated with ever so many Bahais coming from various parts of the world and it has been quite a unique experience.###April 27th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p12}}

Dear friends!

This was the day of the anniversary of the Coronation of the Sultan of Turkey and consequently all the public and government buildings are decorated with flags and buntings. Many stores are closed and official calls are paid to the governor to congratulate him on this auspicious occasion. The Master also with Mirza Mohseen was driven in his carriage to the City Hall at the invitation of

the Gaemmagam.

He came out of the house about 9 o'clock and as soon as the believers heard that the Beloved of their hearts was walking in the garden they approached him. Sweetly he smiled and welcomed everyone with a gentle wave of his hand and the word "Marhaba". Then he continued his delightful walk, all of us standing at a respectful distance from him. "Most beautiful is this rose-garden of Ismael Aga. This is the height of its glory! Like the crown of an imperial Monarch it is studded with the flowery gems of many {{p14}} and varied hues. at that long wall! How the climbing rose-bushes have decorated it with white, red, yellow and pink! Neither in Europe nor in America can one find a rose-garden exactly like unto this! How these tall, white lilacs diffuse their fragrances all around! They are so pure and delicate, the emblems of sanctity and spiritual refinement. This garden is made possible through the work of love. Each flower speaks to me in its inarticulate tongue the message of the love of the gardener - the love that passeth all understanding." Then he entered in the carriage and drove away.

In the afternoon the Beloved called me into his Presence and dictated Tablets for the American believers. Then he sat and silent for a few minutes thinking divine thoughts. When he is in this position of contemplation his face is a wonderful study and the beholder himself falls into the same dreamy mood, his mind and heart stirred by strange, unutterable thoughts and feelings. At this juncture Haji Mirza Haydar Ali entered the room. The Beloved looked up at him with such sweet tenderness and fatherly expression. "Come, come" he said laughing so heartily and with the glow of a consolidated friendship on his face. "Thou art {{p15}} my real friend. whenever I look in thy face, no matter how heavy is the weight of the load of my sorrow and care, it is immediately taken away. Thou art my companion and old friend. Come and sit down beside me." Then he began to speak with him about the various matters pertaining to the Cause of God. It is most touching to see the Master with this old man, grown old in years and experience in the path of Truth!

Mullah Abou Taleb, another old Bahai, resident of the Pilgrims' House gave a tea to all the departing Pilgrims in the rose-garden of the King of Kings. Although many of them had given to Acca to visit the Holy Tomb of Baha-ollah for the last time, yet they returned in time for the tea.

The Master graced the reception with His divine Presence and gave a short talk, most invigorating to the spirit of those who had the privilege of listening. Turning his face to Aga Sayad Hossein who was going to leave for Alexandrette in an hour he said: "Are you going to leave today? Praise be to God that there are a number of believers in Alexandrette and are associating with each other with the utmost joy and fragrance. Years ago there was {{p16}} a Gaemmagam in Haifa who was my special friend. He often praised the character of Abbas Goli who lived at the time in Alexandrette. With wonder in his eyes he would often say: 'What has happened to Abbas Goli! How is he transformed! It is as though he has soared to heaven and descended to earth as an angel.' People answered him: 'He has gone to Acca and has become a Bahai. 'What a change!'

he would say: 'He has become so spiritual, so heavenly, so divine, so polite!'

"Beneath the shade of the Blessed Perfection there must occur in a Bahai life a complete regeneration! If he continues to live in accord with the old standards and habits, then what has he gained by the change of a name! His Holiness Baha-ollah hath said that there are two kinds of revivals. The first kind is only in the realm of words. IT is not into action. For example the black stone of Mecca was and will ever remain a black stone, but because it is connected with the name of Mohamad every year, thousands of men and women undergo the severe hardships of long journeys to see, touch and kiss it. The water of Jordan is the same as the water of any other river, but simply because it is attributed to Christ, the Christians ship it {{p17}} to foreign countries for benefic purpose. The real revival therefore is the revival of conscience and heart and not the change of name. For example, a person thrown headlong into the lowest degree of immorality issues to the glorious height of sanctity and purity; the bloodthirsty tyrant becomes a just and upright man; the coward is changed into a brave soul; the traitor becomes most trustworthy and the heedless mindful. Whereas formerly he was afflicted with all the debasing and social sins he becomes cleansed through the purifying water of the Holy Spirit. His former life becomes non-existent; his very innermost being is changed. Angelic, divinely pure, radiantly spiritual, white as the snow on the summit of the mountain, white as the lily of the field - he stands amongst men as a flawless pearl of sanctification, as a spotless diamond of holiness and as a paragon of perfection to all mankind. Every Bahai, nay rather every individual soul must attain to this lofty pinnacle of virtue. I hope when thou returnest to Alexandrette, thou wilt become the means of the happiness, joy and pleasure of the friends of God and confer upon them the glad-tidings of the Kingdom. Say unto them: 'Praise be to God you have witnessed that the glory of all the emperors and kings is ephemeral, but the majesty of the believers of God is undying and everlasting, even in this world their traces are eternal."

Then rising from his seat he walked around the room, stood before the table of refreshment and ate a piece of candy and a few pieces of orange.

Mr. Shirogi, our active, energetic Bahai left today for Beirut and Damascus and will go from there to India to start on a wider field of work.

Our two German and Austrian brothers - Hossein and Hassan arrived tonight from Port Said. I did not see them as our dear brother Mirza Jalal welcomed them at the steamer and conducted them to the hotel Carmel. I will tell you more about them in another letter. The following is a prayer written with the Beloved's own hand for the Believers of Neireez:

"O Thou my Lord the Merciful and my Beloved, the Clement. Verily these intelligent souls are assured in Thy Mention, are stirred with the Fragrances of Holiness, are set aglow with the Fire of Thy Love and are engaged in Thy Praise amongst Thy people, O Lord! assist them with the angels of Thy Sanctity and the Cohorts of Thy Kingdom! Verily Thou art the Merciful! The

Compassionate!

(Sig) Abdul Baha Abhas.”###April 28th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p19}}

Dear friends!

Twelve living torches of the Fire of the Love of God - twelve holy Pilgrims dedicated to the Cause of human brotherhood and international Peace, left the Presence of Abdul Baha for the vast domains of Russia, India and Persia - to dispel the darkness of ignorance and prejudice and create the vivifying influences of love and amity. As they sat this morning in the Presence of the Blessed they were in the ocean of heavenly attraction and enkindlement, giving their ears to every word uttered by him and wishing in their hearts of hearts they could stay many days longer. About universal Peace, the Master spoke to them, dwelling especially on the horrors of war and bloodshed and enheartening them to do their utmost to extinguish this world-consuming fire which is ravaging the nations and like unto the wheels of juggernaut passing over the bodies of the innocent people. “in this century, the voices of peace must drown the clamors for battle, and the principle of arbitration must gain sway over {{p20}} the of the sword. Man must learn war no more, neither must he let the brutal and barbaric forces of passion and lust control the humane intellectual and moral powers. He must help the world forward in its march of progress and enlightenment and abandon the path of the wicked and the unrighteous. You must sow the seeds of Peace in the plastic minds of the children, teach them the victories of Peace, surround them with the lessons of Peace, envelope them with the glorious achievements of Peace. Let their hearts with the glorious achievements of Peace. Let their food be Peace, their vestures be Peace, their contemplation be Peace, their highest aspiration be Peace and the impelling purpose of their lives be Peace. The followers of the Blessed Perfection arise the invincible army of Peace and are showing by their deeds and words that they are peacemakers. Raise ye the voices of Peace to the Zenith of heaven. Work ye for the Cause of Peace. Stand ye by the Lord of Peace. Draw up in line your armored regiments of Peace! Unfurl at the head of your indomitable phalanxes, the Flag of Peace! Fill the world with the cry of Peace! Let your watchword be the sweet anthem of Peace. Be ye the laborers in {{p21}} the construction of the Palace of Peace. Think of Peace, work for Peace and consecrate your lives to the cause of Peace.”

With this ringing message in their ears and with weeping eyes they came out of the room of the Blessed One. “Trust in the Favor and Bounty of the Blessed Perfection” we heard his voice calling unto the Pilgrims. “Rest ye assured in His Confirmations which have encircled you at this holy hour. You are always with me and are inseparable from me. You are the soldiers of my army. Rush ye in the battlefield and defeat the powers of the prince of darkness.”

After this soul-stirring meeting our two German brothers - Hern Oscar Nidermayer and Dr. Ernest Diez whose Persian names are Hassan and Hossein came

from their hotel to meet the Beloved. They have been travelling through Persia for nearly two years and everywhere they have been welcomed and entertained by the Bahais. The first speaks Persian quite fluently and the other fairly well. They are now on their way to Vienna and Munich. They expect to write two books; one on the Moorish and Arabesque Architecture of Islam, previous to 500 years and another describing the fascinating experiences of their long journey through Persia. They will embody a good deal about the Cause of God in this second volume. Hern Nidermayer - Hossein is a very pleasant, young man, clean-shaved, alert and most delightful, while Doctor Diez is older, has a short whiskers on his chin, and has many anecdotes to relate for the enjoyment of the listeners.

The Beloved received them with a cordial and heartfelt welcome and far more than half an hour he spoke with them about their trip across Persia without the help of translation. They were most pleased with the results of their journey and were eloquent and warm in praising the wonderful hospitality of the Bahais. "The Bahais" they said "in Persia are very liberal and broad-minded; even their peasants speak about those principles which agitate the minds of European scholars and thinkers; especially they are interested in the matter of universal Peace." The Master said: "The spheres of thought are suffused with the effulgence of divine enlightenment. The advocates of Peace are increasing in number every year.

In America, in France, in Germany, in England, the lovers of Peace are found and they are adding day by day to this efficiency and activity." The Beloved then invited them to dine with him tomorrow night.

In the afternoon he called me in. He was lying on a near the windows. The rays of the sun streaming through the window embraced him in their warm, loving arms. A number of letters had just arrived from America and he placed them in my hand to be translated to him. He was in a most humorous mood and the contents of some of the letters made him laugh very much. As I went on translating one after another he would make now and then some funny remarks, laughable, witty and sparkling.

After this he came out of the house and asked me to walk with him to the hotel Carmel where our two German brothers are living. On the way we came across Dr. Diez and walked back with him to the store of Mirza Anayetullah. Here the Master sat with our friend for more than one hour and ordered tea to be brought from the hotel opposite. The Manager came in and a most lively discussion on religion was started and brought to a happy conclusion. On our way back home, the Master asked Mirza Ali Akbar of Russia to accompany our German brothers tomorrow to Acca - so that they may visit the Holy Tomb of Baha-ollah etc. From that time on, till past sunset, our Western friends were sitting in the garden surrounded with flowers and speaking about the Cause. Just at that time the Blessed One called us into the drawing room. Although

there were several believers present, he especially addressed himself to Hassan and Hossein. "Persia" he said "has unlimited possibilities for the development of its material resources, but there must be civilizing influences and untiring efforts. These means will be made available in the not distant future. Persia will become the Paradise of the world, because it is the birthplace of the Manifestation of God. First the inhabitants of a country must be imbued with the spirit of progress, then the country will advance as a matter of course. As long as the people are kept in the ray less prison of coarse habits and are not moved by generous impulses the country itself is held in a state of semi-barbarism and {{p25}} stagnation. We hope to see the citizens of Persia become liberal and progressive. First we must find the candles, then the lantern. We hope through the Divine Bestowals the moral life of the people of Persia may become cleansed from loathsome vices and degrading habits; that they may become the patterns of the spiritual life, that they may embody the ideals of the Merciful One; that their hearts may become the clean caskets for the pure thoughts of celestial paradise; that they may lay the foundation of divine civilization; become conducive to the promotion of love and good fellowship; that they may cooperate with all the nations in the establishment of universal peace; that they may master the dining of modern sciences and arts, that they may study the material knowledge, and teach the supernal knowledge of the Kingdom of God. This is our earnest hope. Towards this goal, we are pushing forward. For the attainment of these ideals, we have accepted fifty years exile, wondering and imprisonment." He continued to speak along these high of divine wisdom and when we came out in the garden the fragrances of the roses reminded us of his spirit-searching words.###April 29th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p26}}

Dear friends!

The first, the ninth and the twelfth days of the Rizwan holiday are to be celebrated with more importance and solemnity, and when in the future the Bahai communities grow large and strong, all must be suspended, great festivals be arranged and joyous fetes be planned. For this reason as this was the ninth day of the Feast of Rizwan, early in the morning all the believers gathered in the rose-garden of the Blessed One. Filled with the anticipation of meeting the Beloved, they were fully enjoying the ideal pleasures afforded at the moment. After half an hour Mirza Jalal announced, while standing on the step of the house, that the Master will receive the Believers. Of the Pilgrims, only three have been left behind, everyone has already departed. These three Pilgrims also will leave in a day or two and thus for the first time, since our arrival, the Home will be quiet. I felt tonight very strange as I entered the Home and found not the cheering, singing and {{p27}} chanting of the Pilgrims. The air was very still and the pale crescent moon shone in the heaven, shedding its weak beams upon the calm scene of nature.

Thus you can guess when we entered the Presence of the Lord this morning

we were not as numerous as in former occasions. Hence this was a meeting only for the resident believers. As tea was being served, the Master started to speak: "This is a blessed day; a happy and joyful day. The beauty, the holiness and the significance of these days of Rizwan are not known now. This is the time of gladsome bliss and ecstasy for the believers of God. Because we have lived in the of Baha-ollah and experienced the great joy of these days, the celebration is always shaded with a recurring sad recollection, but those who have not seen Baha-ollah with their physical eyes, they will celebrate these days with a genuine hilarity and most thorough preparations. The beauty the sheer joy, the exhilaration of the golden Rizwan days are now brought back to my memory and is reviewing them. I find each day a perfect gem of spiritual rapture. During the nights of those of Baha-ollah, we could hardly sleep, because we knew the unparalleled joy of meeting {{p28}} him in the morning, standing in his presence, receiving his Grace and listening to his words. This was the ninth day that Baha-ollah leaving Bagdad, stayed in the garden of Najib Pasha before starting for Constantinople. It is impossible to describe the beatific vibrations with which we were surrounded in those days. Although to all outward appearance, Baha-ollah was an exile, yet he moved with power and manifested great majesty. The list of visitors calling on him during those 12 days look like the call of an army. Those who had never seen him while he lived in Bagdad visited him. All the leaders of the community, the officers of the army and of the government paid their visits; even the governor, Nabej Pasha came. Were one to reflect for one moment he will realize that such great events have never occurred in the history of the past dispensation."

After this meeting he came out in the garden and for more than one hour walked in and out of the flowerbeds. "Throughout all the countries that I have travelled, I have not seen a rose-garden like unto this. This is the {{p29}} garden of Ismael Aga. His sincere devotion has made possible this flowery Kingdom, this fairy scene of matchless beauty, this dreamland of the orient. Every blade of grass, every blooming flowers, every budding bears testimony of his tireless zeal and industry."

One of those present spoke about the progress of the Cause in Persia. He said: "As the Cause advances in all parts of the world, the government will realize that the believers of God are law-abiding citizens and loyal, relying always upon the justice and fair-play with which they are treated by the central administration. Praise be to God that the Fragrances of the Merciful are being wafted throughout all the world." Then he continued to speak to us about other themes, instructing us in other lessons.

One of the radical changes with which we are is the probable departure of our dear brother Mirza Mahmond Zargani for India. The Beloved has advised him about this matter and like unto a disciplined soldier, he is ready to comply whenever the final order is issued. Our dear brother has rendered most valuable service to the Cause from the moment he joined the party of the Blessed One, travelling with Him throughout America {{p30}} Europe and the East. His

letters from America and Europe eloquent with warm expressions and graphic description kept the Oriental Bahais informed of the mighty events of those wonderful months. They are now rewritten, reconstructed and put in book form, ready for publication. The Master has given him His consent to publish them in India. Thus one by one, the members of the Master's Western tour are entering the active field of labor. Mirza Mahmond is now preparing himself to leave at a moment's notice but I believe it will be yet weeks before he actually departs for his chosen work. Mirza Ali Akbar also will leave soon for Bakou with his bride.

The Consul General of England in Beirut with his wife and two daughters, accompanied by the English Consul in Haifa called on the Beloved before noon. The Consul General is a tall, stout and sturdy man, speaking Turkish very fluently. He spoke with the Blessed one on sundry subjects and we were very happy listeners. Abdul Baha gave them a number of newspapers containing long articles on the Cause. He gave a high tribute to the political sagacity, far-sightedness, constructive ability and humane nature of Lord Kitchener. When they came out of the house, they walked around the garden and admired the beautiful {{p31}} roses and daffodils and sweet peas and carnations and lilacs.

In the afternoon the Beloved called on them and others and it was rather late when he returned.

In the evening our German and Austrian brothers arrived. They had enjoyed their visits to Acca and had seen all the interesting, historical places. As they were going to leave next day for Damascus and Beirut, they had returned to Haifa at noon and ascending Mount Carmel, visited the Pilgrims' Home and the Holy Tomb of the Bab, taking photographs both here and Acca.

Beside our guests sitting around the table, Mrs. Hoagg, Mirza Ali Akbar, Mirza Hadi, Mirza Mohsen and this humble servant were present. The Master spoke to them about the greatness of the Bahai Cause, contrasting its worldwide propagation with the religion of Christ during the Apostolic period. The menu was composed of rich and delicious dishes and everything was thoroughly enjoyed. After dinner we resorted to the reception room and the Master talked a long while, relating two very funny stories of how Mohamadans while consider the Christians unclean, are eager to receive money from their hands. Then he retired, leaving us to entertain them to the best of our ability.###April 30th 1914 Abdul Baha's home, Mount Carmel, Haifa, Syria

{{p32}}

Dear friends!

Lo! There is a change! The garden of Allah is calling unto us, the desert, the strange mystic, sweet desert is bidding us to leave the crooked byways of the city and civilization and room over its straight path. This morning the Beloved sent me word to be ready to start tomorrow morning for Alhammeh, near Lake Tiberias, four hours away from Haifa. I was beside myself with sheer ecstasy!

All day I was whistling whenever I found the people not around. Away even from the half-civilized Haifa into the heart of the desert. That will be indeed ideal, soul-inspiring, divine! The very thought of its intoxicated with undreamed of pleasure! I am going with my Beloved into the Garden of Allah! My cup of bliss is surely filled with his holy hand and my soul longs to quaff the nectar of his love! This will be probably the climax of my terrestrial experiences with the Blessed One; for to my mind nothing is more fascinating and significant than to see him around when all names revolve surrounded by Sheiks and Arabs <33> right in the desert itself. The wife of Mirza Jalal, Rouha Khanom, Mohamar Khanom, Miss Sanderson and the wife of the Beloved left a few days ago for Alhammeh to prepare the ground for the arrival of the Master, to supervise the pitching up of the tents and to make everything ready for his reception.

The Master was busy all day receiving a few Arabs who called peculiarly to help and then he called on the officials of the town to bid them a temporary farewell. Several times I saw him during the day, but only for a few minutes, each time to listen to his order and then leave him to carry them out.

On the other hand, Khasro was very busy packing up the necessary baggage for our expedition into Sahara and attending to procuring the needful items of the trip.

At 7pm, the believers knowing the departure of the Beloved came to see him. He received them in his drawing room and spoke to them as follows: "I am leaving tomorrow for Tiberias. I am leaving because you have persisted so much, otherwise I would have stayed here, because I have so much to do. While I was travelling in Germany, I passed by Baden-Baden and although the friends persisted that I should go and take the baths, I could not comply {{p34}} with their wish. In Stuttgart Consul Schwarz invited me to Morgentheim which is an excellent resort for taking baths for various kinds of ills. I stayed there only for one night, visited the large, commodious bath-houses, the electric bath for reducing the weight of corpulent and fleshy people, and other ingenious devices, but I did not take a bath myself. The baths in Morgentheim cannot be compared with Alhammeh hot springs. In the former Consul Schwarz has built a very palatial hotel, its grounds are shaded with tall, magnificent trees and its baths are made of porcelain, clean and sanitary, but in Alhammeh no improvements whatsoever is made. In this Cause we must give up all pleasures and recreations for the sake of service. There are people always in this world who deliver excellent advices and exhortations, but they do not carry them out in their own lives. I have taught the believers with deeds and not with words. Day and night we must think and plan how to become more self-sacrificing in the Path of God, how to concentrate all our attentions around the promotion of the Word of God, {{p35}} and how to renounce our will and choose the Will of God. Having attained to this spiritual condition, the Divine Confirmations will encircle us. The only source of the consolation of my heart is this: Praise be to God that since the departure of the Blessed Perfection I have not rested five minutes. I did not sleep one night comfortably, neither did I seek tranquility

for one day. I exercised my utmost power at all times to spread the laws of the religion of God and to promote the principles of universal righteousness and salvation. I never complained and accepted with the utmost resignation all the ordeals and trials." Then bestowing his blessings upon all those who were present, he retired to his room. Descending the stairs, the friends gathered in the garden, read the Tablets and sang Bahai songs and then they scattered with the full expectation that they would soon see the Master - probably at the end of 2 or 3 weeks.

Immediately I ascended the mountain with Mirza Habbib, went into my nest, put my papers, etc., into a satchel and hurried down again to spend the night in the Beloved's house, so that I might be ready to leave with him at 5:30 am for the station.

{{p36}}

So it is long after midnight that I am writing this last letter to you from the Home of Abdul Baha. Everyone is sleeping and the house is very quiet and I am sleepy also. I wish there was not such a thing as sleep, so we could devote our 24 hours to the service of the Cause without any interruption.

I will conclude this letter with an extract from the communication sent in by one of the firm and spiritual believers in America. "My youngest brother and wife who have been 6 years in Australia, New Zealand and India arrived in America a month ago and spent 3 days with us last week. They heard a great deal of the Bahai Teachings. I asked why the Masters, as she called them in India sat in caves and hidden from the world; why did they not come out and uplift humanity? She said:"You do not know much they have done toward bringing the Kingdom and beside that they had such power the people could not stand it, that it would knock them over." I said: "Why, you have been telling me of all the most terrible conditions in India, and they have not helped those right around them, beside {{p37}} there is no one in the world who has such great power as Abdul Baha, and he goes everywhere showing his great Love for all and he assists and teaches them. All the world has testified to his great power, beneficence and love and how millions of people have been uplifted by him."

The following Tablet is to a believer in Pearl City, Hawaii:

"O thou daughter of the Kingdom! Thank thou God that the Lights of the Kingdom have shone upon thy heart and thou art led to the Most Great Guidance. Thou art delivered from darkness and hath stepped into the world of lights. Thou art released from the well of nature and had soared to the apogee of the moon. The inhabitants of that island are asleep and thou art awake, the majority of the people of that town are blind and thou art seeing. Many are dead but thou art alive. Likewise those souls who have ushered in the kingdom of God with thee. Praise be to God that all of them are illumined. Endeavor as much as thou canst so that thou may'st enter new people in the Kingdom - and that they may become rejoiced and gladdened through the heavenly music - thus the lights of the Merciful One and the Bahai principles may illumine

all those Islands.”###May 1st 1914 Pleiades Sylvan Bower Alhammeh, Lake Tiberias, Syria

{{p38}}

Dear friends!

The night is very balmy and the spirit of quiet contemplation is stealing over me. I wish you were here to enjoy the beauty and charm of this Arabian desert. The silver beams of the moon have cast a soft and sweet spell over this enchanting scene and after having a talk with our sister Miss Edith Sanderson, I have come to my Sylvan Bower to speak with you for a little while and then sleep my first night in the Garden of Allah.

I was up this morning at 3 am, because I had so much writing to do. After half an hour someone was sent down by the Master to wake Khasro and Isfandeyar, the latter to prepare the carriage. Little by little the darkness of the night was changed into light and I came out of my garden to have a last look at the beautiful rose-garden. As I was walking around the beds of lilacs the door of the house was opened and the Master came out followed by his three sons-in-law. The {{p39}} women were in the corridor, waiting to have a last glimpse of him as the carriage drove away. Amongst them was Mrs. Hoagg. A few others including Ahmad Yazdi and his brother had come to bid him farewell. Mirza Jalal drove with the Master up to the station but did not go further. Mirza Badi, Khasro and myself were the only ones who formed the members of the Beloved's party. When our carriage reached the Austrian Post office, the sun arose out of the Eastern horizon glorious and resplended. The Lord was driving in and out of the narrow streets of Haifa, many people were lounging around, others having just gotten out of their beds were hurrying along to open their shops, the porters were drinking their bowls of hot milk in front of crude, improvised coffee, a few squatting on the ground smoking their hubble-bubbles - a motley procession of unthinking humanity, dull, uninteresting and dead to all the higher impulses of aesthetic life. The Commander of the army was also the guest of the Master and so they had a separate compartment all by themselves, and we three had secured places in the second class. The train pushed out of the station at 6 o'clock and 5 minutes and then although I was very happy in the great privilege accorded me, I could not help but feel sad, for I realized {{p40}} how the companions of my travellings with the Beloved have entered one by one on the active field, while I am being left behind. Probably the Master realizing my utter out of his own grace is keeping me beside himself. Hard as I have thought on this subject, I cannot think of any other reason; for I know I am not worthy of all his infinite graces.

From Haifa to Alhammeh, there are six stations, taking about 4 hours for the train to cover the distance. They are as follows: Balad-Sheik, Talle' Shamman, Afoule', Shate Beysan, Jesral-Majame', Samach and then Alhammeh. When we arrived at the station we found familiar faces to greet us. A tent was prepared for the Master and a lovely green for myself. The four walls and the roofs are

made with Olender branches which is named by Baha-ollah with the Pleiades trees. The pink flowers were yet on the branches and it made altogether a pleasing appearance. The tents are pitched quite near the station which is a fine, white stone building, beside a lovely, river. We are at the gate of the great Sahore, called El Houran. This valley of Alhammeh, boasting of four baths of various degrees of heat (one as hot as boiling water) is about three miles long, and one mile broad.

{{p41}}

The Master conducted his honored guest to the Tent and conversed with him on a wide range of subjects, philosophies, spiritual and historical. Now and then he would come out of the tent calling for Khasro, Mirza Hadi or someone else, and then his majestic patriarchal figure with his snowy white beard and turban, his white locks falling on his shoulders, his commanding forehead and cream white robes would bring forcibly to the mind of the beholder, the picture of Abraham and the story of his hospitality. Only the Master has not to wait for the arrival of guests. They are coming all by themselves. Just think of this first day. At noon, the Beloved entertained at lunch the Commander of 10,000 men and at dinner more than ten Arabs gathered around his table. They all sat on the ground and helped themselves bounteously. Here in the desert everyone is welcomed to what you have. People enter your tent and food must be prepared. You must go on without food so that your guests may be fed.

In the afternoon, the judge, the collector, the chief and other minor officials of a neighboring town called on the Beloved and a veritable floodgate of conversation was set loose; now on public education again on the history of Inquisition, the dogmatism of the {{p42}} middle ages of Europe, the rise of Islam and the founding of three powerful Caliphates in Bagdad, Cordova and Egypt and how through their beneficent influences science and philosophy were spread in the Orient and Europe, and how in the course of time they were fallen into decay and deterioration. Now in Arabic and again in Turkish he continued to speak for hours and his listeners were listening in rapt attention, as though an angel of the Lord has descended from heaven and was speaking to them in the golden tongue of the cherubim. "Where comes all this knowledge, all this understanding, all this divine insight into the nature of things?", They whispered to each other.

Right after sunset, the Master after having taken a walk through the country to see the two hot springs in which he will take daily baths - he entered his tent and his guests sat around. As though impelled by a higher power, he began to speak, recounting, with telling eloquence and penetrative power, the contents of his talks in the San Francisco Jewish Synagogue and in the Commercial Club of Minneapolis. Seldom had I seen him so animated and quick in expression. To talk so much would tire him a great deal {{p43}} but I know whenever the occasion calls the Beloved does not spare himself at all.

While he was thus speaking, I was sitting outside the tent with miss Edith Sanderson, hoping many more of the Western friends were here to participate

in these matchless scenes of spiritual life. She is enjoying greatly the novel experiences of the Garden of Allah!

After dinner with a few other friends we went to the hot spring and while the moon was shining over us, we disported in its warm water. Returning to my Sylvan Bower, I fixed my mosquito net and slept soundly on the floor. Now and then I opened my eyes and was delighted to see the silver moon streaming down through the interstices of the Oleander branches, and hear the musical lays of the breeze wafting through the green boughs. Where am I? Who has brought me here? This is indeed a strange, mystical world full of unexpected happenings. In the silence of this wonderful night, I could not sleep, for I was surrounded by a peaceful army of thoughts and the names of many dear Bahai friends came to my mind. I wished for all the confirmations of the Kingdom of Abha and the Support of the Holy Spirit.###May 2nd 1914 Pleiades Sylvan Bower, Alhammeh, Lake Tiberias, Syria

{{p44}}

Dear friends!

My shady Bower has no door - a symbol of welcome to all those who care to enter therein. My heart is full of love for everyone. Why should I not love all? I wish for no other blessing in this world save the nearness of Abdul Baha and that the Gracious Lord has vouchsafed me on land and sea, in Europe and America, in Egypt and Syria, in civilization and now in the heart of Sahara. What higher station does any soul aspire to? Under all circumstances and conditions I have seen him the Lord of the hearts of men, everyone paying homage and reverence to him and none turning away from him disappointed. Lord of the hearts indeed and more than that! As I awake this morning my heart was full of thanksgiving. I heard the sweet warbling of the birds hopping on the verdant branches of the roof of my Areesheh; I listened to the soft murmur of the little limpid rivulet laughingly passing by looking up at the heaven. I saw it declaring the majesty of the lord. Viewing my surroundings, I declared they were beautiful, but in strange contrast with {{p45}} the Western countries. Ah me! I exultingly cried out: What a glorious life is this? What a fascinating existence is this? Am I dreaming or am I seeing these things with my own physical eyes? I had never heard before even the name of this place; I had never expected to see it and yet Abdul Baha has made it possible. While these thoughts were roving in my mind, they brought me the word that the Master is coming to Areesheh to take his tea. After a minute the Incarnation of divine Love graced the humble quarter of his unworthy servant. He was all smile and happiness. I was on my feet to welcome him. He smote gently my face and sat down on the Persian rug spread on the ground, "How cool is they Areesheh" he said. "Is this not better than the palace of the kings? Because here inward happiness and contentment rule, divine beatitude and the ideals of the Kingdom exist! This is a green, flowery oasis in the heart of the desert. Baha-ollah has given to it the name of the"Home of the Saints". All the companions of our trips in different parts of that world have departed and only are left! What

dost thou say to this? And now where are we? In the Arabian Sahara, away from civilization and the haunts of men. For the present we are here, awaiting the commands of God as regards our future plans. Indeed {{p46}} God has brought us to this poetic spot and in its appointed time He will surely guide us into other promised lands. Praise be to God that the power of the divine Cause became manifest as the sun in its meridian cause. It has established an ideal communication between the world of the Kingdom and the material world. Today the Cause of God has assumed a most eminent importance in the estimation of the outsiders. These ten officials with whom I spoke for hours were the members of the local government of a nearby town and very influential in certain quarters. They had come here to take baths. I went into particular pain to explain to them the ideals of our Movement in an indirect manner. They had heard many things which were not true, and I wanted to dispel those wrong notions - thus they may realize that even in the realm of philosophy and scientific attainments, the followers of this Cause are not deficient. The European and American tour has brought forth most extraordinary and unforeseen results and has advanced and promoted the position of the cause in the eyes of the public in the most astonishing manner. Consider how great has become the Cause that the Governor-General of Salonika, the Governor-General of Syria, the Governor-{{p47}}General of Damascus, the English Consul General in Beirut and a shot of other great men was so excited with an interest as to come to Haifa and call on me to find out the truth without any intermediary. Reflect what a great tumult the Cause of God has thrown in the pillars of the earth - that hardly but we have arrived here yesterday than all these men were attracted and listened to all that I have said with much attention."

I mentioned to him that I have brought with me the Gospel of Buddha by Dr. Paul Carus and have been reading the first few chapters. He told me to bring the book and read to him. I translated for him the first chapter entitled "Rejoice". He listened but did not many any comment.

Leaving my green bower he invited to his tent three of the Arabs and the Turks and quoted for them many Arabic poems to the evident enjoyment of all. At ten o'clock, the train arrived from Haifa and brought a few more friends to be added to our already increasing host. There is one daily train from Haifa which stops only 3 minutes at Alhammeh and then proceeds for Damascus. Another train leaving Damascus in the early morning reaches our camping ground about 2:30 pm and then after 3 minutes continues its journey for Haifa.

{{p48}}

In the afternoon the Beloved coming out of the tent sat in the shadow of the station building. The Arabs got around him and he entertained them with stories and talks that he alone can give. They were charmed with his conversation and sat with him as long as they could.

A tent is pitched near the hot fountain and the Master took his baths for the first time. When he came out of the tent he looked most wonderful in his white

robe and white turban.

The believers arrived this morning have rented small bungalows near the hot spring and are glad to be here with the Master.

When the Beloved was ready to return after his bath, a spirited was brought for him and he rode the animal as a royal King.

The evening was spent quietly in the bosom of the desert. The Beloved took his dinner with the members of the Holy Family and retired rather early.

It is arranged that as long as the Master remains here no letter or newspapers forwarded to him - thus if this plan is executed to the end, we will be deprived of the world's news and cast off from knowing all that is transpiring in the Cause.###May 3rd 1914 Pleiades Sylvan Bower, Alhammeh, Lake Tiberias, Syria

{{p49}}

Dear friends!

The breezes favor us in the mornings and evenings, but in the middle of the day the wind is hushed and the weather grows very warm. Hence those who desire to take short walks must do it either very early in the morning or after sunset in the mystic moonlight. Generally, I take my walk all alone, but they tell me I must not go too far away from the camp as I might be attacked by the Arab Bedowins. I tell them I have nothing to be attacked for, that I can manage to get along with them very well, and that those that I have seen in the camp and with whom I have conversed are quite gentlemanly and polite. Many people are unnecessarily afraid of the Arab Bedowins but notwithstanding all their failings they are a simple good-hearted community. They will never render evil for good. Whosoever treats them with kindness they will not be harmed but will be protected to the very last drop of their blood. Their love or hate goes to the extreme point of manifestation. When a person has incurred their hatred they will rest till they have avenged themselves. Time is of no account to them. If the {{p50}} father of the family or the tribe has been unable to mete out the desired punishment on the culprit, the object of their enmity will be bequeathed intact to the rising generation, inculcating their hearts and minds with its deadly poison and abjured to deal the blow whenever possible. The result of their feudal tradition has been always ruinous to the steady progress of these Arabs, for no sooner one of the numerous tribes became strong and powerful, the bone of vengeance rankles in his mind and war is declared against the object of its hatred. They have not yet learned the might lessons of union and cooperation - so much needed for the steady advancement of any country and the enlightenment of any nation.

Thus it so happened that when I early this morning to start for my walk the Master called me. I joined him immediately in his walk towards the hot spring. Let me tell you right here that although there are many hot springs in this valley, there are only three which are used by the public. One is called Jarab,

for skin diseases, etc. The other is Magleh for many forms of ills which I do not need to enumerate here. The third is Reeh, also for many kinds of sickness. The water of the first is hot, the second is very hot, the third tepid and lukewarm. There are no buildings in the neighborhood of the springs and no sanitary regulations whatsoever. People bathe themselves in any one of these springs by number. There are no different quarters for men and women. The Arab Bedowins whether men or women bath with no stitch of cloth on - in an Adamic state but the time for the bathing of each sea is different. Often one sees fifty to one hundred near enjoying the hot water, naked-unashamed, not knowing what modesty means. This whole place is rented from the government by two Kurds for the insignificant sum of \$250. They in turn charge the bathers from one to ten cents for day, and one may take as many baths as the constitution can stand. Several wealthy realizing the dazzling possibilities of a place like unto this have approached the government to get a concession for its material development but they have been uniformly refused. On the other hand, were this place developed it will enter into concurrence with Lake Tiberias baths which are about half an hour from here; and greatly decrease the income of that company by attracting a large number of Western tourists for its natural advantages. Around the spring of Magleh there are vast ruins of ancient buildings with tall colonnades, high arches, etc. I could not get anyone to tell me how far they date back. They may have been baths built by the Roman Conquerors of Syria in ancient time, where the Roman generals, nobility and their wives took baths. Popularly, it is said, these buildings were constructed by Solomon and he came here from Jerusalem to bathe in these hot springs. Be it as it may, it is quite clear that over these springs wonderful domes and arches were built, but the Arabs have quite destroyed them. This afternoon I stood over one of these stone walls of wonderful masonry. On the half-demolished wall one sees hundreds of tattered shreds of clothes in many colors hanged. What does this mean? Because popular belief has attributed the construction of these buildings to Solomon, the superstitious Bedowin women have come to believe that if upon their arrivals they tear a piece of their clothes and hang it on the wall, all their secret wishes and hopes will be realized. How many sweet womanly hopes are tied up and centered around one of these shreds no mere man can even remotely guess. But let me acquaint in strict confidence my men friends that the heart of the Bedowin woman is stirred with no other emotion than as the dread of sterility and divorce. May a woman comes from a long distance to bathe herself in Solomon's spring, then her life may be crowned with a son, and many a woman ties the shred to the rock with the prayer that her lord may not divorce her and the guile of the other wives might not work to her ruination.

While I sat on the wall I watched the strange procession of the Arabs passing by. A more, nondescript, odd, novel, Kaleidoscopic procession I had seen nowhere. I fail to find proper adjectives to describe these multi-colored clouds, constantly changing and shifting into a mass of rainbow hues. In front of me is the hot spring, the Arabs have gathered around it, a little further is a broad green plain with large, wild trees. Here they live by day and sleep by night with

their horses and donkeys. The drollest scenes, comic, melodramatic, Bedowin dances, singing and sports are enacted by night in the light of the moon. To me they looked more like abnormal beings coming out of the nether world to make the night disturbed.

As we walked this morning toward the spring the Master asked me: "How are thou? Art thou feeling well in this desert? This is the Sahara and the comforts of the city are lacking. Dost thou mind it?" I answered: "Not at all. I love it very much. There are thousands of people who would have loved to be here, but the Beloved Abdul Baha has made it possible for this unworthy servant. This is through his Bounty and Favor."

Several Arabs passed with their wives carrying the heavy loads on their heads. Looking at them he said: "Look how the men walk ahead straight and confident while the back of their wives are bent under the heavy load. What a contrast between the social customs of the West and this country."

{{p54}}

When we returned to the camp the train had arrived from Haifa, bringing with it Mrs. Hoagg, Touba Khanom and about four or five more believers. They had brought with themselves a great deal of luggage. Because my Sylvan nook is much cooler than the tent, one of the daughters of the Master desired to spend a few hours with the other women. With much pleasure, I transferred it into their hands and joined the Arabs gathered under the 'hair's house". I asked them many questions about their habits and customs and received satisfactory answers. The Master also joined the members of the Holy Family in Areeshah and had his lunch with them.

In the afternoon we followed the Beloved to the Magleh Spring where he took his bath but the water being too hot, he could not stay there as long as he would have liked. When he came out of the tent and walked towards the little Arab store where he rests a few minutes every day, all the Bedowins were gazing at him with wonder and amazement. At the first glance they see that his a superior being, apart from all the rest of mankind. Never had they seen a more majestic and spiritual figure than the Master. "He is a saint." "He is a godlike man". "He is a prophet." "He is the Master of men." These are the few comments they whisper to each other's ears. #May 4th 1914 Pleiades Sylvan Bower, Alhammeh, Lake Tiberias, Syria

{{p55}}

Dear friends!

The life of the desert is the life of Peace and spiritual musings. It grants calmness to the troubled spirit and bestows tranquility to the confused mind. It brings forth the essential nobility of the humans nature and creates an unutterable yearning to fly towards the unattainable. The long, interminable stretch of Sahara inspire the heart with the idea of infinitude and the immensity of God's mercy. It teaches him open-handedness and hospitality. The green oasis teaches

him the lesson of boundless hope and optimistic industry and the gentle of the Sheik to shore his tent and frugal meal the idea of natural kindness. There is a picturesque charm and romantic beauty in the atmosphere of the Sahara, the Arab, his tent, his "Jape'Yargal," his camel and his nomadic life. Its soothing effect is infectious and gives one a firm equilibrium to grapple with difficult problems. It is like a tonic. Its draught is cool and bracing. It steadies the nerves and strengthens the bodies. It fills the heart with the ambrosia of Truth-seeking.

{{p56}}

This morning I had another visit, but considerably shorten from the Beloved. He sat only for a few minutes, inquired about my health and whether I have slept well and then he went in front of the station to talk with and teach the Arabs. Aga Nasrollah a Bahai from Haifa who has come here to take the bathes and is an engraver of seals, had brought with himself beads, etc., to sell to the Bedowins and the Master looking at his wares bought several rosaries and distributes them amongst the women who love such cheap decorations. Then a number of these women went to the porter of the station and asked him a question. He did not answer them. The Master seeing him turn away his head haughtily, went near and in a laughing way gave him two blows with his hand on the cheeks and said to him: "Dost thou think thou art better than them because thou art a mere servant in this station. Thou must be polite and kind to women - no matter even if they are ignorant Bedowins. They are the maid servants of God and we are the servants of God." Then in order to soothe him he bought a very good string of beads and presented it to him which made him very happy.

The train brought six guests, two Arabs and four Zoroastrians. The two Arabs from Beirut and {{p57}} Acca were taken to the guest's tent and immediately the Master joined them and after his welcome he started to speak with them on the philosophy of religion and the four standards of Knowledge. One of the two is Mr. Baroudi, the associate in a company having received the concession for the improvement of the Tiberias baths. There are four capitalists who have organized this company. The arrangement is as follows: To expand 10,000 pounds every year to the government for the next 25 years, and 1,500 pounds for ten years more - in all 35 years and then the whole establishment with all the improvements will be transferred to the government.

As the tent was quite warm, dinner was served in my green Bower. The table was spread on the ground, the guests sat around the table of the Lord and the Mosaic figure of the Beloved spoke to them on some of his experience in America. Where is America now and the Arabian desert? There was another man amongst the guests, a big, strong Arab, Abde' Fchavoush by name. He is the inspector of one of the Master's villages in the neighborhood and received a good salary of \$250 a year.

{{p58}}

Owing to his lack of attention to his duty the robbers had broken through the houses of the villagers, carrying away some of their belongings. For this reason the Master was calling him in no uncertain terms to his duty, jokingly pulling his ears and smiting on his cheeks. The man could not remonstrate but kissed His hands many, many times. It was most interesting to see the Master reproving this giant of an Arab, now seriously, and then breaking into laughter to take away the gathering clouds on forehead. The guests left with the train half past two, and the Beloved coming out of the shady arbor accompanies them to the station and stood there till the train pulled out.

According to what I have heard there are three villages that belong to the Master. These are Nogaib, Samreh, and Adasseyah. Most of the villagers are Bahai Zoroastrians who have come here from Yazd. The Beloved does not receive anything from the crops of any of the produce, but he assists and helps the people in many ways. Everyday a number of them come here to visit the Master. They bring us eggs (100), milk, curdle, bread, cucumbers, butter, onions, vegetables, etc. Although all these things are produced on his own land, yet he was telling them today to keep {{p59}} an account of everything they bring daily, so that may pay them at the end of our stay. Arab Chiefs bring sheep and goats and chickens and they expect of course to receive presents from the Beloved. A good chicken does not cost more than 15 or 20 cents; a goat could be bought for a dollar, a sheep for 2 or 3 dollars. Anyone who likes to drink lots of fresh milk, eat fresh eggs and cooked or fresh vegetables is welcome to them. He can have them for the mere asking. Khasro is the agile cook and Jack of all trades. It seems to me he is doing something useful.

Under the cool shade of his tent, the Beloved sat in the afternoon and the Arabs, one by one, came in and took their seats. "These lands" he said "are blessed by the feet of many prophets. This is holy ground, by these Arabs have forgotten these blessed traditions. They spend their lives in useless pursuits, in strife, and blood-shed. All the traces of spirituality have left them. They live for rapine and pillage. These evil qualities they must forget and characterize themselves with the attributes of enlightened civilization. They must relinquish their hatred of each other and cooperate together in the true spirit of brotherhood. God will assist them if they become united in humane principles and unselfish aims."

{{p60}}

Then he gave the following story about tow of the followers of Mohamad. "Once upon a time Salman called on Abouzar. When the lunch time came around the host brought two loaves of bread and salt. There was nothing else in the house. Salman as though talking to himself said: 'I wish there was a little cheese.' Abouzar feeling ashamed went out, sold his only goat, bought the cheese and brought it to the table. The guest helped himself generously and when he was quite satisfied he raised his hands towards heaven and prayed: 'Blessed are those who are satisfied with very little, and are contented!' Abouzar feeling the superfluity of such a prayer told to his friend: 'If thou evert really a satisfied and contented fellow, I would have now my goat in the house.'"

Abdollah is our Bedowin servant at the Camp. He was walking .The Master chided him: "Thou art walking like a Pasha! Hurry up my son. Be quick. Don't drag thy legs along like a Sheik-al-Eslam! Look at Khasro, how he works and learn from him."

At 4 pm he walked to the hot spring and after taking his bath returned and slept soundly till dinner time. After dinner for a long time he walked in the glorious moonlight and then retired to his bed.###May 5th 1914 Pleiades Sylvan Bower, Alhammeh, Lake Tiberias, Syria

{{p61}}

Dear friends!

To sit in the shade of the cool arbor in the early morning and watch the green slope of the opposite mountain with its waving curvatures and deep-cut fissures, while its summit is gilded with the first rays of the rising sun, the warbling of the sweet birds mingled with the plaintive notes of the shepherd - the mantle of spiritual ecstasy spreading over all these delightful scenes - and above all the Beloved of the world, sitting in his tent close-by - praying - is a rare pleasure, a unique experience that to all probably will never be repeated in one's life. I wonder whether I would have found so much happiness and contentment, were I camping in this oasis all by myself or even with a number of friends! Sometimes, to be frank - I think I could not endure even the sight of Paradise without the presence of the Beloved. In other words, my Paradise is his presence; my joy is his good pleasure; my rose-garden is his world of ideals; my heaven is his contentment. Without his constant help and assistance, I could not write one word nor you would have been interested to receive a letter from one {{p62}} so unworthy.

These were my day-dreams when suddenly the Beloved appeared at the door of my Areesheh. "Didst thou sleep well last night?" he asked. "I did. When I returned from my bath, I fell into a sound sleep. Then I awoke and had my supper and slept again." Seeing that I was busy writing he smiled and commanded me to continue my work, and he walked away to join the station master and a few others whom he desired to introduce them to Him. For half an hour he spoke to them about certain tradition of Islam and the explanations. Then he joined the ladies in the tent and for the benefit of Mrs. Hoagg and Miss. Sanderson detailed the customs and manners of the Arabs and how the women are treated and subjected to all manner of menial labors. I could hear His clear voice borne over to my Areesheh by the breezes.

At ten o'clock the train arrived. There were many soldiers and the whole train was decorated with flags and buntings. These days, the Turkish authorities are very active in the enlistment of new recruits and they are being drilled with vigor and feverish haste.

From the station the Beloved retired to his own tent and laid down himself on the ground. He was lying in such a manner that half of his body was under

{{p63}} the sun, the other half under the shadow of the tent. He was up after half an hour. Something in my heart told me to leave the work aside for the present and go out of my Areesheh and pass by the tent of the Master. Probably he might call me in. When I neared the tent I saw him reclining against the chair and looking towards the slope of the opposite mountain. "Come in" he said. "Sit down. Look towards that half-brown, half-green mountain! What a fine picture it makes! Look at that large flock of goats passing through the ravine, winding in and out! Is this not a charming pastoral scene! Although it is now verdant owing to the recent unexpected fall of rain, yet in one month one cannot find one blade of grass. Everything will be dried to the very root, owing to the intense heat. The heat will be so great that no one will be able to stay here and in the middle of the day it is as though columns of smoke rise to the sky. The only tree that stands the heat of the summer in this desert is "Gaz". The life of the Arab in the interior is most simple. Their principal food consist of the milk of the camel and a few dates. They do not like the atmosphere of the city. They revel in the expansiveness of the desert. The other day few of the Bedowin women taunted our women because they are living in the town while they were happy to breathe the fresh air of the deserts.

<64>

When years ago, I travelled from Acca to Tiberias in our , there was a beautiful Bedowin woman riding on a camel. She was listless and thoughtful. In the same Caravan there was a young Christian who was struck with the beauty of this Arab maiden and her dark eyes. After some futile attempts he succeeded to establish himself in her favor. As I was near I could hear their conversations. He was telling her: 'Thou art so beautiful, why dost thou not come to the city?' 'Why?' 'Oh! Thou wilt be married to a rich man.' 'What will he do for me?' 'He will build for thee a lovely house, thou wilt be served as a queen; servants and maids will wait on thee, thou wilt walk through green gardens; thou wilt sleep on soft beds instead of sands; he will bring for thee many precious jewels with which thou wilt decorate thy body; he will surround thee with such wonderful objects that thou hast never seen even in thy dreams.' The girl straightened herself on the camel and looked at the youth with pity and contempt on her whole demeanor. 'I have my beloved desert, vast, broad and immeasurable. What do I want to do with your cave-like, cage-like and lion-like houses. There the air is stuffy, here it is always fresh. The streets are {{p65}} dingy, dirty and narrow; here the whole expanse of the Sahara is my avenues and boulevards. Here is my home - the palace of immensity, the residence of God's own children. on your town and your civilized, snobbish manner! I hate them. I cannot bear to look at them. They are all cheap tricks sanctioned by your so-called society. You came abroad to display your crafty etiquettes of mock modesty and respectability which in reality your are physically, morally, and intellectually corrupt, afflicted with loathsome diseases. Away from me! Let me stay where I am. My home is the Sahara, my couch is the soft sand, my decorations are God's virtues, my lamps by night, the moon and the stars!'"

He continued to tell me other such wonderful stories and I wish I had time and space to write them. After his lunch and rest he called me to his tent and dictated a few Tablets in Turkish. The weather has already become warm and beads of perspirations were streaming down from my forehead. After this he went to the station. No matter what time he goes there, the Arabs are sympathetic listeners. "Let me acquire knowledge" an Arab said as he pushed his way through the crowd to come near the Beloved. The Master does not mince at words and this afternoon {{p66}} he enumerated their failures, their predatory instinct, their tribal strifes, their lack of feelings as regards the study of sciences and arts and their present ignorant status. They were struck with the force of his authority, the lucidity of his talk and the truthfulness of his advises. "Why are you so slothful?" he pleaded with them. "Why do you not make an effort to raise the educational standard of your women? Are they not your mothers, your sisters, your wives? Why do you hug ignorance so long to your breasts? Hail, friends, hail the light of knowledge. Welcome the bride of understanding and carry in your the torches of wisdom."

After this talk he went to bath. There also he spoke and counseled before going on.

We ate our supper under the moonlight. We had an Arab guest who related two lovely stories with a moral lesson to them. Then we walked towards the spring and saw the wonderful sword-dance by more than 400 Arab men. It was very weird and sensational.

The members of the Master's camp including men, women, and servants have reached to 30. As the days roll on we may have more guests.###May 6th 1914
Pleiades Sylvan Bower, Alhammeh, Lake Tiberias

{{p67}}

Dear friends!

Out of the desert the following message is sent to the Bahai world; from the "garden of Allah" this beautiful nosegay is forwarded to the Bahai meetings:

"The more union and agreement appear amongst the believers of God the greater will be the divine Confirmations, the more uninterrupted will be the descent of the holy blessings from heaven! The friends most love each other with such deep sincerity as to move the hearts of those who come in touch with them. they must establish, the Kingdom of unity in the hearts of mankind, so that they may see their own eyes the embodiments of Kindness, righteousness and purity. The world of humanity is submerged in the ocean of darkness, ignorance, lust and passion. The people are in the bondage of worldliness and tied with baser attachments. They are not thinking for one moment to attain to the good-pleasure of the Lord. They have smeared their wings with every form of clay. The creatures are under the subjugation of their lower appetites of nature. They {{p68}} are engulfed in the world of nature and live in accord with the requirements of nature. They are like those cows grazing in the green field. They

have no other thought, idea or concern save grass, water and the appearing of their animal passion. The individual of mankind must release themselves from these ties. Only through the Cause of God, only through the religion of God, only through the power of the Merciful, they can adorn their inner beings with spiritual virtues. While on one hand the people are immersed in the sea of worldly notions, the believers of God must inspire their hearts with heavenly ideals; they must cause a great revelation in the pillars of the earth; they must roar like the lions and wave like unto the sea. They must show them the beauty and charm of the world of God. Even while I live in the heart of the desert, I expect to receive good news from the believers of God in all parts of the world.

”The Cause of God is like unto a college. The believers are like unto the students. The college is founded for the sake of the acquirement of sciences, arts and literature. If the sciences are not therein and the scholars are not educated, the object of the college is not achieved. The students must show the results of their study {{p69}} in their departments and deeds, otherwise they have wasted their lives. Now the friends must so live and conduct themselves as to bring greater glory and results to the Religion of God. To them the Cause of Baha-ollah must be a dynamic force, transforming the lives of men, and not a question of meetings, committees, futile discussions, unnecessary debates and political wire-pulling.

“What is the sum total and upshot of farming, ploughing, sowing the seeds and irrigating? Is there any other thought behind all these labors save the gathering of crops? If the sheaves are only green and verdant, but having no grains of wheat or barleys, the result is not achieved. The sun has not been the luxuriant verdancy of the field, but the richness of the harvest. I hope the believers will do their utmost to crown their lives with abundant harvest. The friends are the members and organs of the body of the Cause. Each member must be active and perform its duties. The eyes are the organs of this temple; their function is to see. The ear is another organ, it must hear the voices. The hand is another organ, it must take hold of things. If they do not perform their functions they are useless and unnecessary. Hence each one of the believers must be an active member of the Cause. There is a vast difference between the soul who has consecrated to his life to the joys, pleasures and {{p70}} delights of this mundane world and the soul who seeks else save the good-pleasure of the Lord, who devotes his rest and comfort to the progress of the Cause. Let the Bahai world become the expression of one single individual seeking to live the life of holiness and sanctification.”

This spiritual, divine message was uttered this afternoon as he sat in front of his tent. Although he was speaking to a number of Zoroastrian Bahais who came over this morning from Adaseyah, yet unconsciously he was addressing the Bahai world. I could go on and translate some more of his wonderful words but enough is translated to show you the burden of his message. He went on and spoke more, now about the stirring life of Baha-ollah, again reciting the tragic events of the years of the Bab, but always impressing the listeners with the

importance of the promulgation of the Cause and the great responsibilities of the Bahais concerning this matter. After this followed by a number of believers, he walked towards the bath. There at the spring, on the mud veranda of the crude hut of the inspector he gathered around him several important Sheiks of the tribes of the desert of El-Haceran and spoke to them on the spiritual principles of El-Eslam. With wonder in their eyes, they {{p71}} listened to every word issued from his lips and paid him honor and reverence when he finished his talk. After the bath, he returned to the camp, riding on his horse. In the evening for more than one hour he walked alone in the moonlight. I stood near the door of my Areesheh watching him walking, his majestic body silhouetted against the hills and mystic thoughts were revealing in his spiritual mind!

In the morning passing by the door of my Areesheh, went to his own tent and was there for a long time all alone. Then coming out he called my name aloud and immediately I was behind him. "Come along. I want to take a walk." He reached the Areeshehs of a few Jews from Haifa who have come here to take the hot baths. He sat there and started to speak with an old Jew about Mount Carmel, Elijah, his cave and the miracle of sacrifice and asked him whether, like others, the Jews believe these buildings were founded by Solomon. He said "No". At this time a tall negro passed by and looking at the Master approached him. In a few minutes his sad story was related. He was from the interior. He had walked on foot up to Alhammeh. He has no money. He wanted to take the bath and he wanted to go to Haifa.

{{p72}}

The Master's hand went immediately into his pocket and our tall negro brother was happy beyond words. He laughed, showing a pair of pearly white teeth and passed away from before us probably never to meet him again.

Speaking about an influential Syrian who has been grabbing the land of the poor peasants he said: "It is very strange how the possession of a few spans of earth blinds men to justice and fairness. He became neglectful and heedless, forgetting God in his mad haste after wealth and trampling upon the rights of others. In other countries such cases of gross injustice are rare. Those who are God-fearing never commit such things, and those people who are not afraid of God are most considerate lest they might jeopardize their reputation and good name and thus be degraded in the estimation of the public and bring disgrace upon themselves upon those who are connected with them in the business world."

The train brought new guests, Aga Sayad Ali Afnan and his family, Aga Hossein Ashjee and his son and two others. The Master received and welcomed them in my Areesheh. Aga Mehdi and Abul Gasem had sent wonderful bouquets of flowers as token of their devotion and imperishable attachment to the Cause.###May 7th 1914, Pleiades Sylvan Bower, Alhammeh, Lake Tiberias Syria

{{p72}}

Dear friends!

Biblical students believe that at least in two instances the name of this valley is recorded in the old Testament. First it is in the second Chronicles chapter 8 verse 3rd and 4th:

“And Solomon went to Homath-Zobah, and prevailed against it. And he built Tadmor (Palmyria in and around Damascus in the wilderness, and all the store cities which he built in Hamath.”

Likewise in the book of Joshua chapter 19th verse 35th it is mentioned as one of the many fenced cities:

“And the fenced cities are Ziddem, Zer, and Hammath, Rakkath, an Chinnereth.”

All through this vast country there are old remains of an ancient civilization. For example the situation of Beisan (two stations above this) is very remarkable, commanding a view of the Jordan valley. The ruins are very extensive, occupying an area of over two miles. Amongst them are the remains of a castle, a temple with standing columns, a theatre, a Roman arch, and all around are traces of massive wall. The history of Beth-Shan or {{p74}} Beth-Shean (House of Quiet), the ancient name of Beisan, is full of interest. The tower belonged to Manasseh (I Chron. VII. 29), though within the original limits of Issachar (Joshua XVII. 11). The Israelites were unable to drive out the Canaanites but placed them under tribute (Joshua XVII. 12, 13, 16). When the Philistines came to strip the slain on Mount Gilboa, after the fatal battle, they found Saul and his three sons fallen on Mount Gilboa. And they cut off his head, and stripped off his armour, and sent into the land of Philistines round about, to publish it in the house of their idols and among the people. And they peel his armour in the house of Ashtaroth; and they fastened his body to the wall of Beth-shan (I Samuel XXXI. 8, 10, 12). When the Scythians overran the country, it is stated by later historians that a colony established itself here and the name was changed to the Scythopolis and it was a city of Decapolis or the League of Ten cities. It was a prosperous place on the twelfth century. Finally, it was demolished by Saladin. The railway, running east, leaves to the South the beautiful plain in the center of which is the station of Beisan. The line now approaches the Jordan, not far from the ford named “Makkadel-El-Aboreh”, “The Ford of the Crossing”, which Colonel Conder, supporting the theory held by Origen, supposes to be the Bethabara where John the Baptist exercised his ministry (John I. 28). To our left as we proceed, we notice, {{p75}} crowning a hilltop, the ruins of the Crusading Fortress of Belvoir, built by King Fulke in 1140, and taken by Saladin in 1182. The line now crosses the Wady Barh, and then running north by northwest. Along part of an old Roman road, passes the station of Jesr-el-Mejamia, on the right bank of the river. The Jesr-el-Mejamia, or Bridge of Assembly, probably derived its name from an ancient marked which was held in a now ruined Khan (inn) not far off. The bridge is a Saracenic structure consisting of a large pointed arch flanked on either side by a smaller and lower one. A causeway supportedd on three other arches runs above the small side-arches

to the level of the great middle one. About 3 miles about N.E. of this bridge, the line crosses the Yarmuk, and about five miles beyond reaches the station of Es-Semakh (alight here for Tiberias, which is reached by boat crossing the lake) on the Southern shore of the lake of Galilee, having, after crossing the Yarmuk, passed on the left, first the red-tiled roofs of the Jewish Agricultural Colony of Sejarah. The view of the lake and its surroundings, as seen from Es-Semakh, is magnificent. Part of Tiberias is visible, while Tell-Hum, or Capernaum, is clearly seen at the northern end of the lake, not far from the northern in-flow of the Jordan. On the hills {{p76}} beyond we see Safed and some villages, whilst towering above all and in the distant background, is snow-crowned Hermon, whilst to the S.E. perched on a mountain-top, are ruins of Umm Keis, the Gadara of the Gospels.

Leaving Es-Semakh (699 feet below sea level) the train proceeds for about four miles S.E., towards the mouth of Yarmuk ravine. The Yarmuk is the Hieromas of the Ancients, and not mentioned in Scriptures, though its name does occur in the Talmud. The interesting little plan, where we are camping lies just inside and beyond the narrow entrance to the great ravine. It is asserted that this enclosed plain is to the Bedowin an inviolable sanctuary or place of refuge. It is about two miles long from east to west, and about one mile width. The area is occupied by patches of cultivated lands on the northern slope and bits of jungle, amongst which are numerous clumps of wild dates, palms and other sub-tropical trees and underwood, lie ruins of the ancient baths, temples, theatres, churches and tombs of Gadara, the sad relics of a civilization which once here, but was put an end to by the great battle of the Yarmuk which in A.D. 636-7, first made Mohammedanism triumphant in the Holy Land. Here are the remains of a small {{p77}} Roman amphitheatre as well as of a Roman bath. The chief hot springs is found on the right bank of the river and the water in which the Master bathes everyday is about 120 degrees Fahrenheit and is impregnated with sulphur. This region is visited every year in the spring by large numbers of sick persons and those who desire to take these hot baths.

Today while the Beloved was walking toward the bath referring to some of his historical remarks concerning this most interesting spot he said: "Although some of the simple folks believe that these ancient monuments of civilization are built by Solomon yet there is no foundation for it. It is true that David conquered these lands and Solomon extended the boundary of his father's conquests, but there were no public buildings at that time. When Alexander the Great (in 332 B.C.) conquered the Persian Empire, the territory of the Jews became a Macedonian province. Immediately after his death (in 324 B.C.) and the of his vast Empire between his four able generals, his ambition of the world conquest came to nought. Syria and Palestine became the share of Seleucus. Seleucus and his successors by conquests and wars, added year by year large territories to their dominion. In the year 205 B.C. the Seleucidas, or descendants of Seleucus had established a kingdom of Syria, extending {{p78}} from the Mediterranean to the Indus. The capital towns were Seleucia on the Tigris and Antioch on the Euphrate. Antiochus III the Great laid the foundation of ten prosperous colonies

in as many parts of Syria and Anatolia and induced many Jews, by granting them special privileges, to migrate and settle permanently in those colonies. One of the cities built by Antiochus the Great is the city of "Mokeiss" on the top of this mountain, the delapidated buildings of which are yet witnessed by the tourists. The two springs situated in the North and South of the valley were connected with each other with a system of arches over which people walked and viewed the smiling, prosperous plain dotted with buildings of many stories and men and women busily engaged in the pursuit of pleasure or work. Where are now those Greek Kings and Roman Impeerators and Queenly ladies who lived in their palaces, danced in the moonlight and bathed in the hot springs of this valley? They laid the foundations of these stately buildings so depe and they reared their walls so high that they vainly thought the hand of time not touch them. How would they feel if their ghosts returned and looked upon this dismal picture of complete desolation! The wild, roving Arabs pitching their tents in the ruins of those gorgeuous palaces. They have became {{p79}} the dung-heaps of animals and men, stables for their asses and horses! Such sights give one much thought for reflection and contemplation! Now the flood of destruction hath reached its crest. From now on there will be a period of construction. This plain will be built and will become inhabited by a happy people. It will not take a long time this will become fulfilled!"

This morning he entered my shady bower unproclaimed and sat for some time. Tea was brought in and in his holy Presence we drank the ruby contents of the glasses. He spoke with Aga Sayad Ali Afnan and wished him to hasten some work which has started on the Holy Tomb of Baha-ollah. "Whether I am there or not that Blessed Spot must be always in the best condition." he said.

Then he retired to his tent and after a while asked me to join him and translate for him a few more chapters of the Book of Buddha. while I was thus engaged, five Arabs from Adeseyah were announced. They were sent as a delegation by the farmers to present some of their needs and complaints to the Master. They were received with true Arab courtesy and hospitality. He listened to their complaints with wonderful patience and then read their long petition. He sent them and there for the men who are the heads of the village and instructed them in the most practical, business like way, thus securing {{p80}} for the peasants the required redress. Amongst other things he said to them: "Consider that Abdor-Rahman Pasha receives one fourth of the entire crop and produce from the farmers in his village, , just next door to you. On the other and you are charged only one tenth and nothing more. For many years, personally, I have not received one cent from this villages, nay rather, as you all know very well, on various occasions, I have expended many thousands piastres over the improvement of the place. You must be most thankful and praise God for His Bounties. I wish that each one of you be comfortable and happy, and that the essential means of your livelihood be always amply provided. You are my children. Mix and associate with the Parsees. They will instruct you in many lessons of agriculture. They will teach you farming along modern lives. They are most industrious and you can ameborate your conditions, and increase your crop

by watching their ways. Live a virtuous, upright, honest, truthful life. Walk in the path of the righteous and do not give your ears to the forward and the transgressor. Do not sow the seed of discord and jealousy amongst yourselves. Cooperate with each other and be always quick to learn. Shun slothfulness. Be diligent in your work. Have you not read in the Koran wherein it is revealed by the Lord:

{{p81}}

'Those farmers who believe in God, practice virtue and are striving in their avocation. He will open before their faces the doors of heavenly blessings! In Haifa there is a colony of Germans. They are all Christians. They have not even one tenth of your land, but as they are faithful and persevering they have become all wealthy, because they practice intensive farming. They are all better off than your Amirs and Sheiks. Why should you not be at least like them?"

In order that this large company of men and women may have as much fresh milk as they like to have every morning and evening, four large cows and their little calves are brought to our camp. A shepherd grazes them everyday and a woman's Bedowin milks them morn and eve. The Master was telling Mirza Abdorra-ouf that the woman must wash her hand with soap before she milk the cows.

Every night one or two Persians with our Arab guard Mahmond sit up all through night and walk now and then around the camp so that no thief may rob anything. In order to test them whether they are really wide awake or not, the Beloved has been getting up for the last two nights between 2 and 5 am and call their names aloud: "Who is there sitting? Art thou awake?"

Mirza Hadi, my roommate left today for Haifa. He did not {{p82}} know whether he would come back or not.

The night was very attractive, calm and beautiful. The weather was cool and the moonlight was simply divine. My solitary walk was greatly enjoyed. The Beloved took his supper with about a dozen of the Persians in my Areesheh. I abstained from any food because I was attacked by one of those periodical headaches.

A most charming Areesheh is prepared for the Master just next to mine and he occupied it this afternoon for about two hours. When I joined him and was permitted to sit down on the rug as he was doing, he said: "Here I am! My verdant and shady arbor is next to thine; but I am afraid I will give it up in a day or two. I never keep anything for myself."

While I was thus happily enjoying his heavenly presence all alone an Arab called and somehow the question of socialistic movement in Europe and America was brought in, and the Beloved gave a clear exposition of the demands of the labor socialists, the woeful results of the strikes and the constant clash between the capitalists and workers.

Then he dictated a very eloquent Arab Tablet and the interview was brought to a close.

“Let love and amity be the musical notes of your lives; joy and fragrance the harmonies of your hearts; sincerity and devotion the clarious of your souls” was his advice to a Turk.###May 8th 1914 Pleiades Sylvan Bower, Alhammeh, Lake Tiberias, Syria

{{p83}}

Dear friends!

During the lifetime of Baha-ollah, the inhabitants of the village, Mokeiss, were most anxious that I would buy half of their real estate for 1700 pounds infinitely better treated than one of these Turkish Pashas who by every hook and crook, try to exact from them all that they produce with the sweat of their brows. Now land value is so raised that what they wanted to sell me. I bought half of the village of Adassayah for only \$1000.00 and half of the village of Nogaih for \$300.00. In those days land was very cheap in these parts, but since the construction of railroad all the prices are raised considerably, especially those lands which are situated in the vicinity of the stations. Years ago there was a village, half of which I was going to buy, but there was another party {{p84}} who was anxious to get hold of the same. He intrigued much but to no avail. At last the papers and documents were drawn up and signed and I went to the government's house to pay the money. When I arrived, the judge and a few other officials were present. I sat down and after the preliminary remarks, I took the money out of my pocket and started to count it. At that very moment the door was opened and one of the believers entered with the following message from Baha-ollah. ‘Leave the earth to the people of the earth.’ I took the papers and tearing them to pieces and said: ‘Now whosoever desires to buy this land may do so without any interference on my part.’ I got up and left the meeting. They were all astonished to see me giving up the land so suddenly. From that day I never cared to buy land, otherwise I could have bought many, many villages. ‘Let the earth to the people of the earth’ is a heavenly advice to all the friends of God. Let them lighten their loads as much as they are able; thus they may become inspired with divine ideals and world-illuminating thoughts. The clouds of care and worry must be dispelled, otherwise the sun of repose and serenity will be always hidden. The garden must be cleared from its thorns and thistles, so that flowers of all kinds and hues may grow from its soil.”

{{p85}}

The other day he gave an interesting talk, a short passage may be herein inserted: “If a friend dies and leaves behind some debt, the believers must do their utmost to pay it off to the very last cent. For example, if I pass away from this world, while being under obligations of debt, the friends must see to it that all such debts are cleared. During our sojourn in Bagdad and Haifa and Acca many believers died, leaving behind debts of a large and small sums and I paid all of them most scrupulously. It does make no difference whatsoever, whether it is

a question of paying my own debt or the debt of my friend of friends. People may look upon this subject from a different standpoint, but it must make no difference to the Bahais. We must consider the debt of the believers of God as our own debt. This is the stations of unity.”

Speaking about forgetfulness he said: “Man is liable to forget things very quickly, but the animals remember longer. If you have been kind to a dog once in your lifetime it will never forget and will follow you whenever it sees you. Once in Acca two persons claimed undisputable possession of a donkey. They brought witnesses before the judge to substantiate their respective claim. The judge was bewildered and did not know which party he should heed, because to all appearances, both seemed to be right. At last he {{p86}} found a solution. He said: ‘Leave the donkey alone. Man may forget but the donkey will not forget. Let it go out and if it stops at the door of any one of your two homes, then it is its undisputed owner.’ This suggestion was carried out and the right owner was discovered.”

This morning he came out and walked around the camp and the station for an hour or two, refreshing and gladdening the heart, with his spiritual discourses and talks. At ten o’clock the train arrived. Haji Ali Nazi who is a believer from Egypt but on his way to India, Haji Ali and Soheil Effandi from Haifa descended from the train. I saw the Master walking from one to the other end of the train apparently expecting someone to . Suddenly our commander (who was the guest of the Beloved the first day of our arrival emerged out of the first class compartment. He was dressed in his military uniform. The Master advanced, got hold of his hand and embraced and kissed him before the eyes of all the wondering expectators. Hand in hand, talking and laughing they walked toward the tent. The commander is a dashing, tall, handsome officer, powerful enough to command and direct the movements of several Turkish regiments in Acca, Jerusalem and Medina. The Master is now old, with white beard {{p87}} but with youthful energy and power. Therefore it was not only interesting but very significant to see both of them walking beside each other with their hands locked in each other. They are two generals but each one is marshalling different forces. One is the general of the army of Peace, the other the Commander of the regiments of war. But they are friends. I hear the Commander is going to pass a few days at least with us. He is the guest of the Master. The tent and Areesheh of the Beloved will bid him a hearty welcome. They were together practically all day, they dined and supped and bathed together. The conversation between them is carried on in Turkish and I do not quite understand this language. As they pass their hours in the Areesheh I hear clearly the voice of the Master. Now he speaks about the military heroes of Persia, again the victories won by some oriental general and the romantic details surrounding his adventurous life. They took their supper together right under the soft rays of the moon, interspersed with talks and stories, till very late at night.

Arabic newspapers were brought with this morning train but no letter. Thus although we are temporarily shut off from all the Bahai News yet we are as-

sured that God is directing the steps of his sincere believers.###May 9th 1914
Pleiades Sylvan Bower, Alhammeh, Lake Tiberias, Syria

{{p88}}

Dear friends!

“What do you expect the Bahais to accomplish in this world?” asked a stranger.

The Blessed One answered it: “The Bahais must be the servant of universal Peace, the workers for the Cause of the Oneness of the world of humanity, the spreaders of heavenly Love amongst the children of men, the promulgators of the principles of the progress of mankind, the dispellers of the clouds of religions, national, patriotic and political prejudices and the upholders of the invisible rights of equality between men and women. They must correspond religious ideals with the deductions of science and reason and discard all such theories which cannot stand the test of intellect and empirical knowledge. This is the work of the Bahais. Dost thou not desire to accomplish this work? Art thou in favor of it? Dost thou to enlist in this army? Yes? Then come and usher under this tent. Make thou also an effort so that the world of humanity may attain {{p89}} to the highest summit of perfection. Strive that religion may be cleansed from ignorant prejudices. Strive that bias may be removed. Strive that warfare and strife may become non-existent. Strive that love and good fellowship may replace intolerance and the narrowness of dogmatism. Strive to scatter the seeds of kindness in the hearts. These are the teachings of Baha-ollah. We are striving in this path. His Holiness Baha-ollah has opened a great Door of interdependence of all nations before the faces. For example the strict adherents of the present day religious consider each other as infidels and contaminating, as apostates in the sight of God and man, as deserving to be thrown to the bottom of hell and in the jaws of Satan; but Baha-ollah addressing the world of humanity says: ‘Ye are the leaves of one branch and the fruits of one tree.’”

“What is your belief as regards the origin of evil?”

The Blessed One answered: “There is no origin of evil. The origin of evil is non-existent. For example darkness is evil. It is the absence of light. Whenever there is no light there is darkness. Consequently it has not existence. Poverty is the absence of wealth. Ignorance is the absence of knowledge. Evil is the absence of good. All evils are none-existent and have no outward forms of shapes. Creation is good.

{{p90}}

“And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light that it was good.”

“How can one understand the object of his life?”

The Blessed One answered: “There are two kinds of understandings: subjective and objective. To illustrate: thou seest this glass or this water and thou dost comprehend in a subjective manner their constituent parts. On the other hand

thou canst not see Love, Intellect, hate, anger, sorrow but thou dost recognize them in a subjective way through their signs and manifestations. The first is material, the second is spiritual. The first is outward, the second is intuitive. I hope that thou mayst make great advancement in the second kind of understanding. Turn thou thy face toward God and say: 'O God, refresh and gladden my spirit. Purify my heart. Illumine my powers. I lay all my affairs in Thy Hand Thou art my Guide and my Refuge. I will not be sorrowful and grieved any more. I will be a happy and joyful being. O God! I will worry no more. I will not let trouble harrass me any longer. I will not dwell on the unpleasant thing of life. O God! Thou art kinder to me than myself. I dedicate myself to Thee! O Lord!' Beg everything {{p91}} thou desirest from Baha-ollah. If thou art seeking faith, ask of him. If thou art yearning after knowledge, He will grant unto thee. If thou art longing for the Love of God, He will bestow upon thee. He will descend upon thee all His blessings."

"Is this the golden age?"

The Blessed One answered:

"This is not only the golden age but the age of Diamond. This is the Century of Lights! This is the cycle of Love. This is the glorious Dawn of the Sun of Reality.

"What is Hell?"

The Blessed One said: "Is there a hell more direful than Ignorance? A hell worse than deprivation from the Divine Nearness? A hell lower than negligence and inadvertence?"

"What are your objects?"

The blessed One answered: "My objects are the establishment of the Cause of international arbitration, the promotion of the oneness of the world of humanity, the conformity of religion with science and reason, the elucidation of the essential unity of the divine religions, the explanation of the continuity of the prophetic revelation, the instruction of mankind in the knowledge of human brotherhood, the inculcation of the primordial oneness of all phenomena, the upraising of the standard of the solidarity of the human race, {{p92}} the creation of a nucleus for bringing about the universal race, the spread of the precepts of spiritual civilization, the teaching of the synthesis of the heavenly philosophy, the readjustment of the economic relations between the capitalists and laborers, so that each individual member of the world of humanity may enjoy the utmost welfare and prosperity, the organization of the Arbitral Court of justice - in order that all the nations of the world may settle before that Court their international disputes and thus remove all the traces of enmity and hatred and the upholding of the principle of one auxiliary, universal language. This is my duty. This is my work! These are my objects."

"Are you the leader of the Bahais?"

The Blessed One answered: "I do not like the word 'leader'. I am Abdul Baha. I am the servant of the world of humanity."

This mornng the Beloved asked us to go into his Areesheh and drink tea with him. The sun was just arisen from the East, the gentle breeze was wafting by and innumerable birds were singing most melodiously." the Master said: "How many sweet-singing birds {{p93}} have broken into joyous songs of rapture! It is heavenly concert of divine music!" Then the Commander came in and again the Master started to speak with him and it continued through all day. The Beloved was very happy and well and although I could not understand all that he said, I could get now and then the drift of long and interesting conversation.

Speaking about the Editor of the Journal Hekmat who published a book a few years ago against the Cause he said: "He was caught sleeping by our enemies and they deceived him. He thought after writing and publishing this book all the Persians will honor and respect him and it will elevate his station in the estimation of the public. But none of his expectations became true. Today he is fallen in great disgrace and shame. Notwithstanding this, whosoever reads his book must of a necessity acknowledge the superiority of the divine vision of Baha-ollah, because he quotes in the pages of his book certain prohecies uttered by the Blessed Perfection concerning the downfall of despotism in Turkey and the deposition of the Sultan. His book was published many years before the declaration of the constitution in 1908 so that no one can refute the validity of their authenticity as quoted therein."###May 10th 1914 Pleiades Sylvan Bower, Alhammeh, Lake Tiberias, Syria

{{p94}}

Dear friends!

To a person who excused himself for being poor the Blessed One said "praise be to God that thou art wealthy through the treasury of the Kingdom. True wealth is the wealth of the Kingdom of God. The heart of man must be rich. Often it has happened that a person is poor but is wealthy; on the other hand a soul may possess one hundred million but he is poor. Every treasury, in this world, is subject to exhaustion, save the treasury of the Kingdom which is inexhaustible. I hope that thou mayest become rich through the treasury of the Kingdom. His Holiness Christ and all the prophets were poor. Thou hast a tent or an Areesheh but Christ did not possess even so much. The work of the rich does consists in becoming more enkindled with the Fire of the Love of God. This is opulence! This is munificence! This is independence! This is Service! I hope that thou mayst live in accord with the good-pleasure of the Lord. Today the {{p95}} power of the Cause of Baha-ollah has penetrated the globe. Whenever thou embody in thy life all the Teachings of the Blessed Perfection, thou wilt be a perfect human being. The Principles of the religion of Baha-ollah are the Collective Reality, the Power of divine attraction, the illumination of the world of humanity and the Breaths of the Holy Spirit. Were one to live in accord with these teachings, no one can predict the loftiness of his station. It is beyond the

computation of human imagination.”

Concerning the telepathic transference of thought without the medium of speech he said:

”This is self-evident and is in no need of proof. For example the hand corresponds with another hand. NO sooner hast thou taken hold of the hand of thy beloved than a world of feelings and emotions are conveyed to each other. The face speaks with face, the eyes with eyes, the hearts with hearts, and the spirits with spirits. Just at this time this light speaks with thine eye; the sun converses with the earth. It addresses it ‘I am most kind toward thee. I am pouring my rays upon thee. I am training thee. I am causing in thee the growth of flowers and hyacinths.’ In turn the earth says to the sun: ‘I am in need of thy favors.

{{p96}}

Were it not for thy beneficent rays, my surface would not have been dorned with the roses and carnations. Pour thou thy bestowals uninterruptedly upon me.’ Consequently there is a continual correspondence without the medium of speech.”

“Why did God created the world and man?”

The Blessed One answered: “God hath made all the phenomena for the sake of man and created man for Himself. We consider that the sun is shining, the clouds are pouring down rain, the winds blow, the trees produces fruits and the earth yields its produce and crops, so that man may continue to live and reproduce His own kind. All these elements in the lower Kingdoms are cooperating together to serve the world of humanity. But the Almighty fashioned man in his own image and likeness for the of His Love, for drawing the lights of divine virtues, for the manifestations of the celestial power, for the appearances of the efficacy of the Holy Spirit and for the projection of the ideals and qualities of Divinity. He has ordained the subservience of all the contingent beings to man, but He hath chosen man for His own service. The phenomena of the world are like unto the tree and man {{p97}} is similar unto the fruit thereof. The tree is planted, reared and watered for the sake of its fruit. If the gardener did not have the fruit as his ultimate object he would not have planted the tree. It is very strange that notwithstanding these clear demonstrations there are ever so many men who are negligent of God; although they know that He has created all these lower creatures to serve and remind them. People are entirely engrossed with material pursuit and they have become entirely inadvertent of their own creator. This is a source of much regret. I beg of God that He may guide them and show them His Path. May He illumine the world of humanity, grant hearing to the ears, seeing to the eyes and understanding to the hearts.”

“What can we do to make them happy?”

The Beloved of the world said: “The first Cause of my happiness is to see your faces radiant with the light of reality and your hearts cleansed and purified

with the Water of Knowledge. There are two kinds of happiness. Animal happiness and human happiness. Animal happiness is satisfied with the sight of green meadows, verdant woods, pure air and water. Such natural sights excites imagination, stirs the emotions and man becomes a dancing, laughing, care-free creature. But the enfoldment of human {{p98}} happiness depends upon the exercise of the hidden function of intellect. It is through the Love of God, the Knowledge of God, the spiritual susceptibilities, and the attractions of the heart. I wish this happiness for you. This happiness is eternal, but the animal joy passes away with a glimpse of an eye. Pray that our happiness be divine in origin and not parasitical; our progress be ideal and not wholly material; the sphere of our intellect be vast, our cognate faculties be marvelous, our severance be perfect and our sanctity and holiness be heavenly. These are the perfections of the human world. All else save these are defects.”

“What is vanity?”

The Master said: “Vanity is a form of egotism, an excessive desire for notice or approval of one’s personal appearance or deeds. It is self-conceit and self-hypnotization. The first person that was vain and pleased with himself was Satan. Vanity is one of the characteristics of Satan. An intelligent man is never vain nor does he inflate himself with the idea of personal superiority. Nay rather he is ever humble and meek. By considering {{p99}} himself inferior to others, his own spiritual station is unconsciously promoted.”

“Who is the best man?”

The Mater answered: “The best man is that person who cheers and gladdens the broken hearted ones and the worst man is that soul who causes suffering and pain to one’s heart. Consequently strive as much as you are able to rejoice the hearts and uplift the spirits.”

“What is your belief in Christ?”

The Beloved said: “Consider with what Knowledge His Holiness Baha-ollah hath favored the Bahais, that if they are given the whole world they will not deny Christ. They love Christ better than their own lives. For example, if they bring me under the sword of the executioner and threaten me unless I deny my belief or behead me, I will sacrifice my life in His Holy Path with the utmost joy and happiness.”

Last night it rained and we had to fly away from under our green Arbor and take refuge under the black tent of the Arabs. On one side we had the cows and the calves, on the other side the horses and donkeys. The rain was pouring down copiously. I was lying {{p100}} down on my little rug and the rain was dripping through the tent. This night with its peculiar surroundings in the Sahara of the Holy Land was a complete contrast with the most comfortable and elegant hotels of America and Europe in which we spent many nights. But to say the truth I was very happy. My heart was at ease. Only I laughed when I thought of this wide contrast between the customs of the East and the West.

Early morning the Beloved was up and out. He took his breakfast with the Commander and while they were engaged in animated conversation they took a long walk. At ten o'clock Mirza Jalal arrived from Haifa and brought me a few letters, the contents of which gave me much pleasure. At noon and in the evening the Master had as guests at lunch and dinner 3 other Turkish officials and thus he entertained them with soul uplifting conversations for hours. After dinner we walked around the camp in the moonlight and thrilles of his laughter were carried away on the sea of the Zephyr, delighting our ears and hearts. The Lord of mankind is well and happy. What else do we want?###May 11th 1914
Pleiades Sylvan Bower, Alammeh, Lake Tiberias, Syria

{{p101}}

Dear friends!

“What is your opinion concerning disarmament?”

The Blessed One answered: "By a general agreement all the governments of the world must disarm simultaneously and at the same time. It will not do if one lays down arm and the other refuses to do so. The nations of the world must concur with each other concerning this supremely important subject, thus they may abandon together these deadly weapons of human slaughter. As long as this Power increases her Military and Naval Budget, another Power will be forced into this crazed competition through her natural and supposed interests. For example Germany has increasingly added to a vast sum for the maintenance of her army; this alarms the French statesmen and volatile patriots, and affects the calm and steady nerves of the British across the channel. Immediately, there will be rumors of war, German aggression, German ambition, the yellow journals write scaring editorials, jingoism becomes the topic of the Capitals, the air will be filled with suspicions, someone will see, for the purposes of expediency, a German {{p102}} dirigible flying over French fortification or English Forts making observations, a cry and a hue will be raised from every quarter of the country and then there will be a corresponding increase in the estimates of the Minister of war for the defense of our homes and our hearts, our women and our sweethearts, from the attack of strangers.' The same argument is resorted to when the French nations adds one or two years to her Military conscription and the English imperialists emphasize in public meetings the doctrine of the double-standard Power. Now as long as Germany continues in her own military perfection, the French will walk in her footstep, trying at every turn to increase her war ammunitions, to be prepared for any national crisis or sudden attack. Hence, it seems, the only solution lies in the fact of universal disarmament on the part of all the nations.

"When we speak of universal Peace we mean that all the governments must change their fleets of battleships and dreadnoughts into a mighty fleet of merchant marine, plying the oceans of the world, uniting the distant shores and the commercial, intellectual and moral forces of mankind. But should England alone transform the character of her warships, she will be at the mercy of her

enemies and will remain powerless and defenseless. The British Goal will be unquestionably {{p103}} threatened by a powerful invading, well-disciplined host. Hence, aside from any national prowess, the English people are pushed into this weltering whirlpool of Military and Naval Expenditures and are struggling to keep their heads above the seething water all around them which unless calmed down will drown all of them irrespective of any nationality.

"Once a person met his friend in the street and after the exchange of courtesy, gave him a hard blow in face. 'Why dost thou do this?' 'Hast thou not read in the Gospel wherein Christ says 'Whosoever shall smite thee on thy right cheek, turn to him the other also.' Now according to this admonition let me smite on thy left cheek also.' The man submitted to the second blow quite willingly and they departed. Next day, they met again and the man received two more blows on his cheeks without any evident murmur. They met the third day and he was going to inflict upon him the same blows. 'Wait a minute, my friend. I am not the only person in this world to live according to the teaching of Christ. Thou art also one. I have obeyed Him two days and the next two days will be thy turn.' With these words he smite the man on this cheek and asked him to turn the other also.'

Now the question of disarmament must be put into practice {{p104}} by all the nations and not only by one or two. Consequently the advocates of Peace must strive day and night - so that the individuals of every country may become peace-loving, public opinion may gain a strong and permanent footing, and day by day the army of International Peace be increased, complete disarmament be realized and the Flag of Universal Conciliation be waving on the summit of the Mountains of the earth."

"How can universal Peace be realized?"

The Blessed One answered: "The ideals of Peace must be nurtured and spread amongst the inhabitants of the world, they must be instructed in the school of Peace - so that they may fully comprehend the benefits of Peace and the evils of war. First, the financiers and bankers must from lending money to any government contemplating to wage an unjust war upon an innocent nation. Second, the Presidents and Managers of the Railroad and steamship companies must refrain from transporting war ammunitions, infernal engines and guns and cannons and powder from one country into another. Third, the soldiers must petition through their Representatives the Ministers of war, the politicians, the Congressmen and the generals to put forth in a clear, intelligible language the reason and the causes which have brought them to the brink of such {{p105}} a national calamity. The soldiers must demand this as one of their prerogative." "Demonstrate to us" they must say "that this is a just war and we will then enter in the battlefield, otherwise we will not take one step. O ye Kings and rulers, politicians and warmongers, ye who spend your lives in most exquisite palaces of Italian architecture; ye who sleep in airy, well-ventilated apartments, ye who decorate your reception and dining halls with lovely pictures, sculptures, hangings and frescoes; ye who walk in perfect Elysium - wreathed in orange and

myrtle groves, the air redolent with delicious perfumes and vocal with the sweet songs of a thousand birds, the earth like a luxuriant carpet of emerald grass, bright flowers dotting the meadows and trees clothed in verdure; ye who are dressed in costly silk and finely-woven textures; ye who lie down on soft feathery couches; ye who partake of the most delicious and savory dishes; ye who enjoy the utmost ease and comfort in your wondrous mansions; ye who attend rare musical concerts whenever you feel a little disconcerted and sad; ye who adorn your large Halls with green festoons and cut flowers, fresh garlands and verdant wreathes, illumining them with thousands of electric lights, while the exquisite fragrance of the flowers, the soft, ravishing music, the fairy-like illumination {{p106}} enchantment, ye who are in such environments while holding the ladies in your arms dance to the tune of lively music. Come forth from your hiding places, enter into the battlefield if you like, attach each other and tear each other to pieces if you desire to air your so-called contentions. the discord and feud are between you; why do you make us, innocent people, a party of it? If fighting and bloodshed are good things, then lead us into the fray by your presence.'

"In short, every means that produces war must be checked and the causes that prevent the occurrence of war be advanced so that physical conflict may become an impossibility." On the other hand every country must be properly delimited, its exact frontiers marked, its national integrity secured, its permanent independence protected and its vital interests honored by the family of nations. These services ought to be rendered by an impartial, international commission. In this manner all causes of frictions and differences are removed. And in case these may arise some disputes between them they may arbitrate before the Parliament of man, the representatives of which will be chosen from amongst the wisest and most judicious men of all the nations of the world."

{{p107}}

Today the Master continued his conversations with the Commander and other officers. He took with them his tea, lunch and dinner. Now he was under the tent, again taking refuge in the cool shadow of the Arbor, always happy, over laughing, never being tired. Little by little he is teaching the Commander. He is preparing the way. He devotes almost all his time to him, repeating the contents of many of his public talks in various gatherings in America. In the afternoon a believer leaving for India received this message: "God willing thou wilt carry away from here the most great glad-tidings. Convey to the believers of God my wonderful Abha greeting and say to them: I am not writing any Epistles at this time. All that I must write are already written. Now you must be satisfied with spiritual Epistle. The spiritual message is the cause of enkindlement, attraction, exhilaration and zealous service. Praise be to God that this ideal communication is uninterrupted. Through the Favor and Bounty of the Blessed Perfection we are all under His Shade, are drinking from His Fountain and are immersed in His Ocean. Now you must strive and exert yourselves - perchance the Fire of the Love of God may flame forth and soul-sacrificing souls may arise to serve the

Cause. The Indian people are very simple and honest and once they embrace the revelation they will make extraordinary progress.”###May 12th 1914 Pleiades
Sylvan Bower, Alhammeh, Lake Tiberias, Syria

{{p108}}

Dear friends!

“What is the greatest need of the world of humanity?”

The Beloved one answered: “Today in the world of humanity the most important matter is the question of Universal Peace. The realization of this principle is the crying need of the time. People have become and discontented. The political world of every civilized nation has become a vast arena for the exhibition of militarism and the display of martial spirit. The minds of the statesmen and Minister of every government are chiefly occupied with the question of war and the Council chambers are resounding with the Call to war. Self-interest is at the bottom of every war. Greed, commerce, exploitation, the pushing further of the boundaries of the kingdom, colonization, the preservation of the treaty rights, the safeguarding of the lives and interests of the citizens are a few of the many pretexts of going into war. And it has been proven by experience that the results of war are ruinous both to the Conquerors and the Conquered. Countries are laid waste, public property trampled under feet, is paralyzed, fields of crimsoned {{p109}} with innocent blood and the progress of the world retarded. How can a person rectify a wrong by committing a greater wrong-shedding the blood of his brothers? The major part of the revenue of every country is expended over military preparations, infernal engines, the filling of arsenals with powder and shots, the construction of rapid firing guns, the building of fortifications and soldier’s barracks and the annual maintenance of army and navy. From the peasants upward every class of society is heavily taxed to feed this insatiable monster of war. The poor people have wrested from of all that they make with the sweat of their brows and the labor of their hands.

”In reality war is continuous. The moral effect of the expenditures of these colossal sums of money over military purposes is just as deteriorating as the actual war and its dreadful carnage and horrors. The ideal and floral forces of the contending parties become barbaric and bestial, the spiritual powers are stunted and the laws of divine civilization are disregarded. Such a financial drain ossifies the veins and muscles of the body polity, and congeals the delicate sensibilities of the spirit.

”There is not the least doubt that the nation or the government which puts forward an extraordinary {{p110}} effort in the promotion of universal Peace, will be encircled with Divine Confirmations and the object of honor and respect amongst all the inhabitants of the earth. Such an action will become conducive to the prosperity and well-being of mankind. Concerning this question of Universal Peace, fifty years ago His Holiness Baha-ollah wrote to all the Sovereigns and Monarchs of the world, explaining in details the benefits of Peace and the evils of bloodshed. Amongst other things He hath said: Originally mankind

was one family, united and compact; later on the members of this happy family were divided and subdivided through ignorance and prejudice. Now the time has come again for their final unification. Universal Peace will bring about this consummation long wished for.

“Once the Parliament of Man is established and its constituent parts organized the governments of the world having entered into a Covenant of eternal friendship will have no need of keeping large standing armies and navies. A few battalions to preserve internal order, and an international Police to keep the highways of the seas clear will be all that is necessary. Then these huge sums will be diverted to other more useful channels will disappear, knowledge will increase, the victories of Peace will be sang by poets and , {{p111}} knowledge will improve the conditions and mankind will be rocked in the cradle of felicity and bliss. Then, whether a government is Constitutional or Republican, Hereditary Monarchy or Democratic, the Rulers will devote their time to the prosperity of their nations, the legislation of just and sane laws and the fostering of closer and more amicable relations with their neighbors - thus the world of humanity may become a mirror are reflected the virtues and attributes of the Kingdoms of God.”

“What is the duty of a newspaper editor?”

The Blessed One said: “The Editors of the Newspapers are the guardians of the rights of man. They are the champions of the poor and the protector of the wronged ones. They are the crusaders after righteousness and moral purity. They are the advanced guards of the of education and arts and the pioneers of the higher development and spiritual enfoldment. They are the first and most effective instruments for establishing good relation and real understanding between the most remote nations of the world. Through their sympathetic articles and deep-searching words they must remove the misunderstandings that exist amongst the religions, races and countries. From even so many standpoints they must prove to the satisfaction {{p112}} of the readers that mankind are the children of One God; that all humanity are the creatures of God; that His Bestowals have enveloped every individual and that all of them are submerged in the ocean of the Mercy of the Almighty. The utmost is this one person is sick, he must be treated; another soul is ignorant he must be instructed; another person is a child, he must attain to the age of maturity. The Editors must exert themselves in the spiritualization of the moral aspect of human life. They must be the heralds of the oneness of the world and the teachers of true brotherhood. They must incite and encourage the people in the exercise of love, tolerance, chastity, and good fellowship and teach them to shun hatred and animosity. They must speak the words of truth, breathe the air of Truth, live in the realm of Truth, dream the dreams of Truth, be clothed with the robes of Truth an soar in the atmosphere of Truth. They must be the soldiers of truth, be married unto the truth, be anxious to learn the truth, see everything with the eyes of truth; hold fast to the truth, be the mirrors of truth; spread the majesty of the King of truth; propound the immortality of truth - for truth is the essence of life,

truth is the image of the eternal, truth is the correct comprehension of all things and truth is the Savior of mankind.”

I was standing in front of my Areesheh as the Master passed by. “What art thou doing? I see thee always busy?” And he came near and slapped me gently on the cheek. Joining the Commander he started the ball of conversation rolling and after half an hour I heard his loud and melodiously sweet voice telling him about the Bahai Principles. This was the first day that the Beloved has commenced to speak with him plainly on the Bahai Revelation. He had paper and pencil in his hand writing down all that the Master told him. “I believe” the Commander said at the end of the long conversation, “everyone in the world will become Bahais.” Then the question of the progress of women in the Orient was touched and the Master gave an exhaustive talk on the necessity of their intellectual and scientific training. The education of the eastern girls and their emancipation from the shackles of the cruel customs of the ages is one of the most important problems of the Orient. How long it will take before certain superannuated, paralyzing, restrictive habits are taken away - is somehow uncertain to predict. Some people are about their early abrogation; others are not so enthusiastic, but everyone is hoping for a change and if circumstances permit him is quietly working for the realization of this matter’s anticipation is depicted in all the faces. ###May 13th 1914 Pleiades Sylvan Bower, Alhammeh, Lake Tiberias, Syria

{{p1}}

Dear friends!

While the Beloved was journeying toward California in 1912, he stopped one day at Lincoln, Nebraska and called at the house of W.J. Bryan, just situated outside of that town. Mr. Bryan was at the time campaigning in some part of the States but the Master was graciously received by his charming wife, and talented daughter. In the light of recent events a translation of Abdul Baha is informal talk which I then took down while he spoke, may have more than a historical interest to his friends and to our friends:

”I have come especially to Lincoln to pay you back the visit you made to me during your trip around the world. At that time I was much grieved because on your second visit to Acca you were prevented from coming to see me by the surveillance of the guards. Those were difficult and troublesome days indeed. As it was impossible then to meet you, I was longing and praying for a greater opportunity and a better chance. Consider the power of His Holiness Baha-ollah! I was a prisoner and no one would have ever {{p2}} thought that I would ever be allowed to leave for one moment, the fortified town of Acca! But God took the chain from my neck and put it around the neck of Abdul Hamid. He is now surrounded with far worse suffering than those with which he surrounded me. I did not feel the pains of his fiendish persecutions, because I possessed the glad-tidings of the Kingdom, but he is afflicted with the pangs of regret and remorse as the result of his evil days. Those dark days have come upon him as

the consequence of his darker days of tyranny and oppression.

"No one then could ever predict that a day would come when I will travel throughout the United States, and more particularly visit you in your hospitable home. From the day that I landed in America I have been anticipating to meet Mr. Bryan and you. I am very sorry that he is not here, but praise be to God you are his noble and worthy representative.

"I love this country with an exceeding love for its inhabitants are a noble people and its government is fair and just. Its citizens are enjoying the greatest amount of political and civic freedom. In reality every soul is a real sovereign and delights in the fruit of his hard-won liberty. No one is harassed by secret fears, and expresses his thoughts freely and with no compunction. The sphere of the minds {{p3}} is made radiant with dazzling ideals, and the circle for the discussion of progressive and advanced problems of the age as large as heaven. Consequently I hope that this illustrious Democracy may become confirmed in the establishment of Universal Peace and Mr. Bryan may become the standard-bearer of the invulnerable army of International Arbitration. I am very hopeful that he may fulfill my expectation. Because the greatest principle of His Holiness Baha-ollah is Universal Peace. He proclaimed this principle more than fifty years ago and wrote about it in wonderful epistles to the governments of the world, urging them to come forward and lay the foundation of International Conciliation amongst the religions, nations and races.

"America has demonstrated great organizing capability in this direction, and I trust Mr. Bryan will exert his utmost influence - so that the basis of the palace of Universal Peace may be firmly secured, and through his wise and deliberate effort this sun may dawn from the horizon of the United States.

"in short, convey to your respected husband my love and warm greeting and say to him on my behalf: 'I called at your home and received a hearty welcome from your noble wife and daughter. I hope that before my return to the {{p4}} East I may have the pleasure of meeting you. However, under all circumstance I will never forget our meeting in Acca, and ever pray that you may become assisted in the accomplishment of such services as to cause you to shine like a brilliant star from the horizon of everlasting glory forever and ever. Your aims and intentions are honorable and their full realization conducive to public . In all your undertakings you have been aided by God in the past and will be similarly reinforced in the future. If the wide scope of their results are not quite manifest now, they will become evident afterwards. Work for the sake of God and for the improvement of humanity without any expectation of praise and reward. His Holiness Christ was not appreciated in his lifetime. The magnitude of his character and the sublimity of his teachings was duly recognized long after his crucifixion. The present is always unimportant but we must make our present so filled with mighty, altruistic deeds as to assume significant weight and momentous importance in the future. A shallow present will be sure by followed by a superficial future. Christopher Columbus and his idea, before the discovery of America were ridiculed and scoffed at and he spent the last days of

his eventful life in poverty, shame and prison. But now {{p5}} in whatever city I enter I see the houses, the parks, the streets and public buildings adorned with his pictures, and statues. All the prophets, philosophers, benefactors of human race, leaders of great reforms, scientists, inventors and discoverers were not duly appreciated in their own days; nay rather they were persecuted, maligned, thrown into prison and if possible put to death. The fact is they should have honored and adored them: but the people are not, on a whole, worthy to worship the reality; the apotheosize the phantasm - a supposed image formed by their minds.’”

Like former days the Beloved continued his discourses with the Commander, especially during lunch time he related the story of the martyrdom of the Sultan of the Martyrs - the father of Mirza Jalal - in Esphahan. He did not take his bath this afternoon but stayed for about half an hour in and around the spring.

An interesting and withal significant incident happened this afternoon the narration of which may not be out of place. A poor, middle-aged Jewish woman had come from Tiberias to take the hot spring baths. After two days stay the proprietor had asked her two dollars for the rent of her Areesheh and not being able to pay this, she was going back to Tiberias.

{{p6}}

Dejected and heart-broken she was walking on the platform of the station and waiting for the train to take her to her home. In her “Soknaje” dialect, while weeping she was complaining to a friend of hers who had come with her from the spring to bid her farewell. At this juncture the Beloved came out of his tent and hearing her loud voice asked the cause of it. She came forward and with tears in her eyes explained her case. After listening to her most attentively, the Master ordered someone to bring her several loaves of bread and paid her the rent for the Areesheh so that she may be able to stay longer. She was overpowered with emotions that like a wild creature, she ran toward the Beloved to kiss his hand and feet. He did not let her, but several times she made desperate attempt and half succeeded just to kiss the hem of his garment. There were many people in the station and silently were watching this heart-moving scene. When she had her emotions under control, she straightened herself and looking firmly into the eyes of the assembled crowd she cried aloud: “I swear by the Lord this man is a prophet, he is the representative of God upon hearth, he is our father.” Thus like the Samaritan woman at the well, this Jewish woman testified before the people to the spiritual station of the Blessed One. She passed away to the stage, but her testimony shall live forever as divine example of unconscious faith and illumined intention.###May 14th 1914, Pleiades Sylvan Bower, Alhammeh, Lake Tiberias, Syria

{{p7}}

Dear friends!

“What is the objective-point of the Bahais?”

The Blessed One answered: “In the world of humanity every person is stimulated by a certain objective-point. The objective-point of a soul is the acquirement of wealth. He concentrates all his ambition around the actualization of this cherished hope. The objective point of another soul is to attain to the highest official position. He strives day and night to gain the confidence of the public and the administrative authorities, so that they may promote him through his merit to the position of honor and fame amongst his fellowmen. The objective-point of a third person is the acquisition of science and art. He spends all his energy and force in this direction. The objective-point of a fourth soul is to satisfy his selfish appetites and lust. He thinks of no other things save those elements which might contribute to the gratification of his animal propensities. But the objective-point of the Bahais is to promote the principles of Baha-ollah, to unfurl the Flag of Divine Brotherhood, to serve {{p8}} the Cause of Universal Peace, to spiritualize mankind through the Breathe of the Holy Spirit and establish the Kingdom of justice, love and mercy in the hearts of the people of the world. That is the objective-point of the Bahais. Dost thou think it is worthy of emulation? In comparison to this, all the other objective-points are trivial and unworthy of one’s devotion. We must live in such a manner as to merit the attainment to this most great bestowal! This is our glory! This is our comfort! This is the sublimity of our effort! This is our highest desire! Supposing that we might become the real Kings of this world and all our hopes and wishes be realized, but be not confirmed in the spreading of the Cause, eternal regret would be facing us: we might enjoy the rare delicacies of wealth and the refined privileges of education and be not assisted in the service of the Holy Threshold, manifest loss would start into our eyes, everlasting remorse would encircle us, spiritual deprivation would be our share and harrowing grief would follow us. But if we arise in the diffusion of the Fragrances of the Paradise of Abha, and lack all the means of material comfort, eternal benediction will be vouchsafed, heavenly exaltation will be granted and divine beatitude will be bestowed.”

{{p9}}

“Does material purse present spiritual progress?”

The Blessed One said: “Material affairs are of two kinds. The first kind are the concerns that have no direct relation to life. They contribute toward luxury, effeminacy, indolence and voluptuousness. Indulgence in these things make one negligent of God and stifle all the traces of spirituality. The other kind are those affairs which contribute toward the maintenance of livelihood, adding to the comfort, happiness and progress of the human family. Spiritual powers come always to the assistance of such affairs, they increase the moral insight and responsibility of man and add to his awareness and mindfulness.”

“What does Abdul Baha expect us to do?”

The Blessed One answered: “I hope that whosoever hears your words, sees your deeds and beholds your manners and behavior may declare that these

people are real Bahais - the incarnation of love and amity. I have travelled far and wide, visited many countries, accepted many hardships and forbore many difficulties in order that the souls may arise in service and dedicate their rest, their possessions, their wealth and their lives to the Cause of God. I desire that they may be drawn near unto God and this is made possible only through the promulgation of the Religion of God. The Blessed {{p10}} sacrificed his country, his household, his wealth, his glory, his affluence and even his life for the progress of the Cause of God. If he so renounced everything - so that the heaven of the divine Faith be then the duty of the believers is plain. I will pray in their behalf and supplicate for them the Confirmation of Baha-ollah; thus just as the rays of the Sun pour upon all the contingent beings, likewise the effulgence of the Sun of Reality may so interpenetrate every fiber of their beings - so that each one of them may become like unto a fruitful trees. Now is the dawn of the morn of Truth. Those who live in the depths of the dark ravines and deep valleys do not see the first glimpses of the rising, glorious sun. Hence they cry out: We do not see the sunshine, we do not feel its warmth but when the sun ascends and stands still in the meridian, then the valleys and ravines will be flooded with sunshine and even the blind will feel its heat."

"what is the condition of faith?"

The Beloved One answered: "The condition of Faith requires that man ascend to and abide in the station of sacrifice. Without this attainment one's faith is not perfect. The believers must soar toward the summit of self-sacrifice. Peruse the history of past dispensations. All those sanc{{p11}}tified souls who attained to the station of renunciation and reached the highest station of glory are those who gave up their material joy, physical pleasures, comfort, rest and even life for the sake of Truth. These conditions of Faith the believers of Persia embodied in their lives, they were subjected to the utmost ignominy, oppression, imprisonment, their possessions were pillaged and many of them were martyred. Their faith was so firm that none of these tragic moved them. With the utmost ecstasy they renounced their possessions and sacrificed their lives. Nothing dismayed them. This is the condition of faith. When man has attained tot his supreme station, then indeed his faith will be like the splendor of the Sun of Reality, it will be an incarnation of the spirit of Divinity, and an effulgence of the luminary of Deity. You pray and I will pray also - so that we may all attain to this sublime height of faith - thus universal results may issue there from."

Our dear brother Mirza Hadi returned today from Haifa and brought with him the first copy of the Star of the West. Four Zoroastrian believers who were going to return to India also came over from Adeseyah. The morning train brought more than one hundred {{p12}} young Jewish girls from Tiberias for picnic, and they all returned in the afternoon. To The Parsee believers the Master said: "According to the incoming news India has been moved with the Bahai spirit. Daily we expect the news of greater accomplishment. If the believers of God live and act with the utmost love and unity most praiseworthy results will appear, a new motion will stir the hearts and a new spirit will be unveiled."

In the afternoon the Master read his address which was published in the Star of the West to the Commander. Those who are familiar with the contents of that address delivered at Standford University and its unsparing denunciation of war appreciate this peculiar position. As the Beloved was reading and translating it into Turkish with full animation and emphasis, its pregnant points become more clear. Now and then he would not break into loud laughter when he reached the last part of the address. The Commander also laughed. "It would do no good for our soldiers to hear this address!" The Commander said.

After reading the address the Master looked for a long time at the photograph of the Persian believers and then handed the paper to me to read the English section.###May 15th 1914 Pleiades Sylvan Bower, Alhammeh, Lake Tiberias, Syria

{{p13}}

Dear friends,

This is past midnight. The little picturesque valley is shrouded with the mantle of darkness; the murmur of the little limpid creek comes to the ear as the soft music of a far off land; the fascination of the desert has taken hold of the spirit, the gentle zephyr wafts through the branches of my green Bower and the millions of stars are sparkling and twinkling in the blue canopy of heaven. What a starlit night! Every star declares the majesty of the Lord, the Life of eternity, beckoning the silent watcher to the height of glory, to the leaving behind the petty questions of the world! Oh! What a lovely place is this! I could not live here for five minutes were it not for the Presence of Our Lord! In the evenings I brood over my thoughts for hours - dreaming over the past years, the present days and the future opportunities. Our life in the desert was quiet, silent, dream-like - as the flowing of a noble, broad river with no ripple on the surface or as the song of the bird of Paradise, a of heavenly harmony, a sunlit anthem of the kingdom of romance, a charming chapter {{p14}} in the book of the life of the Beloved. His existence in the desert was a vivid picture of the lives of the Patriarchs, a hearkening back to the beautiful, simple life of the prophets when the world was young and when the voice of God, the Lord of Israel was heard in the wilderness of Paran, Seiran Sinai. Glorious is every minute of it, a poem wrought in the rock of ages, an anthem sang by the nightingale of Truth! Probably such spiritual days, such natural-divine days, such bright, hopeful days will never return and if they return they will not be quite the same; far different will they be I am sure. Like the golden dreams of a saintly sleeper they will float in an azure atmosphere of emerald beauty, real and yet illusive. I will think of these sweet days and I hope you will think of them too. We will not forget the blessings we received and the life we lived. Day by day its significance will dawn upon us, its hidden beauty will be revealed unto us, and its unutterable delicacy will be unfolded to us. In the future, no doubt many people will come to this valley because it is blessed by the Presence of Abdul Baha! Many stories will be current amongst the natives about the good news and charity of the Beloved! Many memorials will be built up and

the sacred spots will be shown with reverence.

{{p15}}

This is the last day of our pleasant sojourn in Alhammeh, made memorable by biblical events (see Joshua 13.5. Numbers 13.21) and still more memorable by the Presence of the Master and the members of the Holy Family. Tomorrow afternoon the Beloved, the Commander, Khasro and this servant will leave for Adassayah and then Lake Tiberias. Our lively, busy camp will be brought down and the former spirit of desolation will be again settled over the place. Today inclusive we have spent fifteen days in the desert. From two camps we have grown to 6 camps and 4 Areeshehs. Our number reached at time to 50 persons but never less than 30. This large number of people had to be fed and taken care of, which in itself was quite a difficult task were it not for the supervision of the Master. My sylvan bower, my shady Arbor, green and flowery in the beginning and hallowed by the daily Presence of the King of my heart has become dried and sere. The Oleander leaves are just as verdant as the first day but they are not fresh. Altogether the days were cool, except one or two warm spells. The green slope immediately the plain has turned into a golden color, showing the waving rye and wheat, ready for the harvest. Long after midnight I am sitting in my mosquito net with the light is burning outside, shedding a soft glow. Thousands of {{p16}} mosquitoes are dancing around the lamp; small insects are being attracted by the light, but I am safe inside - writing this last letter.

On the whole the life of the Beloved in Al-Hammah was beautiful, a retrospective glimpse of which may give you a faint idea. The Master was up always before sunrise. Two or three days after our arrival the station master presented two rooms on the second floor of the station to the Beloved and the holy mother. Thus although he was in the tents and Areeshehs all day he slept in the room at night. After supplication and proffering prayers at the throne of the Almighty he would drink his tea or "Zoufa" or warm water diluted with the extract of the rose, and then come down and join the commander in the Areesheh or the tent. Walking majestically, he passed by the door of my Areesheh. Generally he would either come in or stop a few moments to inquire about my health and how I slept last night. From 7 to 10 am he would speak either with the commander or the Arabs or the Turks. The range of the subjects was as you may well imagine was infinite and endless, always raised or keyed down to the level of the intelligence of the listeners. What he loved best {{p17}} in the early mornings was to listen to the melodies of the variety of the songsters, filling the still air with their sweet warbling. Often he would bring his chair in front of his Areesheh and hearken to the chorus of the birds. Now and then he would manage to take a walk between 7 and 10, either alone, or the commander or someone else. The event of the day was always the arrival of his train from Haifa. When we heard the bell announcing the approaching arrival of the train, everyone ran out of his tent or Areesheh. The Master was always on the platform to welcome the new arrivals. Generally same visitor came every day. People

going to Damascus and Beirut, and knowing the Beloved would avail themselves of the opportunity and come down and talk with him till the train left. From ten to 12 he would either sit on the platform of the station, gathering around himself a number of Arabs or Turks, or come to his Areeshah and entertain the commander and the guests with talks and stories. Lunch was served in Areeshah, after which he would go up to his room to get his nap. About 2 or 2:30pm he came down refreshed and sat in the Eastern wing of the station, waiting for the train coming from Damascus. Meanwhile the Arab children would come to him and he {{p18}} would give them money, fruits or candies. Of course the children were delighted with his kindness to them His affection towards them was always tender and winsome. And then, little by little, the commander and others would join him and the Master talked and instructed them till five pm. Meanwhile everyone was served with tea and fruits. About this time the Master would call for Khasro to take with him the bath towels, etc., and start for the hot spring. He took only two baths in the spring of "Jarab" near which a Areeshah was built especially for him to undress and dress. His other 10 or 12 baths were taken in the spring of "Magle". Immediately after the large tank from the bottom of which the water boils up - globular-like - on the right side of it - there is a round, rough room, the ceiling of which is covered with straw. Here is the public bath - for those who prefer a little privacy to the flowing stream. From the tank the water runs into this room where there is a large reservoir. Here the water cools down a little. From morning till noon it is for men and from noon till sunset for women. After this room there is another reservoir over which a white tent was pitched. This belonged to the Master and here he took his baths. Haji Moh{{p19}}ammad, a good Bahai from Beirut would go in the morning, empty the reservoir, clean it and let fresh water flow in it. He stayed there all day, letting no one enter the tent to dirty the water and by the time the Master went in the afternoon, the water was cooler. Before and after taking the bath, he would sit on the veranda of the little store and speak with multitude of Arabs gathered here from "Houran" and the interior of Syria, Arabia and Palestine. He always walked to the spring and on his return rode on a horse. When back, he generally went up to his room and rested for one hour or so. Then he came down and sitting either in front or inside of his Areeshah with the commander and other officials he would speak to them now about the details of the Investigating Committee, now about divine principles, again illumining his remarks with humorous stories. Suppers were served on the ground in the moonlight and the Beloved and his guests sat around the cover. On such beautiful nights there was no need of any artificial light, but the moon with all its eastern glory flooded the charming valley. Then coffee was served, roasted, pounded and prepared on the spot, beside the camp fire by our Arab servant, Mahmond. Thus we spent fifteen divine days in the companionship of the King of Kings. And now I must sleep. Goodbye dear friends!###May 16th 1914 Adassayah, Syria

{{p20}}

Dear friends!

The camp was astir early morning. Those who slept late were up, because our life in the desert had come to an end. Other scenes of holiness and divine experiences were drawing us, filling our hearts with sweet, happy songs and dreamy thoughts of rapture and ecstasy. The Master came down as usual and he would have taken the morning train for Es-Samach had Khasro been ready with his luggage. Our Commander, Zakki Bay was preparing to leave in the company of the Beloved. In my heart I bade farewell to all these hollowed grounds, hoping that in some future date I may be enabled to come again and dream over the beauty and spirituality of these past days. About 9 o'clock the Master entered my Areeshah and delivered into my hand his two hand bags containing precious Tablets and his own things. Then sitting on the floor he called the owner of the baths and paid him several English pounds; then money was distributed amongst all the Arab servants, each person going out of the Areeshah with joy in his heart, because aside from the monetary reward, they had received the Blessings of the King of Kings.

{{p21}}

This was the last time my green bower was favored with the Presence of the Master. He joined the Commander, laughing and cheerful. Aside from the many believers who had come, many inhabitants of Acca and Haifa, etc., hearing the Master was in Hammleh came to take the advantage of the time to see him ascending to their heart's content. Hence there will be a general exodus for the next two, three days, because the life of the world has left the place. This picture will not be complete without mentioning the faithfulness and devotion of Mirza Abdarra-ouf, Mirza Zekrollah and Mirza Moneer, the three sons of Aga Moussa, the brother of Baha-ollah; the daily replenishment of our supplies by Bahran from Adassayah; the constant service and untiring zeal of Khasro as well as Mahmond, Ahmad and Abdollah, our three Arab servants. Aga Ali, known amongst the Arabs by the name Abou Hossein came often from Samreh and helped others in clearing the grounds and various other ways. Haji Mohamad as the "friend of the Master" always served and attended to the baths. His love for the Beloved and his explicit obedience to all that the Master said was one of the most touching scenes of Hammah.

{{p22}}

Having gathered all my belongings, I came out and sat under the tent, looking over the lovely plain which will be left behind in two, three hours, when I saw an Arab enter and without much ceremony fell at my feet, weeping and mumbling some unintelligible words. I got up from my seat and in vain I tried to calm him. After several minutes through the assistance of a translator, I found that somehow he and his friend had forfeited their tickets to Damascus and having been forced to get out of the train at Hammah, they were stranded in this wild desert away from any habitation of friend. They had heard of Abbas Effendi; a "refuge and an asylum to all the people of the world" and wished me to intercede before him - so that he would defray their expenses to Damascus. In their case, or in the case of anyone in distress, there is no need of intercession. As soon

as the Master heard me relating their story, he came out and as though they were his own sons, went to them, inquired about their healths and business, etc. Then he continued his walk toward the station and the ticket office. The station was full of people and everybody knew by this time the misfortune of their men, because in their {{p23}} evident desperation they had appealed to every person without any result. Unconsciously and reverently they made a way and the Blessed One walked through the crowd. He took an English pound out of his pocket and bought two tickets for the men. Then he gave them some money for their food. A murmur of genuine applause and admiration ran through the people. The men being so overcome with the joy of unexpected relief that they fell on their faces and bowed themselves to the ground, thanking the Lord of heaven and invoking the blessings of the "good Shepherd" upon the head of Abbas Effendi. "Who would have helped us here? Who would have come to our succor in this desert save the Man of God, our father."

About 2:30 pm, the train from Damascus arrived and bidding farewell to the assembled friends at the station and the ladies standing on the roof, we started for Es-Sammach - the Master, the Commander, Khasro and this servant. After fifteen minutes we arrived at Es-Samach. Here about a dozen Zoroastrian believers had come from Adassayah to welcome the Beloved. He ordered the baggage to be carried in advance, and stayed in the waiting room of the station {{p24}} for an hour. They had brought many horses and altogether there were nearly 20 men riding in the company of the Beloved. I had a fine horse, Khasro had another and all the believers who had come with a number of the prominent heads of the village and their Sheik. The field as long as the eye could see, was waving with the golden harvest of wheat and barley. The reapers - men and women, were in the field, and those who have read the beautiful, pastoral story of Ruth, and how she went out to "glean the ears of corn after him in whose sight I shall find grace" could see an exact prototype of it everywhere. In every field I saw a girl gleaners after the reapers. Unquestionably since that imitable story was written, through successive ages many Naomis' and many Ruths' and many Boazs' have appeared in this holy land - of whose interesting lives we know nothing.

Ahead of this fine cavalcade, the Master - the Commander of Peace, rode side by side with the Commander of war. The latter had his uniform on, with gilded epaulette, his sword hanging beside him, his military whip in his hand and his shining, black boots on his feet, - the contrast was complete. With all these outward signs {{p25}} he was a lamb beside the Lord and teacher of Love. The road was fairly good and smooth. One of the most peculiar things about these plains is that they are not divided by hedges such as there are in other lands, so that each man may know the extent of his land, but are marked off with stones, so that when the grain is high, as to day, there is the appearance of one large field without any divisions, whereas each owner knows the extent of his cultivated land and a fellow must be a rogue if he dares to tamper with his neighbor's landmark. Many have been the quarrels and even bloodshed over the moving of a landmark, for to do so is to break one of the Mosaic Commands

which has been faithfully observed through the centuries, viz, : "Thou shalt not remove thy neighbor's landmark, which they of old time have set in their inheritance. Deut XIX.14.

Here and there large flock of cows and goats were grazing in those plains, the wheat of which was already harvested. We rode for about 50 minutes before we reached the river Shareeah. The banks of this river for miles and miles, as well as the river Jordan, is rich in varied foliage. Oleanders stand in thick masses, beautiful in this month of May with their rose-colored blossoms. The tree, the {{p16}} crimson-flowered loranthus and a variety of others. Having crossed the river we observed the Arab villagers pouring out of their black tent houses to welcome home their Master. Then just as suddenly a number of Arabian horsemen came out from behind the thick brushwoods and started a lively race with drawn swords, one after another. It was a spectacular sight! For nearly 15 minutes they played and raced their horses till we reached the garden of Adasseyah. All the Zoroastrians were in front of the gate. The Master and the rest of us alighting from our horse, entered the court and each person went into his own room. After half an hour, the Master came out with the commander, walked through the garden and sitting under the shade of the apricot trees in front of a flowing stream, the tea was served to everyone.

A most delicious dinner consisting of two roast chickens, rose meat, rice and other fine dishes were served in the Master's own room. "Bravo, a hundred time bravo to the hand of the woman who has prepared such a dinner!" the Master exclaimed. Around the table were - beside the Master - the Commander, Mirza Zekrollah, Haji Ali and myself. Everyone helped himself bountifully.

Of all the places in the world, here in the far off village of Syria, often many months of sojourn in the country, I enjoyed the luxury of a regular iron bed. Flees, bugs and vermin abound here but blessed and fortunate are those who have mosquito net!###May 17th 1914, Tiberias, Sea of Galilee, Syria

{{p27}}

Dear friends!

The sun of Truth after nineteen hundred years hath again appeared from the horizon of Galilee to redeem the sinners and preach the Gospel of Peace. "Repent: for the Kingdom of heaven is in your midst." He is walking by the sea of Galilee bringing back to mind his glorious life of bygone ages! His coming into this most sacred spot, dear and near to the heart of every Christian carries away a deep message of spiritual significance to all those who are trying to imitate the life of Christ. One cannot help but feel the charm and sacredness of this Lake because no person can dispute the fact of its holiness and the authenticity that Christ spent the major portion of the years of his ministry right here in and around this province and often was sailing on this sea. "And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria." It was in one of these

mountains surrounding the sea that when {{p28}} Christ saw “great multitude of people followed him, he went up in a Mountain” and delivered the wonderful sermon of Beatitudes! Indeed this is a hallowed lake in the glorious Land of Promise, and Divine performance - the peaceful scene of the opening career of the Redeemer, the cradle of his teachings, the country of his disciples his chosen retreat when he hid himself from his foes, his miracles and his sublime lessons have consecrated these solitudes. The charm of this landscape is felt strongly by every traveler and is reflected in the simple story the parable of the net, by that of the lost sheep, by the image of the sheepfold and the beautiful lesson of the lilies. These flowers, more glorious than Solomon’s purple, still abound! And now he has come back again to people once more these shores with sacred teachings and spiritual healings!

As I write these words, the beautiful words of the “Song of Galilee” are brought to my mind and I write it here so that you may sing it in memory of the spiritual days that I shall live near the Master; and probably our dear Mrs. Waite - our Shahnaz - will compose a new song with the new message:

{{p29}}

”1. Each gentle dove and sighing bow

That makes the eve so blessed to me

Has something far diviner now

It bears me back to Galilee.

Cho. O Galilee! Sweet Galilee!

Where Jesus loved so much to be.

O Galilee! Sweet Galilee

Come sing thy song again to me.

2. Each flow’ry glow and mossy dell,

Where happy birds in song agree,

Thro’ sunny morn the praises tell

Of sights and sounds in Galilee.

Chorus: O Galilee!...

3. And when I read the thrilling lore

Of Him who walked upon the sea,

I long, Oh, how I long once more

To follow Him in Galilee!

Chorus: O Galilee!...”<<

How I wish all the believers were here now in this Holy Land of Promise to see everything with their own eyes and experience the thrill of holiness and describe the events as they see them! Because I myself so unequal to the {{p30}} task, so weak and little equipped! The desire to share with you all their divine experiences prompts me into many mistakes, the least of them is an undue or diffusiveness but I hope you will be patient with me.

When we arose this morning, the murmur of the water and the twittering of the birds charmed our ears. Coming out of my room, I happened to look at the Threshold. A piece of stone over which was inscribed some Greek writing was worked into the step. It must have been from one of Greek buildings, the ruins of which abound in this valley and on both sides of which there are high hills. The stone was broken and defaced but I will copy it here, probably someone may be able to decipher it:

Right after breakfast the commander desired to visit a neighboring village called Bakoureh and it was arranged that he may go straight to the station and we will join him there to start for Tiberias. Then, followed by a number of the Zoroastrian farmers, the Master walked through {{p31}} the orchard, inquired from them the state of their affairs, and instructed them to plant more Bananas, peaches, almond, lemon and orange trees. On his return he entered the room in which I slept last night, sat on a chair and spoke as follows:

“Praise be to God that you have come into this desert and raised the name of God. All the nomads are utterly destitute of the Knowledge of God. They live an animal life and all their thoughts are centered around their cows, goats and crops. When they come together they speak of nothing else save these things. They know nothing else. Nominally they are Moslems but they are unaware of the ideals of Mohamad. I am most pleased with you and am satisfied with your conduct. I hope that you may become assisted and confirmed with the Good-pleasure of the Lord. This is a good garden, the water is ample, your fields are yielding crops and you are living with the utmost unity. May your spiritual perception become keener, your attention to God more complete and your spirituality an example for others! When you are plowing the ground or sowing the seeds or reaping the harvest, let all your thoughts and sub-conscious thinking be of God. Your hands and feet will be working, but your heart must be attached to the {{p32}} Almighty. The body of man is created for this world, but his heart is made for the habitation of the Holy Spirit. I must leave this morning, because I have much work in Tiberias, besides the sea of Galilee. I came here for your sake, otherwise it would have been impossible. Your genuine love drew me here. I will always pray for you and beg the Blessed Perfection to pour upon you His benedictions.” Then he went up into his room and the women entered his presence and listened to his words of wisdom.

When everything was ready for departure, he called the friends again into his room. They all sat on the floor and he asked them many questions, such as the planting of radishes, onions, turnips, cucumbers, beans, tomatoes, potatoes, etc. and told them how to plant these vegetables so that they would yield a good

crop.

The horses were all saddled and the Blessed One was notified. He came down and as he was going to ride, one of the farmer robber chiefs threw himself before him, supplicating pardon and wishing to repent for all his evil deeds. Other Arabs who had surrounded the Master interceded for him. Looking at him {{p33}} he said: "Thy right place is in the prison, because thou hast committed much evil. But not that thou hast come direct to me, and these elders of the village intercede for thee, I will pardon thy offenses. Verily I say unto thee, it is better for thee if God is pleased with thee. Forget thy past and do not return to it. Work in an honest occupation. I will help thee."

We rode back, crossed the river and admired much that was beautiful in the landscape. On the way the Master related two stories of how, many years ago he supervised his farming in Samreh, how the crop turned out to be phenomenally good, and how he took the profits to the last farthing to Baha-ollah and he in turn divided the money amongst the poor and the needy.

The Commander was waiting for the Master at the station and after a minute, we walked to the pier. The steam "Sheryah" was waiting for its passengers. No sooner had I looked at the sea of Galilee and observed the Beloved entering the little steamer, hand in hand with the Commander, than the picture of the life of Christ came in my mind and I could not help but utter my {{p34}} joy in a loud voice. If one really desires to travel around the world he must do it with the Master. Because even from a material standpoint he is honored, respected and loved wherever he goes. He sees with his own eyes the glory of the Lord. After an hour the city of Tiberias, built right on the Lake of Galilee, was reached. We walked through its narrow, dirty streets, to the Hotel Tiberias. It is an up-to-date hotel with all the Western conveniences. The room no.17 on the second floor having a commanding view of the Lake was assigned to the Master. I got no.15 and the Commander the no.12. No sooner have we arrived than a number of young men in the government's service called on the Beloved. He sat in the corridor of the Hotel and talked with them. To one of them he said: "I have been to Tiberias before, my last visit was 20 years ago. Now I see everywhere the signs of improvements. There are so many new houses and buildings. Then Tiberias consisted of a few hundred hovels, dirty and most unsanitary. When I then arrived I had a most difficult time to find rooms. Finally I got rooms in the house of a Rabbi Samuel, then I moved into the house of another Rabbi, Isaac.

{{p35}}

This fine hotel was not then built and one could not find a comfortable room like these here for a hundred pounds." Other people came and the Master spoke with all, instructing each in the lessons of the Kingdom of heaven.

When noon came, Mr. Grossman, the proprietor of the Hotel, and by the way from Stuttgart, conducted the Master and the rest of us to the dining room. The table which is on the right hand in the upper corner was appointed for us.

In the afternoon a long stream of callers commenced. Sheik Abadossalam, an old man with white beard, the Mofti of the city, Gaemmagam, the governor, the judge and many other officers called on the Master with each one of whom he had a long conversation. Before sunset we walked behind him on the shore of Galilee. The sea was calm and the sunset behind the hills of Tiberias most heavenly. Just as Christ taught men 1900 years ago, in the same manner the Blessed One is spreading the Teachings of Love. "How beautiful are the feet of them that preach the Gospel of Peace and bring glad-tidings and good things!" (Romans 10.15.)###May 18th 1914 Tiberias, Sea of Galilee, Syria

{{p36}}

Dear friends!

This morning I was looking over the hotel book in which everyone writes his name and a thought. I came across a lovely poem written therein by Chas Garrett of England. February 1903 which so much expresses the feeling of every pilgrim that I will incorporate it in this letter to be enjoyed by all:

"Thou little blue sea of Galilee,

Thou long have I wished to see,

Oft very oft shall I think of thee

When over the greater sea.

I look at thee and I think of one,

Of the day of long ago;

Of one who sat in a little boat

And talked to the fold on shore.

Of one who slept in a little ship

When thou wert wrathful, fierce

{{p37}}

For the mighty winds from the silent hills

Have moved and sorely troubled thee.

He rose from ship thy trouble saw

He spoke and thou wert calm.

The writer once heard that wondrous voice

Where his wind was whirled with storm

It acted to him as a wondrous charm

For there came a glorious calm.

Thou little sea, thou blue little sea,

T'is pleasure to me to look at thee.

For the Master who went to Calvary

Was connected with thee, thou strange little see.”<<

Be sure that I was up very early, because I was longing to see the first sunrise in Galilee from the hotel Balcony. I stole there very quietly and found no one present. The sea was perfectly calm, not the least stir on its surface. The top of the hills with small villages on their slopes or closely nestled at their feet were not yet tinged with the first glow of sunrise. Surely the Master, 1900 years ago looked many, many times on a similar scene.

{{p38}}

I sat there for a long while looking always toward the East. The hills were mantled with a deep blue-gray, making the outline of the circling hills around the sea a little indistinct. Quiet grandeur and a soul-satisfying beauty ruled over this unique landscape painted with the fingers of the Almighty. The eastern horizon was covered with thin, white clouds. Little by little the radiant heralds of the Apollo from their unknown palaces of light marched forth and carrying in their hands the dim torches of the first morning rays penetrated through the rifts of the clouds and suffused the space with brilliancy. Here and there along the shore a few palm trees were made visible, the voice of the Moazzin from the minaret in the mosque and the sound of the church bell equally called the faithful to prayer. The mass of clouds covering the lower part of the horizon prevented the sun from emerging from behind the hills and leaping forth like a ball of fire to flood the world with its refulgent lights. Now the clouds formed themselves into serrated ridges of a vast range of mountains and the light shining through them silvered the lake, white, calm {{p39}} as the nature and character of the Master. But lo and behold, now the clouds are scattered and with the appearance of the full disk of the sun, the lake has become a sea of gold. I raised my eyes to look into the sun, but they were dazzled with the intensity of its heat. Now the world is full of sunlight, because all the hindrances are removed.

In a similar manner is the dawn of the sun of Reality dispersing the clouds of dogmas and rising above the fogs and mists of superstitions. This train of thought had carried me so far when suddenly the door of the balcony was opened and the Master came out clothed in his white garment. “What art thou doing here so early?” he asked smilingly. He did not waste for my answer. “This is the sea over which Christ sailed! These are the shores which were blessed with his holy feet! While he lived and taught around this lake very few people heeded his message! But now many associations are organized and financed to excavate the ancient ruins of the Holy Land and ascertain whether he has been there or not. Everything, supposed to be pertaining to him as assumed most great importance and {{p40}} thousands of pilgrims come from all parts of the world to visit this luminous spot.”

Then I followed him downstairs. He walked for half an hour in front of the hotel and after receiving a number of strangers in the reception room and the second floor he and the Commander called on the Governor in what we may call the “City Hall” of Tiberias which is quite nearby. After his return, people were received until noon. For lunch we were invited to the house of Mofti, Sheik Abdossalam. The old man was sick, lying on his bed which was spread on the floor. The Master sat near his bed and assured him that he will soon recover. Then the governor, the judge, and other officers arrived and dinner was announced. Before entering the dining room, everyone must wash his hands with soap. A man holding in one hand the pitcher, in the other the basin and on his shoulder the towel, . Aside from other dishes, they had prepared a lamb stuffed with rice, pine, nuts, etc. It was most delicious dinner. While we were sitting around {{p41}} the table the governor mentioned the names of a few old Turkish families in Bagdad and immediately the Master started to relate the particular history of each. This astonished them in the extreme, because these are the things which are known to very few save to well-informed Turks. Then he stirred and delighted their hearts with spiritual Teachings. After drinking coffee we left the house, because the Commander was going to leave for Haifa in the afternoon, to sail for Jaffa and Jerusalem. For the last few days his love for and attachment to the Master had become very evident. Before many people he said: “Abbas Effendi has made me a prisoner of love. The hardest thing for me is to leave his companionship, but I am obliged to leave him now very soon. I have learned from him many things and he has instructed me in many problems of life. Eternally, I am indebted to him.”

When we came to the hotel the Beloved embraced and kissed him. He asked me to go with him to the pier which I did with great pleasure. On my return I met two of the Zoroastrian believers who had come on horseback from Adassayah, bringing with them two loads of eggplants and cucumbers.

{{p42}}

In turn the Master sent them as gifts to several families. He talked with these friends and when they left others came and were refreshed with his talks on spiritual subjects. About 4pm he took a walk through the streets of Tiberias and called on his friends. For supper he ate bread and cheese and drank a glass of hot milk.

While the Master was away, a Jewish Rabbi in whose house he had lived on one of his former visits, called and as he was not here he stayed and I had a long talk with him about Christ and the validity of his mission. I found him very bitter against Christ because he broke the Sabbath. He thought that all the pilgrims coming to the Holy Land are often deluded fellows. I presented to him some of the teachings of Christ, his wonderful life and his heavenly doctrines, and although he was outwardly silenced, I knew he was not convinced. Then we spoke about the Master. “Oh” he said “Abbas Effendi is our Kind father! We love him very much. He is the only person who loves all the people and assists the irrespective of race or religion. I know him well, he lived in my

house.”###May 19th 1914 Tiberias, Sea of Galilee, Syria

{{p41}}

Dear friends!

Do you feel the glow of the heavenly love? Are your cheeks burning with the consuming fire of divine affection? Is your heart the censor upon which you have sacrificed your will, yourself and all your desires? Are you a pure instrument for the in breathings of the inspirations of the Holy Spirit? Are you a candle burning with the fire of the spiritual Zeal? Are you a center for the drawing of the forces of human sympathy? Are you quite willing to sacrifice everything for the sake of the path of the Blessed One? Are you completely severed from ought else save Him? Will you risk everything in life to gain His good-pleasure? Is the sense of your hearing delicate enough to hear His melodious voice? Is the power of your sight penetrative enough to pierce through the thousand veils and behold the Beautiful Countenance of the Adored One? Are you an ascending star in the horizon of Celestial Art? Are your ideals {{p42}} the reflections of the ideals of the kingdom? Have you heard the whispering messages of the spirit moving upon the face of the waters? Do you know that there is going to be a sail on this shore less ocean of eternity where the songs of the voyagers will swell into rich harmonies, wafting over the waves, free from all bondage of words? Are you thrilled with the joy of an awakened soul? Are you one of the enlisted soldiers of the heroic host of the interminable path? Hath the Lord pressed the signet of acceptance upon the clean tablet of your life? Is your head crowned with the imperishable rose wreath of the Loved One? Have you ever taken refuge under the outspread wings of the bird of paradise? “Is there no joy in the deep of your heart?” Are you not intoxicated with the goblet of the ecstasy of pain and sorrow? Is not your being a mainspring of light, - the world-filling light, the eye-kissing light, the heart-sweetening light? Have you broken the cage of self and egotism so that the nightingale of the spirit may fly toward the station of sanctification? Are you aware of the infinite Graces of the Lord of Hosts and the continual Favors of the Heavenly Father?

{{p43}}

I have addressed the above questions more to myself than to anyone of the readers, because I felt a peculiar mood to interrogate myself and then I thought you may like to share them with me.

Last night a large number of German tourists arrived and they left this morning. A night before last, we had quite a number of English Ministers. They had heard about this Cause and for curiosity’s sake, they were interested to see Abdul Baha, but they were afraid to come near. These tourists seldom stay more than a night or two, because Tiberias as a city holds very few things to interest their restless spirit after novelty. They come and go and save an emotional or sentimental recalling of the days of Christ there is no perceptible change in the mode of their thinking or investigation.

This morning the Beloved went downstairs and for nearly one hour he was walking in front of the hotel, watching the crowds of the Jews who were selling cucumbers by heaps for a matter of 20 cents. These were at least 300 cucumbers, fresh and of good size. Then a Jewish Rabbi, noted for his learning called on him and he invited him to come up and sit {{p44}} on the veranda. After a few preliminary questions about his own health and that of his relatives, the Beloved asked him point-blank “How long are you Jews going to wait for the coming of the Messiah? Day and night you are praying in your Synagogues to hasten his coming. Is he deaf that he does not hear your invocations? Do you imagine that his hands are tied? He came two thousand years ago but you were then sound sleep and are yet afflicted with the same disease. Why do you not open your eyes?”

Rabbi: “The Christians claim that Jesus was the son of God. Now if he was really so, would we have crucified him?”

Abdul Baha: “The title of sonship if first claimed by the Israelites. There are many references in the old Testament as to their being the sons of God. In the Psalms the title of the son is given to David. Nay rather if you read Exodus Chapter 4 verse 16. Chapter 32 verses 1-23. Chapter 7 verse 1. You will realize that the appellation of “God” is given to person and things. In the book of Job you read also that “there was a day when the sons of God came to present themselves before the Lord.” Now {{p45}} you who claim to be the sons of God and the firstborn of Israel race first in rebellion against God, Moses and Aaron. For we read in Numbers Chapter 14:2: ‘And all the children of Israel murmured against Moses and against Aaron. And the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! And wherefore hath the Lord brought us unto this land.’ Chapter 11:4-5: ‘And the children of Israel also wept again, and said, Who shall give us flesh to eat. We remember the fish, which we did eat in Egypt; the cucumbers and the melons, and the leeks, and the onions and the garlicks. And when Moses and Aaron tried to remonstrate with you: ‘All the congregation bade stone them with stones.’ Moreover you put to pieces Isaiah the prophet, and beheaded John the son of Zachariah. All these facts go for to show that you must not consider it an impossible thing for the Jews to crucify the Son of God.”

Then with warmth and eloquence he presented to him the irrefutable proofs concerning the validity of Christ as he did in the Synagogues of America and how divine education is essential for the progress of any nation. The Rabbi was dumbfounded and could not say a word to {{p46}} contradict the arguments of the Master. After this long talk he received Meer Abdul Gader, a very good young man, the son of a Pasha in Damascus. Then about eleven o’clock he went down again and joined a group of children. He caressed them and gave money to each. Then the Editor of An Arabic Newspaper from Beirut was presented to him. He had a long, interesting talk with him on education, progress of civilization and trinity. When he ended his talk, the Editor whispered to his

friend. "Today I met the greatest philosopher and thinker of the East." For lunch we were invited by Said Sheik Tabari, one of the most distinguished citizens of Tiberias. Long before the Master reached his house he rushed out to welcome him: "Master! Master! Why have I found grace in thine eyes, that thou shouldst take knowledge of me, seeing I am a servant of thine. Today my humble house takes precedence over all the palaces of the Kings, because of thy Presence. Master! My joy and happiness know no bound, for thou wilt bless my home." Then kissing his hand, and falling behind to let the Beloved enter he said: "My Lord! This is thine own house. Do with it whatsoever thou wilt."###June 1st 1914 Tiberias Sea of Galilee, Syria

{{p21}}

Dear Friends!

"Oh Master! Today I am so miserable and unhappy." A person spoke to him from the depth of his heart. The Blessed one smiled looked into his troubled face and said:-

"They present condition is transitory. It shall pass away. What thou callest 'misery' will be replaced with felicity and unhappiness shall nourish with one's self is a sign of progress. The soul who is satisfied with himself is the manifestation of Satan and the person who is not contented with himself is the manifestation of clement one. The self-adoring individual- the egoist - does not advance. If a person has one thousand good qualities he must not look at them; may rather he must strive to find out his own defects and imperfections. For example a person having a palatial residence furnished with most expensive furniture and decorated {{p22}} with the most exquisite arts, he will forget all these adornments as soon as he finds out there is crack in the wall or ceiling, and without losing time will set to repair it. On the other hand 'absolute perfection' is unattainable by man. However much a man may advance yet is he imperfect; because there is always a point ahead of him. No sooner he looks up toward that point then he becomes dissatisfied with his own condition and aspires to attain that Christ desired to teach us this thing in a concrete manner, when someone said to him 'O thou good master', he answered: why dost thou call me good, there is but one good and that is God."

"What can I do to become the real servant of God?" The Blessed one answered: "Live thou in accord with the teachings of Baha-Ollah. Do not only read them. There is a vast difference between the soul who reads the words of the Blessed Perfection and the one who tried to live them. Read those the Hidden Words. Ponder over their meanings and embody the behests {{p23}} into thy life. All that I might say is only one drop of that illimitable sea. My duty is to explain, to educate, to interpret the writings of Baha-Ollah, For example; We must investigate the reality; we must show real love to the world of humanity; we must work for the establishment of Universal Peace; we must sacrifice ones lives in the guidance of mankind; we must be kind to all the creatures of God; we must raise the Call of the Kingdom; we must characterize ourselves with spiritual

characteristics, we must show forth in our words and deeds the attributes of the Holy Ones.”

“Will you pray for us?” The Blessed One said: “you pray for us and we shall pray for you; so that God may assist us in the performance of good deeds. I declare by him beside whom there is nothing else, if we live the accord with one of the teachings we will become radiant like unto this lamp. If we confess verbally that the principles of Baha-Ollah are the cause of eternal salvation and the means nearness unto the throne of God, and yet do not live <24> according to their instructions we are not Bahais. Therefore day and night we must pray for each other- so that we may be assisted to express in our lives the universal spirit of Baha-Ollah. This is everlasting glory! This is divine bestowal! This is the honor of the world of humanity! This is never-ending outpouring!”

“May I hold a weekly meeting in my house?” The master said: Yes. Wherever the name of the God is mentioned in a house that home will become the nest and the shelter for the lovebirds of the Paradise of Abha; for therein the light of guidance enkindled; the rays of the sun of the truth will power upon it and the rays of the confirmation of the Blessed Perfection will it.

“I am sorry that I have little of this world’s good and my room is furnished so simply.” The beloved one said:-“No matter how small a room is and how simply it is furnished, when a candle is ignited therein we exclaim ‘the room is lighted;’ There you must {{p25}} make an effort to enkindle the lamp of guidance in your hearts, for a well-furnished room without a lamp, a heart without spirituality and a meeting without the power of the love of God are anomalies. A room must be lighted up, and heart must of a necessity be spiritual. A tree must be fruitful; it may be very tall, very verdant but yielding no fruits. The fruits of the tree of the human life are the love of God, magnetic, spiritual susceptibilities, heavenly illumination, the knowledge of God, praiseworthy attributes, good morals and conducts. A person whose tree of life produces earth earthy, self-occupied and following the dictates of his own desire, and is man only by name, It is of this that his Holiness Christ says”Ye shall know the tree by its fruits”.

Our two Zoroastrian Bahais came again this morning to visit the Beloved and before noon they met him several times and he spoke to them on many spiritual topics. As he walked in the long corridor of the hotel they {{p26}} asked their questions and he answered them.

Several baskets of Apricots were brought from Nogaili and Adassyah and the master divided them amongst the guests in the hotel and the servants.

When about noon the Pilgrims expected to receive permission to return to Haifa he told them to stay another day and leave tomorrow. Mostafa Ramzi Pasha departed right after lunch Beirut. The master insisted that he should stay longer but he has to leave.

Concerning the teaching of the cause he said:- ”all the believers of God must be teachers; each individual Bahai must know how to deliver the message of

the kingdom. A person is able to devote all his time to teaching, another soul only one hour during the day. Both are the servants of the cause. The thoughts of every one must converge toward this center. When a person teaches the cause he learns more than the pupil. From his heart will flow the fountains of explanations and the spirits of marvelous utterances. ###June 2nd 1914 Tiberias Sea of Galilee, Syria

{{p27}}

Dear Friends!

Baha-Ollah raised the station of women in East and Glorified her before the eyes of the world. On her head he placed a crown of everlasting glory and in her hand he hath put the scepter of equality. From the lowest degree of humiliation he hath uplifted her to the highest realm of heavenly brightness. God hath bestowed upon her a ray of his supreme intelligence where to grapple with modern social problems and at the end come out triumphant with the garland of victory on her noble brow. In Persia, Arabia, India, Turkey and other Asiatic countries women was a negligible personality, a creature not to be trusted- belonging to the lower order of creation. One of the most opprobrious insults that could be heaped upon a man was to call him a woman. The person making such an abusive remark was severely called into account and often an enmity {{p28}} lasting for years would be the outcome. However Baha-Ollah hath breathed a new Breath in the moldering body of the East and is slowly changing the archaic thoughts of ages into modern ideas. In short he hath illumined the world of womanhood."

The new woman in the orient is working hard or assimilate the "modern ideas" and to equip herself with all the science and education are offering women who impatient with the weight of restrictions laid upon them by the inherited customs of ages, -try to shake them off- but unfortunately, the bulk of men's prejudices is too much for them. The men that time has not yet come in the orient, even for the partial emancipation of women and the women? What do they say? Of course, it is so difficult to read the thoughts of woman, especially in the East, where social intercourse is an impossibility. If you allow me I will produce herein a talk which occurred between two educated women - one from the west and another is from the East which may give you a glimpse of the undercurrent {{p29}} revolution going on in the Harem. The name of the Eastern woman is Jamileh Khanom and the Western woman is Miss Mary Powell. A marriage had been arranged long ago for Jamileh Khanom's brother - Ezzeddin Khan - with the little daughter of Reza Khan living in another city and the wedding would take place when the bridegroom reached his eighteenth year.

"My grandmother arranged it" said Jamileh Khanom, playing with the bits of red stuff which were sewed to her baby's cap to keep of the evil eye. "My father is a man of the old school, and very rigid Mussulman, so he has consented to this arrangement."

"But how they never seen one another, poor little things, asked Mary in surprise."What a pity that you couldn't have asked the little girl to stay with you while we were here. They might have taken a fancy to each other." "Oh Miss! laughed Jamileh Khanom reproachfully."This shows that you are not yet acquitted with our customs. If others heard you saying such thing they would be struck with horror! You don't think that the girl's parents would ever allow such a thing! That is sacrifice in the their estimation."

{{p30}}

"But how can they ever love each other without seeing one another before marriage? How can your laves yoke two human beings together who have their own likes and dislikes and who have never spoken one word to each other? Whereas the element of love in such marriages? asked Mary passionately, while her whole being quivered with revolt and protest.

"Love!" answered Jamileh Khanom is not to be accounted. The girls must curb their wills to the will of their superiors. They must doves before the iron decision of the parents. Why should a girl exercise a choice? Is it not enough that she gets a husband? Oh! my blood boils when I think of the shame and ignominy heaped upon us all during their past generations! What greater shame is possible for a girl than to be taken to a man whom she has not known in all her life and whom she may never love! What has the old religion for a woman anyhow?"

Mary was astonished at this unexpected outburst from the calm and dignified Jamileh Khanom and could not help but look at her twice.

{{p31}}

"Have you felt this, Khanom?" she asked at last. "How can I help it? I have read your books, I have associated with many American and European cultured women and I have seen the difference between your life and ours."said Jamileh Khanom. "Our boys, like my brother. read your books, see your laws and their results and they think it is all very good. They are also taught the old religion, and they say" it is destiny. I was born a Mussulman. My father and all my ancestors were good Moslems. Why should I change a religion that was good enough for them! In this way they agree together to dismiss the subject. They have many things to occupy their thoughts and they go into the world and do pretty much what they please. They have all they want, friends, companions and freedom; but with us it is different. All the long, long days, months and years - what can we do in the adorn and never leave its precinct. Oh! the weariness of those idle hours! Our life is like a blank page and we have few things to talk about. What can we do but think and wish and dream of a freedom which is so far away from us. Oh! They should not have educated us, have let us read about {{p32}} your beautiful life in Europe and America, if they wished us to remain contented with what satisfied our grandmothers. I have myself a daughter and she is being educated in one of your schools. The very thoughts that she must marry a man without seeing him, without conversing with him,

without knowing and loving him is repellent to me and yet, I cannot help it. I cannot protest against this dreadful custom. I am too weak for such a mighty task. We need women of Amazonian type. We need women like your Florence Nightingale. Clara Barton, Frances E. Willard, and our Kurrat Ul, Ayn.

Oh! we are tired of our jewels and our fancy dresses and our housekeeping and our embroidery; tired of making sweetmeats and eating them; we are so tired- you cannot imagine how tired - of being shut up always in the same rooms, with the same faces around us. We are not like birds and wild animals to be kept in cages, we have minds and hearts, and we want to be able to go out in the world with our fathers, brothers and husbands, and enter into all they do”.

“But couldn’t you do that now- partially at least?” suggested Mary still more surprised.

{{p33}}

How can we? she asked. ”Our husbands go out into society without us. They meet the European and American ladies, talk to them, dance with them, admire them, and then come home to us, poor ignorant creatures, who cannot talk to them of the things they care for, and don’t know how to please them when we are most anxious to do it. Our husbands are the sun to us; we are less than the moon to them.

But how can anyone help you if you don’t help yourselves? asked Mary.

What are we to do? Asked Jamileh Khanom. They say that our rights are secured by law, which is not true, but what we want most is the right to select our own husbands. Often we are actually sold to the highest bidder with that right of selection one secured, we might be able to do something, but how sure a woman be anything but submissive when she may find herself divorced, or set aside for another wife, an account of the slightest effort for freedom. As I told you we need martyrs in our cause; but who will be the first and the second and the third? How can a woman who has grove after years to love her {{p34}} husband, and for whom there is no other opportunity in life, slight as her hold is on him, alienate herself from him deliberately.”

But you cannot fear anything of the kind with your husband, said Mary, losing sight of the general question in this particular case. ”He would never set you aside for another wife.

“No, because I am the Khan’s daughter. But he has the right. Suppose my father fell into disgrace or anything happened to my boy, who would stand for me then? No one.” And what can remedy all these things? asked Mary. Only the Bahai Religion! for it is the only religion which teaches the perfect equality between man and woman. It will set us free from the prison of ages and usher us into the new era of culture and enlightenment. There are so many selfish men who do not care to raise us even to their own level, but this wonderful cause is enjoying upon them to respect and honor womanhood and give the

best education to the girls so that as mothers, they may shape the character of the rising generation and a firm foundation of universal happiness.”

{{p35}}

Today the pilgrims arrived from Haifa, - Aga Mehdi, Aga Abdossamad, and Miza Jausoff. They brought with them the fruits and candies etc. The master was out when they arrived, so he received them in the afternoon. Having met and talked to them he left the hotel to call on the Governor who loves and respects him very much. It was about sunset when he returned from his walk along the shore. Both at noon and in the evening he sat at the table and partook of the fare prepared by the hotel; often Khasro prepares his food and bring it to him.

Before the Toroastrians left for Haifa and Bombay he called them into his own room, embraced and kissed them and said: -"While you are travelling on the broad sea I will pray for you and will never forget you. I hope through the activity and work of the friends India may become the home of spirituality, that the believers may show forth such deeds and words as to attract the people to the cause. I hope you may become the mainsprings of human perfections, that the fame of your sanctity may be spread throughout all the regions, that the fragrance of your pure thoughts may be diffused in all parts, that you may because conducive to the eternal glory of the cause of God and the means of the guidance of the souls! This is my prayer for you at noon and in the eve. ###June 3rd 1914 Tiberias Sea of Galilee, Syria

{{p46}}

Dear Friends!

Our dear Indian Bahai brother Abbas Ali Cashmiree having reached Haifa safely sends me the following letter: "The days of meeting are coming to close. We reached here under the side of Abdul Baha's mercy and are enjoying the wonderful, spiritual fragrances that fill the atmosphere of this Blessed land. The whole time I was in Tiberias I was in lapse of sweet sleep that dreams of which were love, severance, and a deep sweet longing for sacrifice. They have left for everlasting effect upon my mind. I am going into the wide world leaving the only one whom I call my own. In the whole world I have none except of Adbul Baha. He is the only one who has a thought of mine. Leaving him, I am going to a world that has already wreaked its vengeance upon me in terrible atrocities. The only thing I want is the mercy of my Beloved Abdul Baha, the spirit of my spirit, the sovereign of my heart. I pray you dearest brother to kindly beg on my part, my most beloved lord to grant me a {{p47}} a pure heart, free of all thoughts except his beloved thought; to grant me a pure sight so that his face may shine before my eyes above all other sights and to bestow upon me a consciousness that I may be ever alert to keep his beautiful countenance before me and his universal ideal within me. I am fully confident that only a single word - may a single ray of attention from him can clean me of all these impurities and can make me pure of all these diseases. Before I conclude I once

more beg you to kindly convey this humble petition from me to my beloved master perchance the Sun of his mercy may throw its rays upon me and bestow upon me the condition i aspire to attain.”

In such a beautiful spirit on enkindlement and attraction our friend stay two days. Let us all wish him great success and spiritual victories.

This morning the three pilgrims came to the hotel and the master after bidding farewell to Mansocer Ali Pasha came down onto the veranda and while he was walking to and go and looing over the sea of galilee he said; Man must be known through his deeds and actions. Mere words have no weight. The Persian <48> nationalists have loved to theorize on certain democratic principles without understanding real significances and thus they came to a sad and calamitous end. They did not pull together, but each person pushed in a different way. They had agreed to disagree upon all the questions of national importance but even at that time a far-sighted man could easily foresee their ruin and failure. One of their most pronounced characteristics was to and censure each other’s acts as soon as they came to know about them. Were they united together the results of their deliberations would have been marked improvement in the life of the nation. The language of criticism and fault-finding is bad. It has become however the second nature in some people. All these evils are issued from self-adulation and personal conceit. Man must be pleased with all mankind and displeased with himself. For example: We have come after across a person who is a liar, but he censures another soul because of the same tendency; or a person is stingy and close-fisted, yet he takes his brother into account for the same unlikeable habits.

{{p49}}

Man must not see the evil qualities of the people; he must look at his own shortcomings and make an effort to remove them. A believing and assured soul lives eternally in this condition. When I was very young one day I was taken through the Bazaar of Tehran. The shopkeepers had the custom to call aloud after the people to sell their wares and in order to entice the prospective customers they would call them by the most flattering names and titles. There was a very old woman- probably 80 years old - with bend back and wrinkled face - who was walking through the bazaar. A shopkeeper would shout after her: Miss Khano! O thou never-fading rose! O thou young, beautiful maiden! come here, grace with thy lovely presence my shop, I will reduce the prices for thee and sell thee cheaper than the rest! All the time she know well that these were foolish flattery but just the same she liked them. She would smile and pass by them, taking everything she said seriously. There are today so many people who are like that old woman. They love inane flattery and empty compliments which are no other than nets to shore unsuspecting people.”

{{p50}}

While he was talking in an animated, happy mood the correspondent boy of a European newspaper arrived and hearing name of the beloved he was anxious

to meet and interview him. As he spoke Arabic conversation was carried along in that language. Other people called him and tell he was busy talking with the callers.

At the table he asked the young Frenchman who has been in the hotel since our arrival, what books he reads. "I see you often with a book in a hand, what do you study? What kind of books are they?" I am interested in Philosophy and they theory of recent well-known philosopher that there is no motion. Does this philosopher; the master asked means that there is no motion whatever in nature? For as we know there are several kinds of motions. There is for instance a creational motion or movement, a condition motion, a motion of environment, etc. The world of existence predicates motion, life is a motion. Progress and movement are the two unchangeable laws of the universe. For instance this that you are eating was once in the mineral kingdom, through successive stages it reached the vegetable kingdom, then the {{p50}} animal kingdom and now it is going into the make up of your constitution- which is the human kingdom, therefore movement, evolution and progress are witnessed in all the of existence, nothing remains stationary."

Then he spoke in detail on the pschychology of laughter; laughter he said is a caused by the slackening on the relaxation of the nerves. It is an ideal condition and not physical. Laughter is the visible effect of an invisible cause. For example happiness and misery, are super sensous phenomena. One come see happiness wit his own eyes. It is not tangible thing, one cannot hear it with his ears, or touched with his hands. Happiness is a spiritual state, but happiness is caused either by looking at a beautiful picture or witnessing a delectable panorama or associating with the person whom you love or listening to a good vice or solving an intellectual problem. All these are the motives of happiness, but the real cause is spiritual."

For the last few days the Mofli has been inviting repeatedly the master to his house. As he has two houses right on the shore in front of the pier, one adjoining the other he has been offering one of them to the beloved. As the invitation was renewed almost every {{p51}} day the master at last decided to spend the remaining days of his stay in Tiberias in this house, hence no sooner was he up from his usual nap, he ordered us to pack up and leave for the house. It was such an unexpected decision and Mr. Grossmann was very sorry to lose the master, however we are here to obey the command of the lord and not follow our own desire. It took us only a few minutes to pack our baggage, because we have very few things with us. After half an hour we found ourselves in the house, closing the chapter of a fortnight experiences in the hotel, and going back again to our eastern life and its respectful charm and fascination. This is much better, because the beloved is not very fond of European cooking and Khosro can cook for him, his favorite Persian dishes. For the present we may stay in Tiberias much longer than I thought. The dry hot climate agrees with the present constitutional need of the beloved and his is enjoying good health and all the past ills are eliminated. I am feeling hot but happy and the daily,

may hourly association with the adored one acts on me as a cool refreshing syrup.###June 4th 1914 Tiberias Sea of Galilee Syria

{{p53}}

Dear Friends!

Our new home is the second floor of the house of the old mofti on the shore of the Sea of Galilee near the landing of the steamer which plies twice the lake between Es-Samach and Tiberias. It has five rooms, one large central hall, a kitchen, a lovely balcony on which the master sits to watch the sea and the mountains, and a spacious back porch wherein we find vases of blooming flowers. The room near to the porch on the right hand is the sleeping room of the Beloved; opposite is the drawing room; next to the drawing room is my humble room, having the windows looking into the court. The view from the porch is very magnificent. Right below you see every morning and evening hundreds of women and girls bringing on their heads employ jars to fill with the water of the lake and carry away to their homes for drinking purposes. One never gets tired of watching this seemingly interminable chain of native women in their many colored oriental dresses with their big jars on their heads and the dexterous {{p54}} way they manage to walk erect without even touching the jars. This morning after drinking his tea the master went out to call on his friends and speak with a number of storekeepers who knew him when he was here the last time. Even the Jews love him and have the greatest admiration for him but they do not know his station for they are wrapped up in their own dogmas and stick tenaciously to their own old, tattered thoughts. They do not know that we are living in a wonderful age, an age of the revelation of the mysteries of the Kingdom, an age of the downpour of the Bestowals of the Holy Spirit, an age of spiritual revivification, an age of celestial brotherhood. They are totally absorbed in their own thoughts. They believe in the iron rules of Gamara and Talmud more than the commands of the prophets. They see only a wonderful man walking in the narrow streets of their town. They gaze at him and wonder at the majesty of his presence, the suavity of his manners, the comeliness of his face, the gentleness of his speech, the beauty of his bearing and the generosity of his hands "His highness Effendi?" said to me and an old Rabbi the other say, Oh! yes {{p55}} I believe he is the greatest man on the face of the earth. His fame hath reached the east and the west. He loves all mankind, he is kind to all humanity, but I wonder whether those who call themselves his followers are as broad and tolerant as he is! As long as he lives in this world the people will draw a great benefit from him, but what a calamity when he is taken away from us. Don't think that we don't love Abhas Effendi. Did not his father command his follows: "Associate with all the people with joy and fragrance?" Ask any Jew in Tiberias; whether he loves Abhas Effendi? and the answer will be most emphatically affirmative."

When the Beloved returned from his calls he sat in the drawing room and one thing and another brought in the name of the Greek nation. The Greek people, he said are scattered all over the world. No matter where you go you find a

number of them engaged in the diverse lives of human activities. They are merchants, hotelkeepers, artists, financiers, restaurant managers, and inventors and generally they make a success of everything they undertake. They have a great deal of luck and determination, patience and will.

{{p56}}

Whenever there is war or a national crisis they come forward most nobly to help their afflicted countrymen with money and person.

Then the Mofti called in and after a short talk with him the Beloved asked me to go out with him. He walked toward the hotel and as there were several Arabs he spoke about the possibility of the Jewish progress and advancement in Tiberias. This town, he said is very sacred in the estimation of the Jews, yet they seldom think of its improvement and cleanliness. The Jews who live in Europe and America are extremely rich and if they could devise some means to cause the growth and refinement of this town it would be a great boon to the world of humanity. Already various Jewish societies, benevolent and otherwise have founded, thriving, progressive colonies in various parts of Palestine and Syria but they have done nothing in Tiberias. In the future they must turn their attention more to this town and shores of this wonderful lake."

Leaving the hotel he entered the Mosque for a few minutes and then called at Shelk and Tabori. Here also he met a number of people especially a tall, dignified Sayad with a very long beard almost reaching to his waist and whom he called my old friend from Acca. After this he returned to the house and by this time it was about eleven AM. The boat from Samach arrived soon afterwards and brought Minza Jalal on its deck. We were all glad to see him for he had brought with him the maid of the last forty days accumulated in Pork Said, and just received at Haifa. The master specially asked Ahmad Jazdi to keep the letters and not forward them for a month. There were actually hundreds of letters in large, heavy packages from all parts of the world and if the master decides to answer even one fourth of them it will takes days and days. In the afternoon Minza Jalal take days and days. In the afternoon Minza Jalal brought out his satchel these many packages of letters and white the Master is sitting on the balcony they were presented to him. He was dismayed when he looked at them and made a sign of astonishment. Then he started to open the packages one after another, and had just {{p58}} time to feel the envelopes. A few cables demanding immediate attention called forth answers to be sent from Haida. As the master was handling the letters from America, Europe, Persia, India, Turkey, Egypt, Russia etc. the picture of lowly Nazarene 1900 years ago was brought to mind and the marvelous of this cause is this day in comparison with the day of Christ, the master is seeing with his own eyes to result of the spiritual awakening in all parts of the world. These letters are evident proofs of the tremendous progress of the movement and let each one is bringing the sweet message of love and the promotion of the cause. When will we get time to answer these letters? he asked as he looked smilingly into my eyes and put back the last envelope in the handbag.

Then he took Minza Jalal with him and walks out of the house, calling on Saud Effendi' Molki. On his return he took his supper and went into his room to sleep till the next morning. I hope that in the course of the next few days, at least short answers will be revealed for each soul. ###June 5th 1914 Tiberias Sea of Galilee Syria

<59>

Dear Friends!

Filled with many spiritual experiences, redolent with the divine fragrances of the kingdom today stands out in the Bahai calendar as one of the beautiful and significant days that I have so far spent in the servitude of Abdul Baha. To sail in the sea of Galilee with the Master and to listen to his teachings and instructions while the boat is gliding on its smooth surface brings to my mind parallel events which transpired 1900 years ago when Christ sailed on the same sea in the boats of his fishermen's disciples and the event was such a unique and peerless privilege that I rubbed my eyes several times to see whether it was all real or a dream! But my enthusiasm is carrying me beyond the starting point. A few days ago the master invited the officials of the government of Tiberias to pass a day at Nogaib and the date was settled on Friday. A gasoline launch belonging to the hotel management was hired yesterday by the beloved himself. IT was so decided that all the guests should come very early in the morning so that we might cross the lake {{p60}} and reach the other side before sunrise and have our breakfast there. This was just what I loved the best! For this reason it was about 2:30 AM when I heard the clear voice of the master calling us to get up and be ready. Although we were going to have tea and other delicious things yet Khasro offered us a cup of tea before we descended the stairs of the house. We locked the door because there was going to be no one in. The main door is quite large and has a small opening in it, which many people supposed to be the needle's eye spoken of by Jesus Christ for the difficulty of getting a camel through is apparent when you first look at it. Such a large door with small wicket forming part of the same door is everyday sight in the holy land.

Little by little our guests arrived and gathered on the landing. Several were late and thus the sun appeared before we could get off. Meanwhile the master and the rest sitting on boxes of potatoes talked the beauty of the lake, coffee was served and one by one they arrived, as the launch could not hold all the guests a large boat was towed to it to accommodate everyone.

{{p61}}

The name of some of those who were the guests are as follows; Mohamad Ali, boy governor; Takki Boy, inspector general of Syria; Rashid Effendi, Director of Finances, Toufek Effendi the judge; our host the old Mofti and his two sons; Sheikh Said Tahari; president of the board of municipality, Ashraff Effendi City accountant; Rostam Romazan, head of the tax department; Gadri Effendi lawyer; Ebrahim Effendi military agent for enrolling new recruits; Hasni Effendi Fahue, Surveyor; Hasmi Effendi Khalif, secretary of the governor; Salim

Effendi, first assistant to the director of finances; Ali Effendi, superior of the village; Saud Effendi Molki, chief clerk and a number of merchants and prominent man in the busy life of town. Including ourselves we were altogether in the two boats thirty three people. The distance to be crossed between Tiberias and Nogaili is about 8 miles and is covered in 1 hour and fifteen minutes. While we were in the boat the samovar was boiling and the tea was generously served. The beloved sat between the governor and the inspector general and kept talking to them now in Turkish and again in Arabic. Now he would speak most eloquently on the deeper meaning and spiritual {{p62}} significance of a verse in the Holy books and then just as naturally explain the copernicium system of astronomy, or the theory of Aurora Borealis in the North Pole, or the principle of declamation of the compass- the horizontal angle between the needle and the true north and south live- and his meeting with the discoverer of the north pole, Admiral Peary in the United States. The talk was more scientific and intellectual and our guests listened to him with deep and reverent attention. By this time we reached the other side of the shore, Minza Abdor-Raouf and his brother and Aga Ali and several Toroastrian Bahai farmers from Adasayah and the neighboring Bedouins were lived on the shore to welcome the king of kings, with his guests. An impromptu pier was arranged and after a few minutes we were all landed safely, sitting in the large veranda a few feet from the shore. Tables are set and we had all a hearty breakfast. After thus the master as the host commenced to welcome them to the garden and related for their amusement and instruction several stories relating to his life in Acca and his connection with the officials {{p63}} in that city. Then somehow the question of laws was touched. The Beloved said; "Man, as an individual unit of human society must not base his deeds to the law of retaliation. He must forgive, just as God forgives the sins and transgressions of his servants. But the community as a whole must enact a set of defensive laws for the protection and safeguard of the rights and property of the individual. Such laws will have a salutary and deterrent influence over the minds of the lawless and unrestrained. For example if a person breaks the hand of your son, you have no right to revenge yourself by breaking his hand; but the lady of politic through its courts of laws and the decision of jury may measure to the offender a similar retribution to serve as an example, so that other members of society may not commit such evil deeds, hence individuals must fashion their lives according to the law of forgiveness, but the community in the most up to date humane method must punish the criminals or in other word instruct there in the better ways of life." Then the question of divinity and the proofs of {{p64}} his existence were brought forth. "Just as the created things of this world are infinite, so as a necessity the essence of God must also be infinite. We confess that we do not know the essence of electricity and other but we know it by its effect of light, heat, magnetism, and attraction. These evident and undeniable effects lead us to the conclusion that there must be a cause, the function and nature of which we are entirely unaware. Do we not see the signs and traces of God - the unknowable, primal cause - scattered all about us? Are not these effects sufficient reason to demonstrate to us that there is behind all of them, a creature cause? On and on the Beloved spoke, telling

their minds and hearts with the jewels of wisdom and heavenly ideals.

Meanwhile coffee was served, tea was drank, fruits eaten, a number of the guests walked in the garden and admired the orange mandarin and lemon trees. Before noon fifteen more Arab guests arrived with their horses and the master as a noble Sheik welcomed and {{p63}} entertained them. Then for an hour or two started to blow and the lake got quite rough, thousands of little pearly -white waves were dancing on its surface, washing the shore, and .

An elaborate lunch was served consisting of several kinds of Pilaw and roast meat and chickens, and various kinds of deserts etc. There were nearly one hundred people to be fed and according to their rank and station in life group after group sat around the table till they were all fed and satisfied. As a mark of honor to his guests the master did not eat with the first group but walked around the table and served.

Then the guests being used to take a short nap in the afternoon went to the large orange grove skirting the sea shore; rags and mats were spread under the trees and they were lulled to sleep by the wafting of the cool breeze rising from the swelling sea. The beloved also slept under one of the tree. Personally I was so glad to retire under my own tree. I sat on my mat and instead of sleeping I used the time in writing.

<66>

So many nightingales were singing sweetly above the head, mingling their soul-uplifting songs with the music of the waves; the refreshing breeze cooled the brow and the rays of the sun played and rollicked through the interstices of the green branches. Oh! it was so charmingly quiet and beautiful, so delightfully sweet and heavenly. The atmosphere were woven with the spiritual romance of the east, bringing back to mind the past says of the Holy prophets and patriarchs who lived and taught on these very shores.

After the nap tea was served in the veranda and the master again spoke vividly about his experiences in California and gave an outline of his talk before the Forum club of San Franchises.

With Minza Jalal, Khosro and two Arab guides we rode to the top of the mountain where there is the ruins of a large, ancient town called El-Hosn. It is a Roman town. In the ruins were interspersed tall columns of granite, peristyles, engraved stones, cisterns and arched rooms etc. For nearly half an hour <67> we walked through noble ruins and mused over the lives of thousands of people who have lived and died here generations ago. Their graveyard on the slope of another mountains has been excavated, their stone sarcophagus are thrown, hither and thither, many of the mutated and their treasures no doubt pillaged by the antiquarians to enrich the museum of Europe and America - both private and public. The city was built on the highest plateau of a rocky mountain - a plain tableland overlooking deep ravines, precipices and valleys and having a full commanding view of the lake. It was after sunset when we reached the garden

and found the beloved still engaged in happy conversation with the governor and the inspector general.

The town of Minza Mohamad Goli - the brother of Baha-Ollah and the father of the three sons who superintend the cultivation of the garden is here in the midst of the grove. The master walked through the garden and visited the tomb, standing before it a few meter and offering a prayer.

{{p68}}

About 8 o'clock dinner was served in the veranda while the glorious silvery moon was shining. Then at 9:30 the launch and the boat were brought into service. On account of the roughness of the sea they were anchored quite away from the garden and the master and all the guests following him walked on the shore till they reached the spot. The boat could not be brought close enough to the shore so that everyone might step into it. Hence, the boatmen pulled off their clothes and taking hold of each person in turn raised him up in the air and carried him to the boat. The beloved was quietly speaking with the governor and watching the waves when all of a sudden Mohamas Ali Hazmi' - cooks' chief of Boatmen - A tall, sturdy Arab took hold of him, enfolded him in his capacious arms and waded through the rushing water towards the boat, and before we knew what has happened the master was safely put in the boat to his own amazement. When all the guest were safely in the launch and the boat, we sailed away from the shore.

<69>

As the sea was rough and as we sailed slowly along the eastern shore as far as the Jordan River and then returned toward Tiberias on the western shore it took us about 3 hours to reach our destination. The night was simply divine the silver rays of the almost full moon shimmered on the surface of the water, and the master- wide awake gave us spiritual food. The captain of the launch was little sleepy and made one or two mistakes - so that the launch reeled and lurched for a few minutes, but he was immediately called to his senses and his responsibility was knocked into his mind by the governor and other officials. But the master assured them that there was no danger and that we would land safely. "Rest ye assured in the protection of God, he will preserve his own children under all circumstances. Be ye not afraid nor be ye agitated, he holds scepter of power in his hand and like unto a hen he gathereth his chickens under his wings. To everything there is a season, and a time to every purpose under the sun. A time to be born and a time to die, a time to weep and {{p70}} a time to laugh, a time to keep silence and a time to speak! Now, friends this is the time of assurance and faith and not fear dread. By this time the was comparatively calm and it was past twelve when everybody had landed safely and the master standing erect on the prow of the vessel bade farewell to the guest and wished them a goo night and pleasant sleep. I opened the wicked and the beloved entered the house. I walked in after him."Didst thou enjoy the day? "he asked me as he ascended the stairs."Yes, my Lord! It was the best day of my life." When I entered into

my room the incident in the launch brought to my mind another similar event on the same sea 1900 years, “and when he was entered into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, in so much that the ship was covered with waves..... and he saith unto them why are ye fearful, o ye of little faith? Then he arose and rebuked the winds and the sea, and there was a great calm. But the men marvelled saying, what manner of man is this that even the winds and the sea obey him?”###June 6th 1914 Tiberias Sea of Galilee, Syria

{{p71}}

Dear Friends!

An editorial in the recent issue of the Christian commonwealth entitled “the challenge to the ministry” was read to Adbul Baha as he walked along the shore of the sea of Galilee - on the very ground that Christ walked and taught his humble disciples 1900 years ago. Did ever Christ realized that almost 2000 years after him the whole western world would worship at his feet and upraise his simple name to the highest pinnacle of heaven? It looked to me most significant as I translated sentence by sentence this illumined editorial to one who embodies in his life and teachings, the highest ideals of the Christ - life. “The task confronting the church the Editorial remarks was never more far reaching; it creates a demand for an order of life and a scale of sacrifice to which there has been no parallel since the days of the apostles... That the challenge of today has been heard is in itself a hopeful sign. Numbers of men are grouping themselves together to this problem in the right spirit. The Presbyterian Rev. J.R Gillies, M.A speak {{p72}} last week of the need of sacrifice as a principle of the kingdom of God which must be expressed through Christians - sacrifice which would give all for God - went on to say;”We ministers must lead here. The day cannot be far off when we shall be ashamed to draw large stipends or at least to spend them on ourselves - to be rich while the cause of Christ is poor, to be at ease while others suffer stint, then our congregations will follow. The pagan ideal of self-development will yield to the Christian ideal of self-sacrifice all around! We want a new kind of ministry today, a prophetic remark of men who will embrace with eagerness and joy the simplicities and rigors of kingdom of God. Not that men are unwilling to shoulder the cross, but that cross should not be of man’s appointing.”

Every man who would go out in response to the call of the world in need would come to feel thankfully and gladly that the only peace to which he has the least right is the peace of God in the midst of the sins and sorrow of life. That the master listened to such and other pregnant passages goes without saying and I waited eagerly to hear his commentary on the subject. Continuing his walk and looking over the water <73> of the sacred lake he said; These are the harbingers of the coming of the spiritual spring time, the foreshadowing of the appearance of the kingdom of God, their certain promises for the dawn of the sun of reality and the struggling voices that are ushering in the era of human and celestial brotherhood. Discarding all the accumulated dogmas and pagan rituals of the

past ages we must return to the fountain head of the Teachings of Christ as he uttered them here many generations ago. This is the only way. A whole hearted surrender of our will to the will of God, a degree of self-sacrifice as manifested in the lives of the saints and the martyrs, a spiritual enthusiasm and attraction capable to disregard all the world's hardships and persecutions, a complete self-surrender to the influence of the Holy Spirit and a holy dedication of one's entire forces to the service of the humanity will establish the kingdom of God in the hearts of all men. Our deeds must conform to our professions. The disciples of Christ lived the life of Christ, the trees of their lives yielded good fruit; upon them was great power and great grace encircled them; they did not receive any stipends but sold everything they had and went out p74 to preach the gospel of the lord."Neither was there any among them that lacked; for as many as were possessors of lands or houses sold to them, and brought the prices of the things that were sold and laid them at the apostle's feet and distribution as made unto every man according to their needs." The apostles labored and gained the means for their livelihood and supported themselves so that they might be a charge to those who believed in Christ. They were the patterns of sanctity and holiness. "For neither at any time used us flattering words, as you know, nor a cloak of courtesousness; God is witness: Nor of men sought we glory, neither of you, nor yet of theirs. when we might have been burdensome, as the apostles of Christ. But we were gentle among you, even as a nurse cherisheth her children: So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own soul because you were dear unto us. For you remember, brother our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God, Ye are witnesses and God also, how holy and justly and unblamably we behaved ourselves 75 among you that believe! In short, such was the life and the manner of living of the apostles. Are the Christian ministers capable of living according to this standard? Have they faith enough to work and preach and not receive any large salary? If they have made up their minds to walk in the footsteps of Christ and his apostles, this is the path. (Read Matt. Chapter 6 V. 24/34.) If they do not live according to these clear injunctions, all the lectures, articles and talks will bring no results! Not everyone that saith unto me, Lord, Lord shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven." Many such ministers means well, but they have not the resolution to practice what they preach. It is easily stated, but not just as easily performed. Who is amongst them who will be glad at heart to face persecution, ridicule, scoffing, derision, imprisonment, and martyrdom for the sake of Christ? Are there many, very many or few, very few? This is the test. If one of their fingers is wounded with the point of a needle their cry will reach to heaven and they will run hurriedly to the doctor for prompt treatment. What relation between Christ and his self-sacrificing apostles 76 and these modern preachers of the Gospel? They have brought down the name of Christ and put in its place church service, anathematical creeds, liturgy, denominational rivalries, bitter controversies, factional spirit, etc. etc. Where are the spirituality, the charity, the tolerance, the loving, kindness

of Apostles? Many of such h ministers, priests, and clergy are unable to breathe over one breath like unto the disciples, how much more to walk in their footsteps. Only the Bahais in this age have fulfilled all the requirements of the apostleship of Christ. They have suffered infinite hardships, were starved, hailed tortures, and persecutions, carried their cross on their shoulders, and under the most trying circumstances taught the Gospel of the Kingdom. Like unto the early Christians more than 20,000 of them suffered martyrdom with severe joy and innate happiness. Once a Mohammadan Mullah thought that one of his finger had become impure because he had touched unclean article and consequently he thought that it must be cut off. Passing by the butcher's shop he stopped and asked the butcher to cut his finger. The butcher was astonished and refused. The Mullah <77> explained his reason and persisted in his extra ordinary demand. "All right, said the butcher at last put thy hand on this block of wood and I will thy finger." Then taking his large cutting knife, he brought down with apparent force, its blunt side on the head of the Mullah. No sooner had he felt harmless pain, then he pulled away his hands while crying and cursing the butcher for his merciless, cruel heart. Oh, thou tyrant! What have I done to thee that thou shall cut my hand? he bemoaned. The butcher realizing the utter weakness of the Mullah laughingly said! Go to, I did not harm thy hand, thou coward, I just tested thee to see whether thou made of heroic stuff. Many people think it is easy to walk in the footsteps of the Apostles but it is most difficult, it is the task of the superman. Only those are able to do this who are awakened with the outpourings of the new spiritual consciousness in this age.

During the last 30 years many societies and individuals have attempted to the lives of apostles and bring in the old simplicity and rigors, but they did not accomplish their object and failed; because they could not interpret the will of God according to the need of modern life."

{{p78}}

Today three believers from Alexandrette with their wives and children arrived from Haifa and will stay two days. In the morning the Beloved received several strangers, spoke in detail with each and then went out to call on his friends. In the evening he sat for nearly three hours on the porch, watching the marmoreal Lake and the reflection of the full moon like a wonderful pillar of light on its surface. He talked with our new pilgrims and inquired about the health of all believers in Alexandrette. He said in part: "The firm and steadfast believers living in a city will assist the inhabitants to advice and progress in all the departments of life. Consider how the Arabian desert, a wilderness of sand, dried mountains, hot climate, not possible of cultivation ground, savage, primitive inhabitants, the country situated near the equator - through the appearance of Mohammad and his disciples- because the mother of all the countries the Kaaba for millions of souls and the object of veneration by all mankind. This is through the influence of the word God."###June 7th 1914 Tiberias Sea of Galilee, Syria

<69>

Dear Friends!

A most significant Tablet was revealed this morning to one of the Bahai Assemblies concerning the organization and the conduct of meetings. I believe its publication will have profound effect in the Bahai Cause not only in the present but for all time to come. It defines in unmistakable words that ideals of a Bahai meeting, how it should be organized, how to be conducted and those things to be avoided. I 'am most happy to share its precious contents with you. He says:

“Concerning the meeting: In the meeting spiritual discussions must be the rule. Speeches must be delivered concerning the manifestation of the most great luminary, the rising of the sun of reality, the grandeur of the blessed cause, the potency and penetration of the word of God, the proofs and evidences from the Holy books, logical and intellectual demonstrations and the power of the lord’s covenant and testament. Such a program will be the means of the spirituality {{p70}} and illumination of the hearts. Any other discussions save these, and similar ones will bring forth no complete results. Hence, in the meeting you must have no secret and in the board of consultation you must have no discussions, the disclosure of which may be the means of harm on the cause of pain to any heart. The deliberation and talk of every member must revolve around the central and primal object which is of the promotion of the cause of God and the promulgation of the religion of God. Under such circumstances there will be no secret to be divulged by any person, because we have no secrets. Praise be to God that we are well-known as God’s lovers, wooers and in the path of his love we are made famous throughout the world. Except this we have no other aim. Moreover it is a mathematical impossibility that a secret be hatched amongst the believers and not be divulged. This has been repeatedly tried, especially when the so called secret is to be kept by innumerable souls. In this instance it is said:”Every secret that goes beyond two <71> persons is already promulgated: for every member of the meeting has unquestionably one confidential friend and feeling himself one with him places upon him his entire confidence: Similarly the second person has a trusted friend to who everything is related with perfect assurance. Thus, little by little the circle is enlarged and the secret will be found on the lips of all men. Consequently it is better not to have any secret or mystery in your midst. This is more acceptable and beloved! Let all the mysteries be sacrificed to the mystery of Baha, and all the secrets be ransomed to the secret of Baha. Thy mystery or the secret of Baha is the oneness of the world of humanity, universal love, benevolence and mercy towards the broken hearted ones, sympathy with the down-trodden, peace and welfare amongst all the children of man, the breath of the merciful, attraction of the divine fragrances, severance and the detachment of heart to this mortal world, freedom, liberty, and release from the pains and sorrows of this earthly life and so forth, and when these mysteries are fully revealed they will be conducive to everlasting life....”

{{p72}}

Beside the above Tablet, a few others were revealed for the friends in Paris and

Port Said. Then the pilgrims came and he received them in his own , cheering and exhilarating them with heavenly talks. Minza Jalal left today for Haifa, we wanted him so stay a few days but his business called him back. In the afternoon several Arabs came in to see the Beloved and he related to them the story of Saul and David and how he killed Goliath and how he carried a number of his military exploits in and around these holy ground and how he has finally anointed to be king over Israel.

Mofti and his two sons were his guests at dinner. Before eating they sat on the porch while the world was submerged in the silver beams of the moon. Many stories were related about Abboud and Elyassi Khammar both from Acca; how they were formerly very rich and how the descendants have become extremely poor. It was altogether a lovely night, the spirit of peace and consolation pervaded the whole atmosphere.###June 8th 1914 Tiberias, Sea of Galilee, Syria

<73>

Dear Friends!

Wherever Abdul Baha is there is spiritual life and activity. His presence is permeated with the divine idea and his words are robed with celestial ecstasy. He is the center of creative energy and the mainspring of heavenly light. We have nothing, but having him we have all. Whosoever has his love is the richest person in the world. We are engaged in spiritual commerce and his love is our capital. We were formerly dead but his breath hath quickened us with eternal life. We are not indifferent toward this world and its problems because he is living in it and by his examples and teachings we are daily learning new lessons and becoming more inspired to meet our trials and difficulties. The world and all the things of the world belong to us because we have him. What if we are despised in the sight of men! We are glorified and honored in the Kingdom of Abha, with the love of Abdul Baha we shall gain victory over all things and strike at the root of evil. Let us all {{p74}} grow in the grace of his love and strive to win his good-pleasure. For Abdul Baha is teaching the truth, is leading mankind back to the truth, is living the life of truth, is helping people in the understanding of truth, is meditating on the subject of truth, he is the path of truth, the topic of his conversation is the truth, his ideals are always devoted to the truth! He is the king of truth; lo and hearken he is the truth!

This morning the pilgrims came in and had an interesting interview with the Beloved. They asked a number of questions concerning Bahai laws, intercalary days, feast, etc.. and were rewarded with inspired answers and lucid explanations. For an hour or two after he stayed in his room; then he went out and remained away till noon. All morning the Eastern Hills were covered with a white mist or fog - to the extent that one could not find any trace of them and looking at the sea one supposed it is a vast ocean limited only by the misty horizon in the far distance. From the lake arose columns of vapor adding to the heat and general discomfort.

{{p75}}

The pilgrims left at one pm and so the master called them into his presence and spoke to them as follows: "May you be ever under the protection of the merciful one! I supplicate for you the Bestowals and favors of the Blessed perfection! Rest ye assured! Have abounding faith in the Lord! Ye shall be confirmed from all directions. I shall never forget you. The memory of all of your services will be cherished in my mind. I am most pleased with you. Convey to each and all the believers of God my wonderful Abha greeting. Summon them all to be firm and steadfast in the cause - so that they may not become dismayed by any trials and vicissitude. Nothing must discourage them. Should they be surrounded with a hundred thousand tests they must not turn away. After his Holiness Christ, his Apostles did not rest one moment and devoted all their energies to the promotion of the gospel of sincerity should we sever at the Threshold of Baha-Ollah. If the Apostles has not manifested that superhuman steadfastness the Cause if Christ {{p76}} would have disappeared entirely from the face of the earth during its infancy, in a similar manner the believers of God must show great fortitude in the propagation of the principles of the cause and let their deeds be as examples to others. I will pray for them."

During the day our faithful Toroastrian Baha'is brought for us fruits and vegetables, half of which were sent to the house of Mofti. In return the Mofti sent to the Beloved a dish of Arabian food especially prepared by his family.

In the afternoon before going out he dictated several Tablets for the believers of Persia. The news from that country shows a marked increase in the number of believers and the establishment of greater unity and affinity amongst them. They leave no stone unturned in order to teach the souls and invite the inhabitants to the divine Banquet of the Lord, their cups are filled with the wine of the Love of God and they are suffering others to drink from its ruly contents. In many of their letters they wish to be remarked to the Western Bahais.###June 9th 1914 Tiberias, Sea of Galilee, Syria

{{p77}}

Dear Friends!

Mr. E.M. Newman the famous traveller and lecturer with three other American called on the Beloved. Mr. Newman is travelling through Palestine and Syria collecting up to date materials and taking photography of the ancient and modern sites of cities as well as prominent personalities for the course of his lectures on the Holy Land to be delivered in the United States during the coming winter. He had been in Acca and not finding the master there he was keenly disappointed, and could get no knowledge of the Master's whereabouts. This morning he saw the Beloved walking into the hotel. Being much impressed by his majestic carriage and personality he asked someone who that person might be? Oh, he was answered "Do you not know him? He is Abbas Effendi. Well, you may imagine the delight and surprise of Mr. Newman to find the master in such an unexpected manner in Tiberias. So they came this afternoon to take his picture and to listen to his exposition of the Bahai Movement.

<78>

Nearby half a dozen photographs were taken of the Beloved, some having the old castle, the lake and the mountains as the background, two, in a natural attitude, reading an Arabic Newspaper and one with Mr. Archie Bell, the corresponded of Cleveland Plain Dealer. I have no doubt our friends in Washington and other cities will make it a point to go and see colored pictured and hear what Mr. Newman has to say about Abdul Baha. I was secretly longing that some good photographs might be taken of the Master while he was staying in Tiberias. I am more than glad that my prayers are answered.

When Mr. Newman expressed the object of his town Palestine and his desire to take the photographs of the Master he said: Why do you want to take my photographs? You must take the picture of the famous men in the world. I should not think you would like to photograph a person who has been in prison forty years? "Yes." Mr. Newman said, a person who has been able to withstand so many years of imprisonment with its attended hardships and privations for the sake of his convictions and ideals is worthy of every honor."

Tea and apricots were served and meanwhile the photographs were taken. Then as Mr. Archie Bell is going to write an article on his visit to Abdul Baha for the {{p79}} Cleveland Dealer and other papers he asked several questions on the history, teachings and the relation of this cause to Christianity which were taken up by the Master one by one and fully answered. The principle aim of this movement he said, is to investigate reality and promote the underlying unity of the world's religions. His holiness Baha-Ollah suffered imprisonment, exile, persecution for more than 50 years so that this Divine idea become fulfilled. Now praise be to God that his principles have illumined the East, the souls and intellects are delivered from morbid dogmas, the of guidance are unfurled and the people of the orient and the accident are increasingly united through the bond of spiritual brotherhood. There are many instances in history that often through the instrumentality of one soul - no matter how poor and simple - a whole nation has been saved, Godly ideas have been promoted, celestial thoughts born and stupendous progress made possible. Amongst such benefactors of human race was his holiness Jesus Christ. Although outwardly he was poor he possessed the treasures of the kingdom, although he was humble yet he was the sovereign of the realm of hearts. Through the light of his commands Europe emerged out of darkness of idolatry and ignorance.

{{p80}}

Christ was an ensample to all humanity.

I had just received from Haifa four packages of Washington Post and Literary Digests. Not having seen an American paper for a long time they were delighted when the Master offered all the papers to them. I had not even looked at them, well I parted with them reluctantly. The interview coming to an end they left the Beloved thankful and happy.

In the morning the Beloved went out and when he returned he retired to his room to read the petitions. At eleven o'clock three pilgrims arrived two from Yazd and one from Gazwin. About 12 pilgrims arrived in Haifa yesterday and they are waiting their turn to come two by two. The master received them with much love and tenderness. They had travelled for thousands of miles for this moment and consequently their tears of joy were falling from their cheeks. "How are the believers in all the cities that you have passed through? Are they enkindled and attracted? Are they serving the cause with enthusiasm and earnestness? Those souls who arose against the cause and fabricated instruments of persecutions and oppressions and surrounded <81> the friends with sufferings and hardships, thought they would be honored amongst men; instead they are in manifest loss and in great regret. They are humiliated and the public looks down upon them with contempt. What do the people of Persia say about this cause? They have seen so many things with their own eyes, have heard so many wondrous teachings with their own ears and yet are they not made mindful? Are they now awakened out of their sound sleep?"

When our American visitors left the house a Christian Minister called on the Beloved. He was anxious to hear the master speak to him about socialism and its theories which he did at great length, illustrating it with intellectual and historical example to prove the equality of all classes is an impossibility. What is desirable is to foster the spirit of a broader justice and sympathy amongst the rich - thus all classes may enjoy the benefits of society - there must be no starvation, no misery staring in the eyes, no over-worked factory boys and girls, no sallow-hardened emaciated faces. This earth belongs to all, the distribution of its products must be universal. Riches must not <82> be concentrated the hands of a few. It must be limited through wise legislations and laws. The legislators must see to it that poor are protected from the greed of the rich man. They must charge them that are rich in this world, that they be not high minded nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate." In this strain the Beloved went on speaking in the Cause of these who have little or no share in the wealth of this world. Then the minister asked about the mission of Christ. Without a pause he continued: "His holiness Christ came for the promulgation of the law of Love. All the prophet were sent, all the books were revealed so that the law of Love might be promoted. But a few self-seeking people subverted the original aims of the religion of God, changed its pure current and made it an instrument of hatred and rancor and quarrel and sedition. Why should we hate the members of other religions? Why should we not love each other? Why should we be tattlers and busybodies and gossipmongers? Why?###June 10th 1914 Tiberias Sea of Galilee, Syria

{{p84}}

Dear Friends!

As Mr. Newman and his companions were going to leave for the old ruined city

of Petra the Beloved left the house very early to pay them a visit. But he then in the steamer which was going to take them in half an hour to Es-Samach, then by rail to Dara then on horse back for about 203 days to Petra. They are going to have a mounted escort, securely pass the magnificent gorge of the Mojili (Arnon) and visit the remains of the once powerful crusader's castle of Kerak; pushing southward, they will cross the valley El Hassa and then enter the ancient land of Edom, camping within the precincts of its ancient capital. Petra, the rock city, was under the Edomites known as Selah of Sela, also meaning rock, and under this name is mentioned in 2 Kings Chapter 14 verse 7, when it was captured by Amaziah. At a later period when a kingdom of Nabataea was established here, Petra was the central point for caravans from Arabia, Persia and India; it was the place of refuge amidst the dangers of the {{p85}} desert; its wealth became enormous and a large proportion of its architectural beauties date from this time. Rome in the first century after Christ extended her sway over it, constructing great roads, extensive remains of which can be seen today, and adding to its buildings. The city perished with all the great Graco-Roman civilization of these regions, and for a one thousand years its very site was unknown. The surviving remains of this once mighty city are today carved out of the solid sandstone, rock enclosing the shut-in valley of Wady-Musa. They cover a great area. No more romantic spot can be found in the world. Here in the midst of an ancient waterless desert are the remains of early sematic high places of temples, theatres, tombs, etc. showing all the traces of high culture and civilization. The natural coloring of sandstone red, purple, yellow, azure, black and white blended in every hue and shade, gives these architectural works a beauty of quiet and unique kind. Well, for goodness sake! Where am I going? What have you and I to do with the old ruins of Petra? I was going to tell you about the visit of the Master to Mr. Newman and then I fell unaware into this digression. Please forgive and forget. There, you are a good, sweet friend and I hope you will get over this.

{{p86}}

I hope "the Beloved said, you will bring to an end this trip of yours with the utmost comfort and pleasure and without any accidents. I supplicate God that when you return to America you may be enabled to render a great service to the world of humanity. I shall always remember you and will never forget this meeting of ours in Tiberias." From the ship he went to the hotel to inquire about health of a friend, then passing through the bazaar he sat at the store of a merchant from Acca and started to speak with him about the old time.

At eleven o'clock Aga Sayad Yahya, the brother of Beloved's wife arrived from Haifa and brought us some letters and newspapers.

In the afternoon Abdul Baha came out of his room and sat near the balcony and wrote several short tablets with his own hand. One was a beautiful short prayer for the friends in Yazd Here is the translations: "O Lord! Save these servants and maid servants of thine through the wonders of Thy Bestowals and the grace of thy gift. Suffer each one of them to be submerged in the Sea of

Forgiveness, to obtain thy bounty and favor, to attain to their greatest hope, to arrive at the most eminent capacity and endowment in the beginning and the end, so that the angels of inspiration may descend upon them in the morning and the evening. Verily, thou art they might, the clement and the most exalted Adbul Baha Abbes.

Another is almost the father of one of the 3 pilgrims who died last year: -

"O God! O God! Verily, thy servant, the faithful Joseph hath hastened toward thy supreme concourse, hoping for thy bounties which are countless. O Lord, save him through thy forgiveness and pardon, O thou my lord, the merciful enter him in the most delectable paradise, dilate his breast on his entrance into the center of thy rose-garden. Verily thou art of compassionate, the clement and verily thou art the benevolent and the forgiver! Abdul Baha Abbas.

Then an Arabian journalist called and because he has just returned from a long trip through Persia, India and China, he related his thrilling experiences in those far away countries. The master listened to him most attentively and asked him many questions about those countries.

{{p88}}

It was about 9pm when he returned from several visits. He sat on the balcony. The lake was very calm under the rays of the lovely moon, translucent and beautiful and a cool breeze was wafting. The scene was mystical, its subtle influence, stealing over one's mind and heart unheralded. All around this blue lake the outlines of the circling mountains were silhouetted against the begemmed sky. The atmosphere was throbbing with spirituality and generations of sacred and divine associations and in the care of my inmost heart the still small voice whispered to me, it is good and sweet to be here. The king of kings is here. The beloved of the world is sitting beside thee. The searcher and knower of hearts is close by. Let his peace take possession of thy heart. Let his light illumine thy soul. Let his power hold these in its grasp. Let the chalice of his love intoxicate thee. Let the waters of his inspiration overflow the banks of thy life. Dedicate thy life to his service. What else matters. Everything for this sake is sweeter than honey and more welcomed than the fluttering wings of the angels. He is the Alpha and the Omega, the first and the last, the hidden and the manifest!

<89>

Then out of the silence of the night his clear voice rang out: "This is the lake around which his Holiness Christ often walked over which he often sailed. The site wherein he called his apostles into active service is very near. While he was walking and thinking about the kingdom of God he saw them fishing and realizing that they were endowed with receptive hearts he addressed them: Come and I will make you the fishers of men and Baha-Ollah addressing the people of the world said: Come and I will make you the verifiers of mankind. Strange that in the beginning of all past dispensations only common, ordinary people embraced the cause - those souls who has no outward titles or stations in

life. But one of the most distinctive features of this revelation is that important people from the world's standpoint have accepted this religion. Hence, the enemies of the cause cannot contemptuously cry out: Oh! Only the fishermen and tax gathers and simple people have accepted it. This door of objection is also shut to them. Similarly people addressed Mohammad: We see only the low and ignorant members of the community as thy followers, therefore we cannot believe in thy divine mission."

{{p90}}

Are we not looking at our own shortcomings? Why do we not let people alone? Why do we not search after our own faults? And why beholdest thou the mote that is in thy brother's eye, but considers not the beam that is in thine own eye? Or how will thou say to thy brother, let me pull out the mote out of thine eyes; and behold a beam is in thine own eye. Thou hypocrite, cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the most out of thy brother's eye. Let us have love and more love, a love that melts all oppositions, a love that conquers all foes, a love that sweeps away all barriers, a love that aboundeth in charity, large-heartedness, tolerance, and noble striving, a love that triumphs over all obstacles, a boundless resistless, sweeping love.

Ah me! Each one must be a sea of love, a center of love, a sign of love, a sun of love, a star of love, a haven of love, a pearl of love, a palace of love, a mountain of love, a world of love, a universe of love. Hast thou love? Then thy power is irresistible hast thou sympathy? Then all the stars will sing thy praise.###June 11th 1914 Tiberias Sea of Galilee, Syria

{{p90}}

Dear Friends!

From India comes the news of fresh victories, new souls attracted to the kingdom of Abha and so I would like to share them with you, thus connecting the holy ganges with the sacred sea of Galilee and the outside world; binding the land of Brahma, Budha, spiritual avatars, Baghavas Ghita, and Upanishads, Vedas and Mahabharatam, Rishis and Sakuntala with the land of Abraham and Moses, Isaiah and Daniel, Jesus Christ and the Gospels, patriarchs and the prophets, Ruth and Esther. These accounts carry with them the spiritual fragrances of the presence of the Beloved and the whispering beauty of Galilee, because they were to read to him this afternoon as he sat in the balcony looking over the Lake. His ears have listened to every word quoted in the following pages and so I hope this fact will invest it with a double significance!

His Highness the Maharajah and Jhalrapatan, Rajputana inviting Mrs. Gestinger to his country in order that she may lecture {{p91}} to his people on the Bahai Revelation writes as follows: "Dear Madam: While in England I had the pleasure of making acquaintance of the leader of the Bahais Abdul Baha. It will give me much pleasure to have you at my place, but may ask you the exact time when it will be possible for you to pay me a visit. I am asking you this,

as it is very probable I may have to leave my capital about the middle of the month of April. Yours Truly, (Sig) Bhawani Singh.”

Mrs. Gestinger describing her very visit to the Kothi Palace of the prince as she was invited to dinner immediately after her arrival says: “I was happy to feel the entire absence of conventionality. Most Americans are unaccustomed to the conventions -surrounding Kings and Princes, which may or may not be a very good thing. I was greatly pleased to find myself like of the happy group of friends. But I soon discovered the secret of this to be the remarkable personality of His Highness himself. He is a man of perhaps 35 or 38 years of age, possessing a temperament difficult to describe in as much as he is at once both very dignified and extremely simple. His face is calm and placid and at the same time very mobile and expressive of a tender sympathy which might well adorn the countenance of a good pure woman {{p92}} followed immediately by expressions of such forceful courage and unswerving will as might become the character of an ideal man. His bearing is both majestic and genial, while at all times and on all occasions his most courteously kind to everybody, even his servants whose loyal obedience to him is something to be remarked, as it is entirely free from spiritual servility and absolutely characteristic of a spontaneous desire to serve through loving devotion.”

Mrs. Estinger stayed 13 days Jhalawar as the guest of His Highness the prince and almost every day he addressed a meeting or spoke for hours to the officers on the Bahai Cause. Before going to deliver a lecture on Messengers from God she writes to the Beloved: “This invitation come today after seeing and talking with some of the officers of His Highness. The lecture is to be given in the home of the Minister of State, the uncle of his highness. O, my Lord! I pray that my tongue may be eloquent with thy wisdom and Thy truths which I have gained from thy Holy lips. With thee is all power, with me there is nothing to thy will.

On the tenth day of her visit, she writes: “I have been most kindly and hospitably entertained by His Highness {{p93}} and nearly all of the time has been passed in speaking of the cause. Thanks be to God I have through his mercy been able to speak to all about Glorious revelation.

On April 11th she writes: “I thought last night I should leave today for Bombay but after dinner His Highness said:”I wish you would stay two days longer as my guest do not wish you to go, nor do my people! Last night I was very much surprised to find a large gathering that some were standing outside looking in at the windows. I spoke for one hour and a quarter and endeavored to show them how man had received all his knowledge through the messengers of God and the world has been educated spiritually by them - until in this great century of Supreme Beloved on has come - to unite us all in the bounds of real love and brotherhood. They all seemed greatly pleased and clamored afterwards for the printed teachings of Baha-Ollah... Those Bahai friends who can write cogently should be devoting themselves to that service for the need of it is very great. What a gigantic work is the work of the kingdom and it seem to one now that in reality the laborers are very few. I {{p94}} talk all day and half the night on

the subject of the cause and yet the ground is only just lightly gone over, simply for lack of time. The people are all so anxious to know and there is so much to tell them, so many aspects to deal with that more teaches are necessary. I think that the enlightenment of India depends only upon the spiritual awakening of a few. For example once two or three chief rulers would accept the revelation - the people would follow. The Indians are like tender children and their rulers are their fathers. The chief is the head of the State in everything in every department, religious political and judiciary. The English people who know all, say that in all India a more just, a more noble, a more sincere man could hardly be found than His Highness the Maharajah Jhalawar - that no one is more fitted to rule over the people in large numbers than he is, on account of his integrity and upright character. He treats all people alike, whether they are Mohamdans or Hindus of his own caste which is very remarkable in comparison with what some other rulers do. He is gradually working, more than in example than in any other way, to remove the prejudices of caste and religious differences, in his actions and deeds he is a Bahai..

{{p95}}

One servant, A Mohamadan came to me and said: "I have heard you speak so much about Abdul Baha, tell me is he Imam Mehdi or Gaem'> Then I told him if he comes to Bombay, let me know and I will see him! I told him you might one day come to Jhalrapatan and he was very pleased. Then he said,"Because you have told me about him, I want to call my little daughter American so that we shall always have something in our house as a remembrance of your visit here. His little daughter is really clever - a child of three years. I offered her a piece of money, which she would not even touch but when I gave her a piece of Sugar blessed by the hand of Abdul Baha she took it at once, and laughed with glee. I thought at first she did not know what money was, but her father soon dispelled the thought by giving her some from his own pocket which she took. I have the father Rupees - as he said he wanted to call her American Begum! but he refused it until I said, "I give it your little daughter in the name of Abdul Baha! then he accepted. I gave two very poor children each five Rupees, so they could buy some books and go to school and six more Rupees to some poor children in the temple.

{{p96}}

This is all I could give, for no one else would accept anything. His Highness told me he has made it a rule that his servants should not accept anything from his guests, and they are very loyal to his orders. Only several of them asked me to write for them a paper saying I was pleased with their services which I did with great pleasure as it was the least I could do. His Highness thinks of paying a visit to America after 2 years and it will be well for the people there to know something about him, his noble character and lofty ideas; his hopes for his people are very progressive and uplifting.."

Mrs. Getsinger has written an able article about her interesting experiences

while staying in Jhalawar as the guest of His Highness the Prince, telling us entertainingly about this Indian Ruler and his Oriental Court. The beloved has approved it and according to the arrangement it will be forwarded to Mrs. Fraser - so that she may publish it in a magazine - this it may read by an appreciative public. In my letter tomorrow I will give you an account of her spiritual work for the spiritual uplift of mankind.

<97>

In comparison with other days the Master got up late, a very unusual phenomenon in connection with his fixed habit of early rising. Coming out his room he walked for a while in the hall and then entering the reception room he corrected several Tablets and then speaking only a few words with the Pilgrims went out and stayed away till noon. For lunch, he ate only bread and milk and then entered his room to take his nap at 2:30pm. He came out of the room with a large number of letters in his hand. He sat on the balcony and called me to him. Several letters from Mrs. Getsinger, brief extracts of which quoted above were read, also letters from Stuttgart and London.

At that time Mofti called in and the master went out with him, walking erect and majestic. Mofti is also an old man with long white beard and the Beloved and he walking side by side made a really wonderful picture. In the evening the master went to the Mosque and seeing that the mats were old and tattered he gave two or three pounds to the Imam (minster) to buy new mats and told him to keep the House of the Lord always clean. While in the Mosque he spoke informally with men on the love of God and the Excellency of faith.###June 12th 1914 Tiberias Sea of Galilee, Syria

{{p98}}

Dear Friends!

This morning Mrs. Getsinger writes "His Highness came very early in his carriage and asked me if I would accompany him to visit the prisoners in jail which I accepted with eagerness, for I desired to see him among the lowest as I had seen him among the highest! My heart was deeply touched as he moved about among them, speaking a kind word to each one inquiring about their health and listening to their complaints. He talked for some time with a man who had plotted against him. He said to me, I feel very sorry for him - for I know he did it all through ignorance! Then he was so kind to him that really it was most affecting. We then went to another prisoner who has been in the jail for 16 years and who has absolutely no hope of ever enjoying freedom. He was busy with his work at a printing press and hardly looked up when we entered. But His Highness spoke to him very gently and the man fell at his feet, raising his hands in supplications. He bade him arise, then began questioning him as to how long he has been there. The man {{p99}} answered almost in a whisper! Then His Highness said, do you think now you could live outside and do right? Do you think you could behave yourself? For answer, the prisoner's eyes filled up with tears and he faltered,"O my Lord, my life is spent now, why should

I do anymore bad things after all these years? Then said His Highness, you are free. Go and have your chains removed. We stood waiting while his chains were taken off and he returned to His Highness falling upon the ground, kissing his feet. Quickly he told him to arise and said, go and get yourself ready and came to the palace where I will see you and assist you to begin life anew! Oh! I cannot tell you how touching it was! His Highness was so gentle, so kind and the man so grateful that I just wept and felt great hope within myself that perhaps someday my King Abdul Baha - would also say to me, Take off the chains of sorrow and pains, and freeing me from this prison of mortality and invite me to the white, luminous palace of his love and mercy. Not since I have been here has His Highness seemed to me so much a prince as he did this morning in the courtyard of the prison dispensing kindness and administering the attribute of compassion.

<100>

Any Bahai, she says in another letter will understand from the contents of the article I have written that His Highness is endeavoring to practice the principles of the Bahai teaching in all his state over which he rules. All of which is due, no doubt to the touch which he gained from personal contact with Abdul Baha! Oh! How wonderful is the Beloved Master! With a word he can re-create a soul! When I was in Jhalawar His Highness was fully expecting Abdul Baha to visit not only India but his own state. I know he will be deeply disappointed when he hears that he has postponed his visit. He was having his large palace all remodeled and fitted with modern improvements - electric lights, baths, etc. One evening he said to me, When Abdul Baha comes I hope the palace will be all in order, then I can make him very comfortable.

We shall endeavor to kindle such a fire of God's love in India that eventually the Beloved will become attracted to this country. On my 6th I went to Poona where I spoke on two occasions to 2000 people. Such a large gathering we were all astonished! The next day many people called upon me. Amongst them there was a Hindu Judge, he wanted to know if I would return to Poona after ten days and speak to another audience upon the subject "The World's Great Teacher, Abdul Baha.

{{p101}}

He said the Theosophists were declaring he was to appear in the boy who is now being educated at Oxford by Mrs. Besant and if what I had declared the evening before was true - then the world's great teacher had already appeared in Baha-Ollah as expounded by Abdul Baha and all should be made to understand it. I was greatly pleased with the way he had grasped the situation and promised to return whenever they would prepare the time and place for me..

The newspapers in Poona, both vernacular and English have given columns to the account of the lectures. Amongst them is Dayan Prakash and Kesari as well as Poona Mail. I will quote here in a few extracts from the last mentioned paper dated May 10th. The article is name "The Unity of Religions".

"Mrs. E.C Getsinger it begins of Washington DC USA delivered a lecture on the evening of the 8th on the subject of 'Unity of Religions', before a large audience in the Hari Mandir of Prarthana Samaj Poona under the auspices of Vasant Uyakhana Mala. Honorable Khanbahadur Nourougi Khandaluwala presided on the occasion... Mrs. Getsinger spoke very eloquently for an hour, appealing to the hearts of her audience.. She declared the heart of man as the home of the truth and it must be moved and touched or any illumination of spirit can be.

{{p102}}

Being a lover of religious truth and deeply interested in all the concerns, the welfare of mankind she speaks with a spiritual force and enthusiasm which is both very attractive and at the same time very effective... He Baha-Ollah came not to bring a new religion but to renew the spirit of truth existing in all religions, with the object of forming a basis of essential truths upon which a universal religion for mankind could be founded.. No religious movements has touched spiritual life of the modern world, so closely as that which is associated with the names of Baha-Ollah and Abdul Baha: Persian and nineteenth century in its origin... The inner truth are the substance of religion, essential and permanent, the outer forms are only accidents of their existence on the planes of the human, the unessential and transient. The former is unitized, the latter is separative. The Bahai teachings lay bare this inner unity by rending these outer coverings. It behooves us to distinguish between the inner and the outer. We must know that these forms - religious ceremonies, however beautiful in some of their features, are but garments, clothing the warm hearts and living limbs of the divine truths. Judge by its achievements the Bahai movement is to a unifying clement in the diverse forms of religions, linking them up into an <103> organized federation of faiths, an agency for bringing about in the religious world, a clearer recognition of Brotherhood to which other modern movements, social, theosophical, industrial, and political are leading. As this is its appointed work, the Bahai teaching presents a regenerative force which may change the form of human society, in a way and in a degree of which we can have in the present confused state of things, no adequate conception. It might be rightly described as the greatest religion movements of the modern times. It reckons its martyrs by tens of thousands and members its adherents by millions is surely a form of the fresh outpouring of spiritual life. It is not simply a local revival of religious zeal which will pass away without leaving its impressions on the conditions of the age. It has already stood the test of some 70 years of exceptionally better experience in many lands and is now firmly established not only in the East but in the West where its unifying influence and energizing spirit are so sorely needed. The greatest part which it is destined to play in the spiritual life of the world is to be a savior of great religions. These exhibit symptoms of outer decay. Their time worn form are no longer in harmony with their outer environment. With the dawn of a new spiritual light, knowledge has increased and the thought of the day is not in full {{p104}} with the presentment of spiritual truths, which satisfied former generations. But in all times of the world wide spiritual distress a savior has appeared, some teacher of great authority according to the needs of the time

and has set on foot a regenerating movement. Such a teacher Mrs. Getsinger declared to be Baha-Ollah and such movement is the Bahai Revelation. Then the rest of the article consists of the principles of the cause and is closed with this significant remark: As God is one, truth is one, and every revelation from God necessarily consists in essential identical with every other revelation. Thus, the oneness of human's thought, the Immanence of God implies that oneness of humanity is religion - which is the universal religion of God's Immutable truth.

The articles which appeared in Jam-E-Jamshed of March 1914 from the pen of Mr. Getsinger, forming such stance of his various lectures before Parsee Clubs in Bombay are reprinted in a pamphlet. I hear 2000 copies are published for distribution. It begins with a short introduction, then the three lectures, then a brief history of the cause and ends with quotations from the hidden words. In its introduction Doctor Getsinger says "The Holy Words revealed by Baha-Ollah stand alone and supreme upon their {{p105}} own merits. Those not occupied in religious strife will perceive their spiritual uplift; those not spiritually blind will see the light; those not spiritually deaf will hear the call; those not spiritually dead will awaken to the signs of times. The Bahai message is a call to religious unity and not an invitation to a new religion, not a new path to immortality. It is the ancient path cleared of the debris of imaginations and superstitions of men, of the debris of strife and misunderstanding and is again made a clear path to the sincere seeker that he may enter therein in assurance and find that the word of God is one word, though the speakers were many. Thus, Baha-Ollah is the supreme unifier of men."

The monthly magazine, the Brahnavodin published in Modras in its March-April number carries an article from the pen of Mrs. Stamard. She has also published 500 copies of her lecture for free distribution. The lecture was reported in the Indian Daily News April 17th.

Her last letter May 20th is from the Darjeeling Mountain when she is resting and preparing herself for the great work in the fall and winter. She writes in part: "I am mailing this little booklet specially sent to Abdul Baha by {{p106}} its author Hemendranath Sinha, B.A., it is entitled "The Religion of the Future"! He is a religious writer of Bengal, a man who has caught in greatest purity of Bahai ideas and aims. It is wonderful sometimes to find how perfectly this Bahai Light has radiated in the minds of the advanced Bengal thinkers.... Tell the Master if there happens to be occasion that I have been introduced to a prominent Moslem gentleman - member of Governor's Council to whom I am speaking on Bahai teachings. He is a very broad minded and clever. Abdul Baha would be greatly more understood by the Indian Moslems...."

The talk of the Beloved this morning to the pilgrims was based upon the following Eastern thought: "If a man leaves behind a good name, it is better than a gilded palace". Then he continued: "Man must characterize himself with the characteristics of the Kingdom. Man must invest himself with merciful attribute. Man must become the educative origin of divine perfections. Man must become the embodiment of good works. Man must become the means of the well-being

and prosperity of the common wealth of humanity. Man must become the spring of the signs of guidance. Man must strive {{p107}} and make an effort in the advancement of the ideas of justice, universal civilization and the betterment of the conditions of the public. Man must be self-sacrificing in the service of the cause of God and the diffusion of the fragrances of God. Man must not be self-centered and self-occupied but public-spirited.” Then he left the house and was out all morning. When he returned he gave permission to the Pilgrims to return to Haifa and told them that before many days are passed he will also leave Tiberias and be in their midst. At 5pm the Governor, the Judge, and the Mofti and a few other government employees called on the Beloved. They all sat in the balcony and the Master for more than 2 hours spoke to them, entertaining them with stories and other interesting matters. It is simply wonderful to hear him speak in his rich voice, now in Arabic and again in Turkish. Many people had gathered the sweet words which were falling from his lips. Then he went out with them and stayed away till past ten. Returning home he ate his supper, sharing, finished he arose and return to his room settles a lovely smile on his face.###June 13th 1914

{{p85}}

desert; its wealth became enormous and a large proportion of its architectural beauties date from this time. Rome in the first century after Christ extended her sway over it, constructing great roads, extensive remains which can be seen today, and adding to its buildings. The city perished with all the great Graco-Roman civilization of these regions and for a thousand years its very site was unknown. The surviving remains of this once mighty city are today carved out of the solid sandstone, rock enclosing the shut-in valley of Wady-Musa. They cover a great area. No more romantic spot can be found in the world. Here in the midst of an ancient waterless desert are the remains of early Semitic high places of temples, theatres, tombs, etc. showing all the traces of high culture and civilization. The natural coloring of the sandstone red, purple, yellow, azure, black and white blended in every hue and shade, gives these architectural works a beauty of quiet and unique kind. Well, for goodness sake! Where am I going? What have you and I to do with the old ruins of Petra? I was going to tell you about the visit of the Master to Mr. Newman and then I fell unaware into this digression. Please forgive and forget. There, you are a good, sweet patient friend and I hope you will get over this.

{{p86}}

I hope “the Beloved said, you will bring to an end this trip of yours with the utmost comfort and pleasure and without any accidents. I supplicate God that when you return to America you may be enabled to render a great service to the world of humanity. I shall always remember you and will never forget this meeting of ours in Tiberias.” From the ship he went to the hotel to inquire about health of a friend, then passing through the bazaar he sat at the store of a merchant from Acca and started to speak with him about the old time.

At eleven o'clock Aga Sayad Yahya, the brother of Beloved's wife arrived from Haifa and brought us some letters and newspapers.

In the afternoon Abdul Baha came out of his room and sat near the balcony and wrote several short tablets with his own hand. One was a beautiful short prayer for the friends in Yazd. Here is the translations: "O Lord! Save these servants and maid servants of thine through the wonders of Thy Bestowals and the grace of thy gift. Suffer each one of them to be submerged in the Sea of Forgiveness, to obtain thy bounty and favor, to attain to their greatest hope, to arrive {{p87}} to a Bahai in a Stuttgart her writes:"O thou daughter of the kingdom! If thou desired divine confirmation and assistance - so that the heavenly cohorts may grant thee victory, remain thou firm and steadfast in the cause of God and be thou constant in the covenant and testament - thus like unto a solid structure thou mayst become established and unshakable throughout all eternity. Whenever a given phenomenon adheres to its own centre great results and signs will become apparent.

To Miss Alma Knoblock of Leipzig he says: "O thou daughter of the kingdom, thy letter was received. Its contents indicated the spread of the Light of Guidance; the dawn of the morn of the kingdom; the attraction of the hearts to the heavenly countenance and the acceptance and belief of a number of souls to the manifestation of the ideal promised one of the kingdom of God. This news conveyed infinite happiness - that praise be to God the sun of reality has cast its splendors upon that country and in the future it will be permented with the glorious light of God.

To a dear friend in Mount Pleasant, Michigan he writes; "O thou respected personage, thy letter was received.

{{p88}}

Its contents evidenced the significance of love and turning the face toward the kingdom of Abha. 1st, the Bahais keep Friday as the Sabbath. 2nd, the cause of Baha-Ollah is the fulfillment of all the prophesies in all the books of the religions of the world. 3rd, the details for the organization of the house of justice are amply provided and the place for its holiday will be decided upon by the members themselves. O thou noble soul, thank thou God that thou were awakened by the melody of the kingdom of Abha, discovered the reality, were released from darkness and attained to the world of lights and adorned thy head with the crown of everlasting glory. Appreciate thou the value of this and remain firm and steadfast. During the lifetime of His holiness Christ - may my life be a ransom to him - the most well-known high-priests of the Jesus stopped short of faith, but after a little while all their traces disappeared and they become non-existent. Nevertheless, when the unimportant fishermen were awakened and become mindful like unto the stars they shove forth from the horizon of the everlasting Glory. Should thou become engaged in the guidance of the people thou will also become one like unto them. These Bestowals {{p89}} I desire for thee..."

To another friend in Cleveland, Ohio he says: "O thou who art firm in the covenant! Thy letter was received and thy services to the meeting became evident. Today whosoever becomes confirmed in the service of the cause of God he is like unto a man who plants a tree. This tree will ere long, grow and develop, bestowing its shade all around and producing most luscious fruits. Thank ye God that ye are assisted in serving the cause and show ye an effort that day by day may increase your services...

To a truth-seeker in New York he writes: "O thou daughter of the Kingdom! When the sun of reality showed forth from the horizon of Persia, every soul belonged to the world of nature, etc. The element of his constitution was of the earth earthy, he became totally veiled and deprived, and every person who was related to the divine world. i.e. his spiritual body was built with the element of the kingdom he received a portion and a share, advanced toward the centre and beheld the lights. The blind is deprived of seeing the ray of the sun and the deaf does not hear the melody of the supreme concourse. Praise be to God that thou didst have sight and beheld the light and went endowed with hearing and {{p90}} listened to the call of the kingdom. Therefore, this bounty deserves thanksgiving. Thou must demonstrate an effort; so that day by day thou mayst become more illumined, more quickened, more attracted and more cheerful..."

Concerning spiritual communication he writes to a seeker of the kingdom of God in Washington:

"Although up to this time I have not written thee yet spiritual communion united the hearts and ideal correspondence was uninterrupted. Hearken with the ear of the heart to the hidden secrets and heavenly mysteries in the world of soul and spirit and listen to the divine glad tidings. For His Highness Baha-Ollah has so united the hearts that they correspond together without the means of pen and paper, explaining the mysteries of the kingdom. They relate their mystic connection from heart to heart and their spirits sing and carol to each other in the one universal harmony. I will pray in the behalf that thy truth - seeing eye may become opened and behold the mysteries of the kingdom of God which has illumined the east and the west, and listen to the melody of the supreme concourse which has stirred into joyousness the hearts and the spirits...."###June 14th 1914 Tiberias Sea of Galilee, Syria

{{p1}}

Dear Friends:

To day of constant, uninterrupted, happy association with the king of my heart are coming to an end, at least for the present. For tomorrow we are leaving for Haifa - thus bringing to an end these never-to-be-forgotten days of love and peace. While here I have the beloved all to myself, and often I sat in his presence for hours, in silence, drinking in the mystery of his divine countenance; now furrowed with the deep lines of mighty thoughts, again reposeful as the calm, blue surface of the Son of Galilee; now animated with the power and force of a high spiritual discourse, again begoned with the white pearl of sweet

laughter and joyful smiles. These were strictly speaking Christ days- because the noble and wonderful personality of Abdul Baha, as he walked through the streets or along the shores or visited the people in their homes, or sailed over the lake, or taught the Jewish Buddhists -brought back to one's mind so clearly and vividly the days of the Saviour of mankind, who lived here 2000 years ago and wrought his divine miracles. For this sacred meet for the last 27 days Abdul Baha has been directing the affairs of the cause of universal love, and giving food from his spiritual table for the sustenance of the seven great religions of the world. His striking personality, his commanding figure, his immaculate white looks and his long flowing hair made me think often of the words of St. John the divine: "And I turned to see the voice that speak with me, and being turned I saw seven golden candle-sticks; and in the seven candlesticks one like unto the Son of Man, clothed with a garment down to the feet, and girt about - with a golden girdle. His head and his hairs were white like wool, as white as snow and his eyes were as flame of fire, and his feet like unto fine brass, as if they were burned in a furnace, and his voice as the sound of many waters. And he has in his right hand seven stars; and out of his mouth went a sharp two-edge sword: And his countenance was as the sun shineth in his strength."

When the Beloved arose this morning and came out to his room, he had in his hand another big package of letters from America and Europe. Amongst them there were the following illustrated articles and others about the covenant of Washrak El Askar: THE NORTH SHORE REVIEW, MAY 2, 1914 by Mrs. Isabel Fraser; CHICAGO DAILY JOURNAL April 26th by Ms. Jean Masso; CHICAGO EXAMINER, April 20th; Cincinnati Times Star and several articles on the teachings by Mrs. Aseyah Allen in April-May Sunday editions of Washington Post, the resume of all of which were read to the king of kings. "This is all very good!" he said, "I hope many such useful articles will appear in the press of America and Europe. The mass of humanity must be informed of the practical, moral, philosophical, and spiritual principles of Bahai Revelation, and the believers must avail themselves of the unlimited possibilities offered to them to spread the correct knowledge of the Cause of God through the instrumentality of the press. In magazine and newspaper articles, dogmatic assertion must be avoided, and only the broad universal principles be discussed and clarified. After meeting the believers and speaking with them a few minutes, he went out to the hotel and stayed there till noon. On his return, he said to me: "This is our last day in Tiberias, tomorrow we shall leave for Haifa. We have stayed nearly a month. Be ready for departure. For the last three days our commander, Zakki Ney, has been in Haifa and several welcomes have passed between him and the Beloved. The result is that the master is going to see him in Haifa. At first there was a rumor that the master would go all alone for two or three days, and return to Tiberias again; hence, who are and myself would have to stay here. When I heard this I felt as though someone has thrown a bucket of ice water over me, and as impatient and as restless as could be, I ran to the Master to find out if this extraordinary piece of news was correct; looking into my agitated face he came near, patted me on my shoulder and

laughingly said: "Well, thou dost look agitated: What is the matter now? Tell me, by this time I have found thy needs. Whenever thou dost come in laughing and smiling, I know thou dost want something - a tablet to be revealed for this or that or Khosro has brought his book of account, or a poor man is waiting outside etc. and generally I have to yield, but when I see thee with this grave face agitated manner, I know that thy demand is about something else. Let me see: For example, what is nature of this thy demand this time? Probably, it is" "Why should who are and I stay here while thou art absent? Is it not so? I felt reliever and tried to laugh in a quiet way. He laughed also. I knew what is the matter when thou didst enter thy room. No, I will not leave you here, even if it is for one day. If we to go, will go together, and if we return we will return together. Now, are thou pleased? Now go, I must sleep! And he got up from his seat, came very near, looked into my eyes and with his blessed hands on both cheeks and laughingly said: Go now and get thy things ready. I am always ready! and I was out of the room, feeling the warmth and the glow of his hands on my face, and the sweet tenderness of his love in my heart.

In the afternoon, 11 Tablets were dictated to the following friends: Mrs. W.C Wagner, Pasadena California, Mrs. J. Stannard Darjeeling India; Mrs. Annie B. Killius, Spokane Washington, Mr. Albert R. Windust Chicago Ill., Ms. Juliet Thompson New York City, Mrs. Writtingham New York City, Mrs. Nese Shovara Dagerloch Germany, Mr. Howard Mac Hutt, New York City. When the last tablet was dictated, the steamer arrived from Samach and Amir Abdul Sadir's son was amongst the passengers. The Beloved called to him from the balcony as he was landing, to come up and drink a cup of tea. He is one of the Pashas, now residing in Damascus, and most influential in military and court circles. They had a long men in Turkey who have done much in the reformation of social laws and advancement of the public good-talking with two pilgrims. Amongst other thing he said: "This have testified with their own blood to the validity of the revelation; hence the future of Persia is very brilliant, very radiant. The Persians have tested every sysem for the salvation of their country. In Government they tried absulutism for many ages, and finally they realized it did not work, then they tried constitutionous political parties, democratic, liberal, conservative, union and progress republican, etc.. These parties also worked against each fusion worse confounded, and heatened the ruination of Persia. They have tried every cause, except this Cause, now they try this also. There is left no other means of salvation for Persia save this cause; such a cause which has set astir the world of humanity and quickened the dead souls with the spirit of life, and has attracted unto itself the attraction of the wise men of mankind. The means of the progress, happiness and prosperity of Persia is the Bahai Revelation, {{p3}} and no other human agency. If the enemies, such as Haji Hiraa Aga and other people, had not placed obstacles in the way of the progress of this cause, it would by this time renovated Pesia and infuced into its body the real progress and true civilization and culture. Such a heavenly gift Go d brought for them, but they did not appreciate it. Such Divine music was played for them but they did not listen to it.

Ahmad Sohrab###October 13th 1914 Baha'i Nest, Mount Carmel Haifa, Syria

{{p18}}

Dear friends!

As the Beloved gave me a number of Tablets to translate today, although many other interesting events came to pass I will share with you the general extracts which will throw additional lights on Baha'i principles. To the Editor of the Lamp in Bombay who has already published two articles in its columns he has written the following beautiful and significant Tablet:

O thou noble editor, cherisher of knowledge and the well-wisher of the world and humanity! Persia at one time was the delectable paradise and enjoyed the most pure Faith. The inhabitants of Persia were leaders in the world of science and arts and the wise men of Persia were the instructors and educators of mankind. Her glory was perpetual and the fame of her grandeur and statesmanship world - including. Her ethics were the sterling virtues of the world and of humanity and her morals, the excellences of the Merciful One! But most regretful it is that the illumination receded back little by little into the darkness of night, the people of Persia became divided amongst themselves and arose in the conquest of other lands. Thus the country of Persia became in turn, the tramping-ground of foreign nations, such as the Arabs and the Turks. In the cause of the fluctuating history, the people of the East and the West attacked them with impetuosity; causing the trembling of their ancient institutions and the crumbling of their fundamental, solid structures. Therefore that imperishable paradise was changed into a wacked and sad charnel-house; that brilliant horizon was covered with black clouds. There remained no trace of the former virtues and from the Zenith of glory they fell to the nadir of degradation.

But now after the lapse of many centuries, His Highness the Almighty has again looked upon them with the glance of mercifulness and the cup bearer of Celestial Bestowal became manifest in the {{p19}} land of Persia. The Sun of Reality shine forth, casting the Effulgence of His Grace upon that country. He proclaimed the Heavenly Teachings and instituted the Religion of Clement Lord. It is hoped that the Splendor of this Sun might make the expanse of Persia like unto the luminous immensity of . In other words, I hope such souls will be educated who may sparkle in the horizon of that country like unto the beaming stars.

Although up to the present time many blessed souls have been found, who by accepting the New Renovating Faith have revived the ancient Glory of Persia, accepted every form of persecutions and afflictions and in this Path, while dancing, they hastened toward the arena of martyrdom. And now by day and by night they are working self-sacrificing. But Alas! Alas! Still the majority of the inhabitants of Persia are in sound sleep and have not heard, neither are they informed with the Most Eminent Bestowal. The owner of the house has come at the door but the dwellers in the house have shut the door and do not desire to let him in. They have treated the friend as though he was a stranger and the

known as though he was unknown. They seem to say: "We are satisfied with the degradation. We are comfortable amidst all these distractions, dissipations, groveling dust and uncleanness. We do not want the owner of the house. We are not seeking his Faith. We loathe him and are holding also of his Favor and Grace. This is not a kind father but a foreigner. Although the way to the Beloved One of all the nations of the world, His renown world - conquering, the fame of His Grandeur reaching the ears of the rich and the poor alike, other nations from different parts of the world entering under the shade of His Sacred Tree by cohort accepting His Teachings and receiving a share from His Table of Sustenance, still like unto the owls we are joyful and happy in our dilapidated {{p20}} nests. We do not wish to hear the son of the bird of the dawn written are we seeking the shade of the Phoenix of the height of glory. We are longing for no ideal developments nor are we asking for the perfections of the world of humanity. We declare we are rich and are not in need of this Table of Divine Gifts. We possess the inexhaustible Treasure. We are not hunting trouble for our hearts and minds."

"Alas! A thousand times Alas! That America became awakened but Persia is still in the grasp of the sleep of negligence! However it is hoped that the splendor of the sun of Reality will ere long disperse these clouds of inadvertence, the horizon of Persia may irradiate spiritual lights to all the regions, the friends became awakened and the Persians fall of understanding..."

To Mr. and Mrs. Frank Moxey of New York who have written many inspiring Baha'i poems he writes:

"O ye two eloquent, impassioned and artistic pasts! Thank ye God that ye are spending your time in the glorification of His Holiness Baha-Ollah and are composing such poems - like unto a string of pearls with such fluency and grace.

"Today from all the Societies of the world a song and a melody is being raised. Here, marital music fills the ears; then from a meeting the strains of joy and happiness reaches to the apex of heavens. At this banquet, the tunes and airs of reception and nuptial gives joy to merry makers and at that gathering the rapture of patriotic songs swell the breasts. But praise be to God that from your assembly the harmony of the Kingdom and the dispersion of the praise and commendation of His Holiness Baha-Ollah reach the ears of the citizens of the East and of the West. This harmony is the everlasting for many and this Concord will charm the ears of the dwellers {{p21}} of the Kingdom. Throughout the succeeding centuries and cycles they will import happiness to the righteous and the elect."

To a believer in London he says:

"The emancipation of women is a principle of the principles of the religion of God; for this reason I summoned the Blessed Leaf, Rouha to Paris and sent her to London and also sent the maid-servants of God Teenat and to America - thus these actual examples may serve as precedents for the Eastern Women. Although in Persia, on account of the intense fanaticism of the inhabitants the

women have not yet gained complete emancipation - and if a woman obtains such unrestricted freedom, they will immediately tear her to pieces - still in spite of this, the believers of God are day by day adding to their liberty. I hope that ere long they may procure perfect enfranchisement. Convey the wonderful Abha greeting to thy two noble daughters. I hope a day may come when they might go to Persia, render a most great service to the Cause of God and become the instrument of the emancipation of women. For the freedom of women is an essential part of the Divine Religion."

To the Portland Baha'i Assembly he said: -

"O ye designers of the Kingdom! Your letter was received. It became the means of joy and gladness for it was an indication to your firmness and the steadfastness. Praise be to God you belong to an assembly which is conducted with the utmost joy and fragrance. The candle of that Assembly is the Bestowals of His Holiness Baha-Ollah; the Spirit of that assembly is the Confirmations of the Supreme Kingdom. The Sustenance of that Assembly is the Celestial Benediction. It is my hope that the life of that assembly may be the Breathe of the Holy Spirit; so that in accord with the Heavenly Teachings you may become the army of Universal {{p22}} Peace and through the Power of the Principles of His Holiness Baha-Ollah you may break through the armies of war, strife and bloodshed and hoist the Flag of Union, Good fellowship and love in the world of humanity. The citizens of the United States as regards this glorious aim, Universal Peace, are distinguished from the European nations and therefore it them to glory above all other nations specially His Excellency Mr. W. J. Bryan, the Secretary of State of the United States, who truly I say, has arisen with the utmost energy in the promotion of the Universal Peace. As regards the realization of this matter he is striving in accordance with the Teachings of His Holiness Baha-Ollah and in this respect, he is self-sacrificing. I hope he may become the candle of the Parliament of Universal Peace and like unto the morning star he may shine forth from the horizon of the oneness of the world of humanity."

This afternoon the Beloved ordered Aza Mohammad Hassan to prepare his donkey and after a few minutes he rode down the Mountain. From there his was made ready and he called on some officials. When he returned we were all in the garden to welcome him. HE made Mr. Latimer to sit on one side and Mr. Remey on the other side. Then he patted the latter on the back, saying "How are you?" and pulling the thrust of the former and stroking his cheek he asked "How are you?". The answer was of course "very happy", and the Beloved repeated the two words in English and smiled happily on both. Calling Mirza Hadi he asked him to bring pears and when they were brought he gave one to each. Rising from his seat and the donkey being ready he rode on it and we walked behind him with the joy of the Kingdom in our hearts.###October 14th 1914 Bahai Nest Mount Carmel, Haifa Syria

{{p23}}

Dear friends!

The Master left this morning and descended the Mountain riding on his little black donkey. Badi Effendi and myself stayed in the Nest, writing and translating till 4pm. Our two American brothers came by and with their presence made our hours brighter. Their love for the Beloved and their sincerity in the Cause has a stimulating effect upon us and our happiness increases as they continue to unfold before our gaze their manifold experiences and enthusiasm. With the inspiration of the Master daily association and words they will become confirmed to render worthy services in the Cause of God.

At twelve o'clock through an eyeglass we looked upon the house of the Beloved and we were most delighted to see him walking majestically amongst the rose beds and holding a conversation with Aga Abhas Gobi. Then we saw the latter approached respectfully the Master but we could not see distinctly what he did. When he came up we asked him what was he doing in the garden and why the Beloved kept him so long? "Oh! How did you see?" "Never mind! How we did watch you? We like to know why you approached the Master?" "Well, I can't make out how you possibly could see these things but I don't need to bother my mind about it. That just returned from marketing and I had my basket full. The Master asked: 'What hast then in thy basket?' I enumerated its contents. Bring it to me he said. That was the time I approached him with the basket. But you could not see the basket. He looked at it and took out the small squash and an apple. Then he gave me a large apple from the garden instead." We all wanted to have the apple but he could not part with it and all our pleadings did not move him to this back of generosity.

{{p24}}

It was almost 4pm that we descended the Mountain and found the Master and the American brothers and Shogi Effendi sitting in the entry - Hall of the Cause, with Mt. Carmel and a glimpse of the sea in the distance. Mr. Latimer but said: "Beautiful garden." The Beloved replied: "Of course it is beautiful. Carmel is a derivative of two words: 'Carm' and 'El'. Carm meaning garden or vineyard and El means God. Therefore it is the Garden of God. Mr. Remey asked whether the system of preserving the dead bodies by embalming was good. The Master answered: "The best method is to bury the body. This body has grown into its present form by the slow process of evolution and it must be disintegrated by the same process. This is the law of nature and it is the universal law of God. If the body is cremated in the crematory, the elements making up the composition of the body are instantaneously disintegrated and are deprived of the slow process of dissolution. Therefore, according to the law of nature and God the physical body must disintegrate slowly and after death crumble into dust, because its origin is of dust. Some nations, like the ancient Egyptians, thought that the bodies of their Pharaohs and nobles should be preserved for posterity. The body of these Egyptian Kings have been preserved for almost 5000 years, but what has been the use of this custom?... I have seen some mummies and they look very bad. The important thing in life, however, is the spiritual man. The spirit is immortal; the spirit goes to the Kingdom of God; it receives eternal

illumination. but this physical body must return to dust even if it is preserved for a 100,000 years.”

Then Mr. Latimer asked the Master the interpretation of the verse in the Arabic Hidden Words. This was because many new thoughts quote this verse as a proof for their pretension {{p25}} are also the Manifestations of God or that essence of God is written there. Here is the verse: “O son of Spirit! I have created thee rich! Why does thou make thyself poor? Noble have I made thee; Why dost thou degrade thyself? Of the essence of Knowledge have I manifested thee: Why search thou for another than Me? From the clay of Love I have kneaded thee: Why checked thou another? From thy sight unto thyself, that thou mayest find Me standing within the Powerful, Mighty and Supreme.”

Then Master said: “There are two kinds of”standing within“. The first is like the”standing” or containing of water “within” an earthen bowl. So far as this first theory is applied to human relation with God is not true, because the Reality of Divinity is not a body. This is false assumption. The essence of God is not a body like water to be contained within the body of the earthen bowl - many body within a body. But there is a second theory which is correct and this is the appearance - “Standing within” - of the Sun in a clear mirror. Therefore from this standpoint the meaning of this verse is as follows: Purify thy heart that it may become like unto a transparent mirror. Then thou shalt find Me standing within thee, Powerful, Mighty and Supreme.” If you interpret this verse according to the above explanation, it will be correct, because has not left its transcendent it is even stationed in its own center of grandeur and perpetuity. While, on the other hand, the mirror having been polished, reflects the rays of the sun.”

After a few minutes he turned his smiling face to Mr. Remey and said in English: “Speak”. Mr. Remey replied: “When the heart is full of love and happiness there is nothing to say.” He {{p26}} said in reply: “What is necessary is Divine Joy. Divine Happiness is the speaker of the heart, you have arrived here at a very good time. The weather is temperate, there are not many people, the world is self-occupied. The fragrances of the Holy Spirit waft from this Sacred Spot. If the nostrils were open they could inhale these breaths. This Blessed Land is fragrant. Praise ye god that ye have reached this Place. Its results will become evident in the future.”

After a few more remarks the Beloved spoke about German Believers and directed Mirza Ḥabíbu’lláhollah Khadabaksh to write personal letters to all those friends who have been especially kind and hospitable toward him and his Persian companion. Convey to each he said my Bahai greeting. Tell them I pray at the Holy Threshold in their behalf. They are the sincere servants of the Blessed Perfection. When the proper time comes I shall answer all their letters.” Then he told us to continue our conversation with the friends and he went out to take a walk. After an hour he returned and entered the house. The Secretary of the Russian Consulate called on him and had a private conversation with him. The sun having set, Isfandeyar prepared his carriage and was driven up

the Mountain.

Our American brothers returned to their hotels and with the joyful expectation of seeing them tomorrow we also mended our way toward Mosafer Khane - Pilgrim Home. In contrast with those busy days and months. when there were of Pilgrims these are perfectly quiet days. We are so far away from the active world and its problems that I am afraid I am becoming a hermit with his reclusive nature. I send my sincere Bahai love to all the friends.###October 19th 1914 Baha'i Nest Mount Carmel Haifa, Syria

{{p47}}

Dear friends!

Brother Remey and brother Latimer left this evening for America. We felt sad to let them go but they were happy to leave for the broad field of service, to spread the message of the Kingdom and diffuse the Fragrances of the Paradise of Abhor. invigorated by the daily association with the Beloved, refreshed by the spiritual out breathings of the divine Mind, taught by the actions and words of the Blessed One, urged by the self-sacrificing examples of the Master, baptized with the Fire of the Love of God, consecrated to the Service of the Center of the Covenant - they left this Sacred Spot, bringing with them the loving messages of the Holy One and the ideal flowers of the Garden of Abha. Undoubtedly they will be the means of guiding many souls to the Fountain of Eternal Life and summoning the people to the principles of Divine Civilization. They will cheer up the hearts of the friends and give them the glad-tidings of the good-health of the Master. This is the most important thing to realize just as this juncture that the Beloved is well and is expecting to hear the good news of the progress of the Cause and the union of the believers. With one accord we must arise and perform those services which will be conducive to the glorification of the Religion of God. This is our work. This is our highest concern and solitude. The Baha'i Movement has done everything for us. Have we done anything forth - so that the Lord may continue to put His trust upon us? Irrespective of our effort, the Cause of God will advance and will be spread to the uttermost confines of the earth. The most vital problem before us is this: we like to take a part - no matter how small and insignificant - in this work of the Kingdom. Ours will be the privilege and the honor. Hence we must do our utmost to be the active, moving hands of the body of the Cause.

{{p48}}

This morning the Beloved called me into his room. He had in his hands my Persian Diary, reading, and with his own hands writing a word here, a phrase there or crossing a sentence. Now and then he laughed over some of my expressions. For more than one hour he continued reading and correcting and then he gave them to me to be mailed with a sigh of relief, "you are writing a book" he said. "I have been reading all this morning these letters. They are interesting." when I came out of this room I loathed to depart from them and had I had time I would have copied them and kept the originals.

Earlier than other mornings our two American brothers entered the Nest and were with us till noon. Then I descended the Mountain with them, took dinner with them in hotel Carmel for the last time, talked over the affairs of the Cause and ascended the Mountain after 3 pm. On the way we stepped at the Bazaar, bought for them some Persian tea and bade farewell to the friends whose stores were open.

Immediately after our arrival the Master called them unto his Presence. He was busy writing. We sat quietly and Abbas Goli brought us tea. Then He wrote for them the following divine Tablet with His own Hands.

"To the believers and the maid-servants of the Merciful in
America. Upon them be Baha-ollah El Abha.

O ye believers of God and the maid-servants of the Merciful! From the Graces of His Holiness Baha-ollah I beg for your firmness and steadfastness. Today whosoever is a herald to the Covenant is confirmed and assisted. In these days a number of souls whose deeds in America as clear as the sun, have arisen in enmity against the center of the Covenant. Theirs is the vain imagination that they can extinguish the Light of the Candle of the Covenant. Vain is then thought. The Candle of the Covenant is like unto the {{p49}} morning star that never sets.

In short, after a journey through Europe and a visit to the Holy Land, their honors Mr. Remey and Mr. Latimer are now returning to America. I send them. I am hopeful from the Bestowals of His Holiness Baha-ollah that they may become confirmed and assisted in the diffusion of the Fragrances of God. When ye Baha El Abha (Signed) Abdul Baha Abhas." <<

Then he gave them another stirring talk part of which is as follows: -

"One of the things that ... has circulated in London is that I have grown old and weak and that my physical forces are on the wave, consequently some people have gained ascendancy over my mind and caused me to issue these "commands". My power consists of the Bestowals of the Blessed Perfection. They are all spiritual Favors given to me by Baha-ollah. From early morning till now (4pm) I have been reading and writing and I am feeling exceedingly well. Young people like you can only work three or four hours without ceasing.

In brief, I am sending you away. I supplicate and entreat confirmation for you; I beg strength and power for you. I hope that the confirmation of the Kingdom of Abha may encircle you and that you may become the means of the guidance of many people. With reinforced hearts, strong resolution, and heavenly assistance may you lose your tongues and deliver eloquent speeches and promote the Word of God... You have undertaken much trouble in coming here. You must be very happy, very rejoiced; because you have come to this sacred spot and worshipped at the holy Tomb of the Bab. For many a day you have associated with me and I have enjoyed your visit and I hope good results will issue there from. Today whosoever is a herald of the Covenant is the light of the regions.

In the supreme Concourse, the heavenly Cohorts of the Kingdom {{p50}} of Abha are arranged in battle-array, expecting to see who will enter the arena of service to the Covenant. Thus they may rush forward to reinforce, to strengthen and confer upon him triumph.

Be ye even overflowing with joy, be ye overflowing his happiness, for ye as the objects of the of the Blessed Beauty. Be ye full of clamor and acclamation. Be ye like unto a cup which is overflowing to the brim.”

After a few more words of greeting and love, he embraced each one, kissed him and caressed him and then they were out of the room as happy as high-soaring skylark, flying toward the horizon of Bliss. Another hour was spent around the holy ground and the Master came out of his room and again bade them farewell, by holding them in his arms and kissing them on their cheeks and heads. “May you be under the protection of God. May you be ever guarded by the True One! May you be ever helped and aided! May you be under the shelter and asylum of the Almighty! Marhaba! Marhaba!” It was just about sunset, the western sky was ablaze with the glory of the sun; the sun of the Covenant was dawning from the horizon of their hearts to dispel the gloom of separation - when we all descended the Mountain to go to the steamer and bid them our last farewell. When we returned we kindled the big pole of sticks gathered during the day in front of the Nest. Its flame ascended high up toward heaven, shedding its glowing illumination far and wide. From the steamers they could see its brightness. The sticks burned and crackled and its fiery-forked tongues leaped and gambled in the air. This fire not withstanding all its intensity and worth, went out after 10 minutes, but the fire of their love lighted in our hearts by the hand of Abdul Baha will continue to burn forever and ever, become whatever and###November 1st 1914 Abon Senan, Acca, Syria

{{p1}}

Dear Friends!

I call my present single room “Moonbeam Cabin”, because it is built on the top of the mountain, at a stone’s throw from the house of Abdul Baha and the Holy Family, commands a subline view of the plain and the sea is bathed in the soft rays of the earthly satilite and as I sleep on the floor from the western and southern windows the dwelling is flooded with the shimmering beams of the silvery luwuiare. Then I open my eyes and my sight is charmed by her mystic flashes, darling coast antly into te space and, changing darkness into light. Then I began to think of my far-off freinds in the East and in the West, in the North and in the South and on the swift wingss of her white rays I sent then my Bahai greeting and devotion. Do they recieve these sinceremessage of love and affection? Are their souls sensitive enough to answer this ethereal vibrations? Are their ears quick enough to hear the contents of these unwritten, silent missives? I am sure they are. For are we not working in the same spiritual field? Are we not inspired with the divine vision? are we not devoted to the same celestial cause? Does nt the one source of all goods? Does not the same

music of the sphere cheer all our hearts? Are we not all sittinf around the one table of the lord's suffer? Consequently let us continue with one another this ideal, spiritual communication, and annihilating time and space speak with each other; although on account of the participation of turkey in present world war, the outward relation with the outside world are well-nigh brought to an end, No one knows how long I am going to stay in this pleasant, premitive village but as you can easily guess I am happy wherever the Beloved lives and long for no other evolvment save him nearness and the preivilage of serving him to the esetent of my poor ability

Strickly speaking I must not use the word "my" in relation to the present Abode because I hace # roommates-Merza Badi; Merza Ḥabíbu'lláhollah and Haji mohamad soushtare- Here, away from all the hate and rancour incident to the present war0 we have peace and serve the Servant Peace.

{{p2}}

When the Beloved awake this morning in Bahajee he intimated the he is going today to Abon Senan, Because the members of the holy family and the believers has been waiting for his return with something akin to impatience. It was about a 9 A.M. that he called me into his room and commenced dictating Tablets for the Freinds in Persia and London till 12 o'clock. Khosso not arriving in time with lunch he drank a cup of milk and went to bed totake his map. Inn half an hour he was awake ordering Isfamdayan to prepare the carriage and asked others to take his handbags out of his room. Because he did not tell me anything directly I though he is going to leave me and others behind and go to Abon Senan all alone and returning probadly in a few days. but just as he was going to ride in the carriage he turned his face to me and said:-"are you ready?" I said:-" I they you are not taking us with you." He answered:"No all of us will go to Abon Senan, Hurry and pack up your things!" iN three minutes we were ready to but the carraige could not hold all of us, so he told Merza Nouredin to the Sayad Ali afnan's Donkey, because he knew the way, Looking into our happy faces he exclaim laughing:-"My goodness! we have grown into a large family." Aha Mehdi Brought two dozen of watermelons to carried to Abon Senan. In the front seat were Isffandeyan, Khesro and Heji Mohamad, in the second row, the master and Mirza Sayad Hassem Afnan and in the third row my two room-fellows and myself Behind the hill of napoleon a regiment of soldiers have been camping for quites a long time and the Master asked Isfandayan to drive in that direction. When we reached the camp he asked the sentry to announce his name to the captain. In a minute the captain was out, approaching to welcom the Beloved who alighted from the carriage. All the soldiers were wondering of the commanding pressure of the Master and as though a higher power them arose and saluted him as he passed by. The Captain and his adjutants conducted him to them tent and these he disappeared from our views. HE stayed with them for 45 minutes and when he returned he was again. followed by the captain and other officer who were thanking him for gracions Call. They come up to the step of the carriage and stood there stock still till is drove away. We had

covered a good distance when Abdul Gasem appeared on the road with a big basket of . this is the {{p3}} hieght of the season for this oriental fruits, some of them are as big as a good sizes melon.

{{p3}}

this is the hieght of the season for this oriental fruits, some of them are as big as a good sizes melon. The carriage stopped, Khesro took the basket and the Master thanked Abdul Gasem for his thoughtfulness, We had to Halfway when the beloved stared to speak saying:-“The Blessed Perfection went to the village of”Yerkeh” two or Three times. (yerkeh is a village a few miles further than Abon Senan) The first time he came out. I walked on foot with him Half-way. Although Through his Grace. He insisted that I Should ride with him in the carriage But I did not do it. From this place I returned to Acca, and the carriage continued its journey. Those were indeed spiritual days, days redolent with joy and fragrance. A Furkish poet says the there are certain days in the life of man that when they are passed and he thinks about then afterwards. each one of these days assumed the dimension of a universe with celestial bodies and bright orbs. Now such were the days of Baha-Allah..... After a nine years of cloce behind the walls of Acca, I came out one day the second time I left the town I took with me Aga Mohamad Gali, my uncle. Leaving behind the heavy, gates we met a man, who is still living, but is quite old, who was avquited with my uncle. He asked where the young man was going, He answered:-“this is the season of summer, th days are very hot and therefore I am going to stay a few days in the village of Kofre- Yassif (one mile below Abon Senan) to the hot spell and enjoy the moonlight night,”my uncle from the depth of his heart and said:-“will the day even come when we maybe permitted to leave this town and breathe the fresh air of the country.” I assured him that god welling that day will come real soon. Later on I went to Yerkeh, rented the house of the Shiek, repaired it and furnished it for the Blessed Perfection. my uncle went there also and on his return to the town I asked him where he was been? Remembering the day he was sighing for the sight of the country he cried out exultingly:-” I have been to Yarkeh Freedom in this sense is imagination, an illusion of the brain, Its conceptual stab is more valued and appreciated then its individual realization. For example one relishes more the pactical and pastoral description of a green field then the field itself. he enjoy more the reference to the illusion beauty and charm of a moonlight night then its physical pressence.....” the carriage shed by we could be more clearly the circular range {{p4}} of the mountains on the slopes and summits of which wre dolted small and large village sorrouned by fig and olive groves.

{{p4}}

he enjoy more the reference to the illusion beauty and charm of a moonlight night then its physical pressence.....” the carriage shed by we could be more clearly the circular range of the mountains on the slopes and summits of which wre dolted small and large village sorrouned by fig and olive groves.For a time the Beloved was silent and with traces of playful smile on his face he started

to speak:-“The Capitain of the regement was telling me a long story about the flight of an army of seventy thousand Turkish soldiers during the las Balkan war, He said the army was in a state of lomplete degeneracy and they fled - . The most amusing part of this force was that as they were flying away they each other.....”

By the time we reached the village of kafri-Yaseef and its wll many wonder with the big jar on their heads had gathered there to carry water to their homes, The master ordered Isfandeyan to stop, because he was thirsty. from the carriage and asked one of the women to gave water for the Effendi, Immediatly she washed clean her jar, run to a near by and brought a glass. what gladness and joy she served her lord, Then the Beloved told Khosre to give her a big to be divided the rest of the woman , almost all these Arab woman paint their chin, cheeks and foreheads, some of them are christians, a few and many Druises.

Many of the freind that the Master is coming today had Descended the mountain to welcome him and we were glad to see them there is n carriage road to the top of the mountain and we had to ascend it with our bags and baggages in our hans, The master rode on a donkey, because the path is stony and very difficult and fatigueng.

When we arrived at the village the Beloved entered his own room to rest. passing by my present dwelling he said:-“This will be thy room as long as art here.”

In the evening he came downin the recaption room and gave a long talk about the present critical condition of turkey,Contrasting them with the past and deploring the lack of efficient men who can the powers of state and guide the ship of the nation through this dreadful storm and . HE fredicted the comming of better days and the establishment of a better system of order and ###November 2nd, 1914 Abon Senan, Acca, Syria

{{p5}}

Dear Freinds!

Abon Senan is a small village of a few hundred inhabitants. They are all farmers and their agricultural implements are of the most primitive kind.They are Di-vided into two religious sects; half of them are Christian orthodox and the other half cruise. They live with each other in the most amicable term. The Chris-tian have a small church built for them by the Russian government, attached to the church is a school also by Russia for the implied purpose of increasing her political and religious influence. Their school in the village, as well as all their other school in the Turkish Empire, are being now close on account of the war. Another remarkable policy of the present regime is the official pronouncement that all the American colleges and school in Turkey must first, teach the history of turkey and second be under the administration of the ministry of Education. This startling rule is most important and its future gravity is only clear to those who are well-acquainted with the history of the of American education in this country. In fact, the President of these colleges has been notified that they

should either accept these two rule or close the doors. The peculiar sect conforms to many general rules and ceremonies of Islam but has numerous laws and doctrines which are kept very secret. They are handed down from father to son orally and anyone disclosing the best of these secrets. they has the sentence of death hanging over his head. SheIk Saleh who is the owner of their village is an influential Druise and his eldest son Sheik Yousoff is a great spiritual leader amongst them. In Syria, there are, altogether 150,000 Druises and They are valiant, strong, moral and . all their women can read. Those who are illiterate are required to memorize a few verses every day. Their positions and convictions are secured amongst the men and they are much respected and honored by them. They do not teach their religion nor do they convert anyone to their faith. their men people are divided into two kind, “the learned” and the {{p6}} “ignorant”. before their initiation into the mysteries of their religion. the them a period of probation from 3 months to one year, to show themselves worthy of the trust and confidence.

{{p6}}

their men people are divided into two kinds, “the learned” and the “ignorant”. before their initiation into the mysteries of their religion. the them a period of probation from 3 months to one year, to show themselves worthy of the trust and confidence. They are a community well-. intermarriage with other sects and religious is strictly forbidden it has seldom been that a Druise has married out of his community. They are very and kindly and certainly practice the Bahai principle by consulting with all national and religious with joy and fragrance, although they do not mix or intermingle with them, All their leaders and Sheiks have the most for the Beloved and their follower demonstrate the same genuine respect Sheik Saleh who knows much about the Bahai history and teachings an account of his years of association with the master told me. the Druises are very near the Bahai cause. Both himself and his three sons are whole-heartily attached to the Master. He is a very wealthy man and has built for himself and his family and large mansions next to each other. The first and of these mansions he has offered it to the Beloved and his Holy Family. Therefore all the members of the Blessed Household. Miss Sanderson live in that house. under the house that Sheik Saleh and his Family and live is a big hall around which is the soft comfortable Turkish Divan. Here all the guest gather both in the morning and in the evening, Drink coffee and listen to the words of the Master. The beloved came down this morning, Sheik Saleh and his sons were present, and all the believers were there. They were all happy because Abbas Effendi has come. They believe that their village is under Divine Protection for our Beloved is living Abon Senan. In fact Sheik Salman expressed the general feeling when he said to the Master; owing to the arrival of the disturbing news of war night before last we did not sleep at all and were in a state of agitation; now that His Holiness the Master has come we feel quite at peace and slept soundly, Sheik Yousoff was a little down cast and low-spirited and the Master knowing well his mood started to him and him to the present dark conditions ”although these are like doomsday and the people are in a state {{p7}} of Disney, still you have not

felt the hand blows of misfortune nor received the harsh treatment of the time, the utmost that the government will do you charge you a member of pounds for Military Expenditures or a few heads of for the commissariat department of the army.

{{p7}}

In fact Sheik Salman expressed the general feeling when he said to the Master;owing to the arrival of the disturbing news of war night before last we did not sleep at all and were in a state of agitation; now that His Holiness the Master has come we feel quite at peace and slept soundly,'Sheik Yousoff was a little down cast and low-spirited and the Master knowing well his mood started to him and him to the present dark conditions "although these are like doomsday and the people are in a state of Disney, still you have not felt the hand blows of misfortune nor received the harsh treatment of the time, the utmost that the government will do you charge you a member of pounds for Military Expenditures or a few heads of for the commissariat department of the army. At a time of war, these are, considered to be the normal demand of the government. You have not gone through any revolutions but we have seen with our own eyes many kinds of revolutions. We have witnesses great Titanic steamers sunk to the bottom of the sea and have been through faith-shaking upheavals and turmoils. In the evening we possessed everything, palaces, villages, horses, wealth, jewelry, servants and what not; in the morning we had nothing, even driven out of our home into the street. All our material possessions were confiscated and pillaged. My mother rented a small house in another quarter of the city and we were so poor that she gave me a handful of flour to eat. On our way to Bagdad, we reached a village. The Inhabitants were so inimical that they did sell us any foodstuff. My uncle said he would cook for us . (a kind of Persian pudding) He got a few handfuls of flour and put them in the pan, they mixed it with a little butter. Then, because it was dark, instead of getting the bag of sugar he took the bag of pepper and seasoned it with a generous quantity of this hot spices. This was not found out till the dish was served. The first morsel burned my mouth down to my navel, and other experienced the same pain, what can we do now? We had no other food. Well, when the mistake was discovered we had a hearty laugh over it and commenced eating and laughing and enjoying the dish. We were happy in of these reverses. Hundreds of our people went through the tortures and sufferings of execution with the utmost serenity and joyousness. There was a man who was arrested, they asked him to divulge the names of hi co-religionist. HE did not know anyone. they started to pinch his body with a pair of tongs. Blood flowed from the skin of his head and poured boiling butter over it, perchance he might reveal the addresses of other Bahais. In this manner, he died heroically. The body of another Bahai was thrown under the hoofs of a thousand horses and his remains thrown into. {{p8}} in his body was inserted ignited candles.....For more than one hour he spoke along this line when the door was opened and Sheik Ibrahim Akki with Lother Sheiks from Angel entered the room.

{{p8}}

The body of another Bahai was thrown under the hoofs of a thousand horses and his remains thrown into. in his body was inserted ignited candles.....For more than one hour he spoke along this line when the door was opened and Sheik Ibrahim Akki with Lothar Sheiks from Angel entered the room. They made a striking picture and manifested the utmost deference and respect toward and Beloved. He knew each one of them by name and inquired about their health. It is simply a miracle to see the Master amongst these children of the desert and with what awe and love they look at him and listen to every word falling from his lips. It is here the one who realize faintly the tremendous, moral and spiritual powers that the Master wield by the Grace of God. He solves all their difficult problems and gives them the practical suggestion on every phase of life at noon we were the guests of Sheik Saleh. He sent his youngest son, Sheik Salem to inform us that the Master is in his house. We hurried up and found a very spacious hall on the second floor. Soft narrow were placed round the hall on the floor on which the Beloved and the Sheiks sat. He was speaking to them about the American custom in the event. "in America, the houses are decorated with costly portraits and pictures of men and woman. They pay fabulous prices for these works of art and ancient paintings which are not at all appreciated by the eastern people. Raphael is one of their most celebrated Masters in painting and his portraits are almost priceless..... During the oral invasion of Persia, the treating of that empire boasted of two most valuable treasures. The first was a parchment over which was drawn by man miniature-forms 400 pictures of animals and the second was a royal rug the texture of which was the woman with the gold and silver threads and the precious stones.In the second was brought to Arabia. In order that every General might receive something they cut the rug and everyone received a small piece. The small piece which went to Ali, the son-in law of the Prophet was valued at 20,000 Denars....."

Other stories were related while they brought in a very by table which was only one foot high. They placed all the dishes on the table rice, chicken, sour milk, several kinds of meats cooked a la Turk {{p9}} fried fish and other delicious eatables.

{{p9}}

They placed all the dishes on the table rice, chicken, sour milk, several kinds of meats cooked a la Turk fried fish and other delicious eatables. Leaves of bread were put under the table on the floor and then we were asked to sit around and help ourselves. It was indeed very amusing to see the Sheiks taking bread from under the table and every now and then the servants replenished the floor with some more leaves. I enjoyed it very much. When we finished our meal on another low stool was placed trays of fruits, and while standing each person ate as much as he could. Then the and water-petechia with soap and towels were brought in and all of us had to wash our hands and mouths. Must everyone ate with his hand but for those who preferred otherwise there was one single soup-spoon and nothing more. After thanking the hast were returned from the

room but the Master stayed there to talk with them some more.

In the morning the Beloved came to our Cabin, walked around it for a few minutes, inquired from me whether I like the place and if we slept well last night. When last month he came to Abon Senan to find rooms for all the friends, he picked this for this servant and gave to the owner one English pound-so that he might put iron bars outside the windows and make other repairs which were done to our satisfaction.

An official report is circulated that the Turkish fleet has bombarded one of the forts of Sebastopol and caused the sinking of several ships, Those who did like to see Turkey dragged into this war, think Germany has, at last, accomplished her aim. Now indeed the whole world is burning with this universal conflagration and not even the most daring imagination can predict what is going to become the outcome. Far away from the current of news and out of touch with those daily dramatic events. we shall wait patiently and watch the final issue. If the war continues for several months we may be obliged to live in this village all during the coming winter. When the rainy season begins, the roads will be extremely muddy and at times all communications may be blocked for weeks. I went to bed with a heavy and depressed heart, sad and helpless before this gigantic outburst of the volcano of human miseries.###November 3rd, 1914, Abon Senan. Acca, Syria

{{p10}}

Dear friend!

Sheik Tariff, the chief spiritual head of the Druises, a tall man with rosy cheeks and long white beard and strong constitution called on the Beloved today and in the morning, afternoon and evening the Master spoke for nearly 7 hours. In the course of his talks, several marvelous characteristics of his luminous mind became most manifest and apparent. his division of the Mohamads an religion into numberless sects and denominations, the wars and reverses, Secondly the way he animated and energized them historical data with his own dynamic personality and drawing from them lessons of the most practical value for the present, Thirdly, his matches and captivated manner of analytical description, the flow of his poetic language the height and depth of his God-given eloquence and the frequent use of Arabic metaphors and idioms which are relished by the listeners, Fourthly The great number of fresh anecdotes, humorous, merry and laughter creating with a spiritual eye, seeing the manifestation of such infinite powers from the Master today could not doubt for one moment that he is sitting and standing before the Sea of heavenly knowledge and is witnessing one of the greatest miracles of this age. Truly as we listened to his words and heard the music of his laughter we were translated into the heaven of pure joy and forgot all sorrow and misery. It was a thought he has opened before our wondering eyes the book of creation, each page of which contained many beautiful meanings. If I want to translate everything he said it become a column. More cold words do not give an adequate idea of his spiritual powers and the range of his faculties.

Like unto the sun he shines upon everything and bestows light and eye to all the phenomenon, even the behind ones of the earth feel the warmth and .

{{p11}}

of the innumerable stories related today by the Master, I will relate only three and leave the rest for the future. The first is about Azrael and his conversation with God:-

Azrael, the angel of death, is well- known in the Mohammedan world for his fearlessness in the face of misery and sorrow. Without any remorse or compunction, he takes away the lives of men, women, and children once they have filled the short span of life-related to him, by God. At one time God asked all His angels of blessings and threats to gather in His audience chamber. He inquired about the work of each till He reached Azrael. Looking into his stern, pitiless face He asked him:- During all thy experience in taking away the lives of mankind, was there even a time that heart was touched with pity for the of my creature? 'Yes my sire,' Azrael answered, 'When and how? the Lord asked him 'Once' he said a large steamer was sailing over the smooth sea. The gale filled the soils and it was making great progress towards its destination when all of a sudden Thon didst command the tempest to arise from the deep and lashed the waves with the trident. The sea heaved and swelled and the steamer was tossed up and driven like unto a cork. Then thou didst order the waves to arise with blind fury, beating against its sides and soon shattering it into a thousand pieces. Thon Didst does not lend Thine ears to the prayers and entreaties of the homeless men and women who were calling to them in their hour of supreme agony and with Thy permission I took the spirit of everyone and assigned them to their places in the other world. When I returned and looked at the scene of a house I saw a woman holding a baby in her breast, clinging to a plank and battling against the waves which were singing all around her head. While I was watching this heartbreaking scene Thon Didst bid me loose the hold of the woman from her baby and plan. As I did so she raised her sorrowful and agonized face towards heaven while one big wave rolled over her and covered her for even from my sight, In me daily, the sea was calmed and the plank bearing the child on it was carried away by the waves. This was the only time that I felt in my heart the strip of pity and now what I like to Know. What did become of that child? I do not remember having ever taken his life."

{{p12}}

After a few moments of hesitation, God answered His angel:- "when the plane disappeared from the view I the storm and ordered the waves to bear the child on their white playful frames to the shore. Then I commanded the Sun to shine upon it softly, the breeze to waft over it gently, the gazelle to take care of it tenderly and all the elements to join their benefit forces to rear and train it till it grew and into manhood, Now do know the famous hunter, Nimrod who has arisen in rebellion against me? 'Yes my Sire! Azrael' answered, 'well.' the Lord replied ' this nimrod is the heavenly Conclave came to an end.

The second story is about “neutrality” of God in the present European war:-

I read in a newspaper the other day a story confirming the present conflict raging between the European Powers which I may repeat here for the benefit of those who are present. THE German people were praying to God that HE give them victory over their enemies, asking Him to expose their strategies, foil their tactics and unveil their purpose to them. The French nation was entreating the almighty to defeat the forces of their foes, to grant them triumph, to destroy their farms and bring to naught their plots and machinations. The inhabitants of Great Britain were raising their voices to the throne of the Omnipotent, pleading with Him to crush the schemes of the bar Hanan and pagan adversary, to break down his strength and demolish the fabric of his rude and heartless militarism. The Russian gathering in their cathedrals and churches brought the Lord to give them the scepter of conquest and check the progress of the relentless antagonist. The Belgians implored the king of kings to overthrow the fortune of the destroyers of their homes and hearths. When the Divine Tribunal was , they all come to plead their cause and enlist the favor of the Supreme Judge on their own side. After listening to their arguments they were astonished and silenced when the heavenly judge arose from his imperial seat and proclaimed His “Neutrality.”

That third story is about smoking:-

{{p13}}

Another subject which was discussed was smoking and drinking became the Druises as a rule are addicted to neither of these time evil habits. Mohamadan history contains many references to the subjects and the Master pointed out that there were in the past ages may temperance Societies and as a result of their activities teetotalers became very numerous, There were men and women who abstained totally from all intoxicating drinks and especially from smoking tobacco. The object of these temperature Societies became well-established during the reign of Sultan Salim. The king espousing this case encouraged all his courtier and the members of his royal family to follow him in this matter, One of his ministers who was the instructor of his son became a missionary Tutorlaler and no one would have dared to smoke in his presence, As it generally happens in such cases the silica of the father for smoking was compensated by an equal attachment of the displeasure of his Sire, he would go every night into his public private room, lock the door and smoke to his heart is content. one night he was late, and as he entered the room banged the door behind himself and sat smoking, forgetting to turn the key. While he was a height of ‘smoking’, suddenly the door was opened and to his surface, the teacher walked in and a column of smoke escaped into the open air. When he was face to face with his pupil he began to upbraid and censure him for thus want only disobeying the command of his noble father, in terminating that if he came to know about this, he would severely. To the of the teacher the pupil did not show any sign of agitation but in the calm and dignified manner asked him to be seated and he would present his case to his impartial judgment. When

our holy prophet' The pupil said declared his divine mission to the world all the animated creatures and in animated objects prostrated before him, obeyed his command and offered to him his allegiance, same this occurs and execrable tobacco. It arose in rebellion against its rightful Lord. It is only for this all-sufficient reason that I am subjecting it to smoke as a just punishment for its dialable disobedience! The teacher listening to this religious explanation exclaimed with evident eagerness, If it is so, then let me smoke it too,-so that I may also reward of paradise!###November 4th 1914, Abon Senan, Acca Syria

{{p14}}

Dear Friends!

Now that practically all the Bahai with formulas are gathering Abon Senan and the Master assuring himself that they are safe and comfortable he left this morning for Acca to meet the governor and attend to some importance affairs of the cause. HE cannot rest in one place for long. Although he devises the means of safety for everyone, he likes to be in the midst of danger. At this time that all the inhalatants of acca are thrown into a state of evident couster-nation, the Beloved of the world is walking in their midst, giving them consolations and cheering their hearts. I wish I was with him, but this time he did not take me with himself. This morning we got up very early and took a long walk over the mountain, picking up the first wild pink flowers and decorating their Cabin with them. They were very beautiful and charming, full of delicate message of love and affection. There was a heavy shower last night and ther for the morning looked young and fresh. The air was full of delicate sweetness and the country was the symbol of eternal youth. When we returned from our ramble we went to the house of Sheik Saleh and found the Master in the reception room. He was drink his milk and tea and talking with a number of Arabs. In an hour ge was up, Khasro and Mirza Sayad Hassem Afnan carrying his handbags. Sheik Saleh and his sons wanted to discend the mountain with him but he did not allow them to do this. On the way a poor Arab ran out of his house and bagged him to bless his house, with his holy Presence. Soon he rode in the carraige and disappeared from our view.

Yesterday morning while the Beloved was speaking, a soldier riding on his house entered the house. Sheik Salman went out to find what he wants. After a few minutes he returned with a paper containing three orders from the Military Commander in Acca. He stood up and read it about, The first rule with the internal affair, that no soul must foment trouble and insunection against the established civil or Military Authority; Second, the right of the Foreign subjects must be respected and their persons protected; third, any soul acting as spy or writing to foreign countries the secret plans {{p15}} and arrangements of the army will be punished and sentenced to death. All the letters will be strictly censored and corresponding with outside world will be extremely difficult.

{{p15}}

third, any soul acting as spy or writing to foreign countries the secret plans

and arrangements of the army will be punished and sentenced to death. All the letters will be strictly censored and corresponding with outside world will be extremely difficult.

This morning the Greatest Holy Leaf sent to us a big tray of orange and mandarines and lemons and watermelon. She send us her kind message and we are proved and honored to have such holy and loving mother in the Bahai world. She thinks that we have not at our disposal all comforts of the city life, but when we are with the master we do not even think about such things. we are happy because we are basking under the sunshine of his Spiritual Presence. without him we are poor with him we are rich. We are brave but he raises our station to the apex of Glory. Without him we are less than the dim light of the candle, with his assistance we are transformed into the rays of the Sun of Reality. We are all dependent upon him. HE is alone independent. Even the people of Abon Senan realize this and express it in no uncertain language. Yesterday the Orthodox priest called on the Beloved and in the course of his conversation he said to the Beloved:-“As long as thou art amongst us we feel we are safe. Thy prayer will assist us in our hour of misfortune. For forty years we have been all the servants at thy Feethead.” Later on I heard that when the friends came to Abon Senan he called on each person and endeavored to their moral uplift and that their lives will be as examples of righteousness and virtue. In this manner they look upon the Bahis and watch their actions and words and correspond them together; so that they might serve as a pattern to be followed. When the Beloved bows a place, it is as though the very life is taken away from it. What a different one observes between the wonderful hours of yesterday and the unresponsive hours of today. His love and affection above keeps and warm and happy and to be away from him is like spending over time unprofitably. The only thing that keeps one contented when away from him is to be occupied in his service and to work for his cause.

{{p16}}

Another story that the Beloved related the other day is as follows:-“The life of a judge in the Turkish Empire is the subject of constant satire and the ineffectiveness of the Turkish laws and their inadequacy the source of much amusement and diversion. In the Turkish law courts there comes often foreign lawyers who are very exact in enforcing the letter of the law. On the other hand the ignorance and the indifference of the Judges as regard the execution of the law is more than evident and often bribery blinds the eyes of their impartiality and favoritism deafens the ears of their justice and thus they hand down their decision against truth and fairness.

“once in the court of Acca there appeared French lawyers who stood high in his profession. He pleaded the case of his client very ably and the judge defended and thus all the unanswerable proofs and splendid eloquence of the lawyer did not avail. Nothing could shake the prejudice of the judge and at last he handed down his decision against the plaintiff. The lawyer was irritated against this patent injustice and he threw all discretion to the wind by grossly abusing the honor

of the court, questioned the rectitude of the judge, appealed to the common rights of humanity, brought forth an array of proofs and evidences and quoted the exact wording of the law in the statute book(for instance) No 25 chapter 75, clouse 8 and proved beyond a shadow of doubt that the judge was wrong and at least in this case must reconsider his judgement. This serve, transhient attack awakened the judge out of his toipor and indifference and arose from his seat with an uncommon, momentary glow of anger in his tone:-'sir! You are going beyond the bound of prudence, Damn all your laws and your troubled conscience! What do I care with all these formal red-tape platitudes, these hard and fast evidences those foolish charges. Hell with them, Look at that adious book of statutes ,Statutes indeed! I havent open it for ajes, See how its cover holds the dust of years may the plague take it away from us! I have decided the cse and there will be no repeat and no reverse of judgement. If thon thinkest that I have been unjust or swayed in my consideration of the casely other outside agencies go and do they damn worse."### November 5th, 1914, Abon Senan Acca, Syria

{{p17}}

Dear Friends!

We spent the day in the expectation that the Beloved will return this afternoon but we were disappointed. Abon Senan is only a two hours distance- about 9 or 7 miles, but to me at least it looked as though it was a thousand miles away. Every minute I was thinking of my Beloved and I longed to be with him. These are days to be as near the master as possible and learn from his words and deeds the lessons of moral and spiritual heroism, Abon Senan is good and interesting, as a village from the time of Noah might be but without Abdul Baha, one would not like to stay for five minutes. The Beloved cloth everything with his beauty, Divest them of their apparent unshapeliness and give them a note of excellence and majesty. Then with his help, I try to look upon all the surrounding country with his poetic, matchless eye and reflect the picture which falls upon the retina of his sight. Were it for his constant assistance and help I could not write one life. When I am alone I pray for greater capacity, because I realize my other unworthiness at his Divine Threshold. He raises us from the lowest station of nothingness and gives us power and might so that we may be able to stand the shocks and calamities of these dreadful days. So much is asked of us put this question to himself, What have I done for the Cause?, we will find out that we have done woefully little; that considering our gifts we have notaries into the height of our responsibility; that in comparison to the magnitude and grandeur of this Cause, we have not striven to represent it in all its universality; that in ratio to the bounties of the of Abba we have not displayed a supreme effort to bring its beauty and simplicity within the reach of every individual soul, Realizing these things and Knowing how true they are we feel not a little ashamed and then try to work harder to win the golden Craven of acceptance from {{p18}} the Holy Hand of Abdul Baha.

{{p18}}

Realizing these things and Knowing how true they are we feel not a little ashamed and then try to work harder to win the golden Craven of acceptance from the Holy Hand of Abdul Baha.

This morning Sheik Saleh and Sheik Yousoff paid us a visit in our Cabin and regretted very much that the Master is not here. One can hardly find more loyal and devoted friends and this. it is true that they love and serve the Beloved from a different standpoint than the Bahais but nevertheless, it is a love and service of the most unselfish types. Afterward Mirza Jalal and a number of other paid us calls. Our Cabin is situated at the corner of the road and every one of the friends who pass by during the day either salutes us or drops in a few minutes. Thus through its environment and adaptability, it has become a sort of Club room for social gatherings and a clearing0- house for the distribution of the latest news and gossips. In the evening the believers gather here, read tablets, speak, look over the newspapers and have altogether a pleasant hour or two. The small Russian school being closed since the declaration of war with Russia our children are free and thus they come to the Cabin, playing, singing, raising Cain and having a good time, There is now a talk to have a small Bahai school with Badi Effendi and Mirza Moner as English and Persian teacher. In this way, the little boys and girls will not have to waste their precious hours all day.

Before sunrise and sunset, we take long walks over the mountains and explore the outlying districts. In the hollow of a valley close by there is a small little building which is called the shrine of Tacharik, I do not know how much truth it contains. The villagers attribute to it many miracles.

Our morning and afternoon teas and our supper and dinner all brought from the house of the Blessed Family. I am so sorry that we are giving them so much trouble and we can't serve them in any way.

Miss Edith Sanderson lives with the Holy Household but Shiek our arrival in Abon Senan we have not seen her. Although she wears her European costumes, I think she likes Seclusion.

All those friends who have gathered tonight in my Cabin commissioned me to send you their devoted Bahai greeting

{{p19}}

The translation of another judge story may not be out of place:- There was an important man in Acca who had many cases pending in the court, but the judge postponed the settlement of his affairs from day to day. Oh yes! he was courteous and polite, always received this gentleman with smiles and lots of "East Wind" compliments and ordered rich coffee to be brought to him but none of his cases were brought up to be settled. This man was not a native of Acca and thus the days grew wearisome on him, He wanted to return to his home but the judge kept him there apparently for no good reason whatever, one day, by chance a friend of his told him that the judge has heard that he possesses

a wonderful Arabian charger and he expressed a desire to see it. This off hand remark put a clever idea into his head and after thinking over it for a time he came to the conclusion that he would put it into practice. Early next morning he called on the judge and in the course of conversation told him that he has a very mettlesome Arabian steed and desire to offer it as a present to his honor, not exactly as an inducement to further his affairs speedily; God forbid but as a token of warm friendship and gratitude. The judge taking up the cue was all obliging sweetness and could not show enough of his expensive smile and ready willingness to put aside all the other important matters of state and attend to the immediate consideration of the cases of his "best friend," "I have already written to my son" the man readily declared "to send the steed so that I may it you myself while I am here."

On that very day, one of his cases were decided by the Judge in his favor. A few days passed and the Judge asked his friend whether he has heard anything about the steed." oh yes" today I had a telegram from my son. Considering the priceless value of the steed, he has made up his mind to bring it himself and he has already arrived in Damascus." this intelligence gave the Judge the ground and one more case passed the labyrinthine mazes of the Court. A few days more rolled by and the man showed his face on the court. The Judge hailed him:-"Have you had any news from your son and the here?" "Your honor! I know you are more anxious about the horse than my son but I can assure you that a telegram reached me last night giving the news of their safe arrival in Tibavas and for this reason I called this morning to give you the good news," The Judge become {{p20}} so excited over this happy news that the third case passed the court without any hitch in difficulty.

{{p20}}

The Judge becomes so excited over this happy news that the third case passed the court without any hitch in difficulty. About a week more passed and the man brought the further news that the horse gas arrived at Nazareth. This news gave him naturally a good protest to press the Judge to consider his fourth case which was done to his entire satisfaction. Another recourse to the ruse left one more unimportant case to be decided upon in his favor and the man made up his mind to call on the Judge and see whether he can, before leaving the town to settle his last case. No sooner he was ushered into the room than the Judge arose for his seat and said in an affable voice:"Now my friend! take it, this paper contains the decision of your very last case. I hope you have good news from your son?" The manful on his face an expression of great sorrow and pain and looked as though he was on the verge of the breakdown."Your honor!" he, at last, tried to find suitable words to give vent to his apparently genuine grief. "I do not know how to thank you for all your manifest kindness but yesterday I received a sad letter from my son who has arrived in Abon Senan to the Effect that he has brought the horse safely to that town but the noble steed (and he began to shed tears and sale) was attacked suddenly with the dangerous malady"Maloun"- accured_ in the middle of night and was dead after half an

hour. Oh, your honor! oh, your honor! you cannot realize what a wonderful horse it was. By day and by night it was my faithful companion. o my noble dummy, friend! then who saved me from many dangers and Gere me out a victory in many a hard-fought Contest, where art thou?. Why didst Thon leave me? and what can I say to the new Master?" Working on his own emotions he really imagined that the horse is dead and he cried out wept as one stricken with real sorrow. The Judge looking at this passionate out burst was stupid and instead of piercing through this sham lamentation and rebuking him for his perfidy, found himself consoling him. When to all appearances the man was calmed he left the house of the Judge and then and there departed from Acca while thanking the almighty for this coming to his rescue and settling all his affairs in such a satisfactory manner. When the Judge found out the fact of the matter he could not divulge it to anyone."###November 6th, 1914, Abon Senan, Acca, Syria

<21>

Dear friends!

Last night I was half decided to go to Acca but this morning I changed my mind, still hoping that the Master will return this afternoon. At 4 P.M. we descended the Mountain, walked through the olive orchards till sunset, looked towards the road leading to town but we had to ascend the mount and spent another night in the darkness of definition. Several friends came from Acca and brought the news of the good health of the Beloved and gave us the substance of his talks and wished I was there to write them down. Hence before going to bed, I was decided fully that I shall leave tomorrow morning for Acca and gladden my eyes by beholding his countenance. I could not stand it any longer. This morning at 10 A.M., with three other friends we walked to the village Konkak where in its vicinity there is a spring of water. Here we tarried for an hour, took bath in its cool water and sent an Arab to a near farm to buy for us 2 big watermelons for 6 cents. In the afternoon Doctor Halulisllah Khadabaksh gave us a lecture on hygiene and in the evening the believers gathered in the Cabin and had a good time till 10 o'clock.

Having nothing more for today I give you the transition of the Tablet revealed to the maid servant0 servant of God Mrs. Mahel S. Rice Wray:-"Other godlike maid servant of the kingdom! Thy letter was received. Its content was conducive to the happiness of this depressed one, Thank than God that through the confirmations of the Kingdom of Abba Thon didst become assisted in diffusing the fragrance of the God in that well-known city and thy Noble husband was thy partner and co-worker This service was the heavenly Bestowal and this effort conducive to everlasting Life. Ere long you will witness most important results Doctor Eugene Shippen has indeed demonstrated his philanthropic aim in inviting the friend to hold Bahai meetings in his Chapel. Although in appearance the result of this good deed is not evident at present before long it will assume most great importance. It will be the means of the nearness of his honor the Doctor to the Threshold {{p22}} of the almighty; he will become throughout

all the regions and his praiseworthy deeds will be on the lips of the people of illumination in the future ages and cycles;- for he made that church of brick and clay, the temple of the highest and the Congregation of the spiritual ones.

{{p22}}

It will be the means of the nearness of his honor the Doctor to the Threshold of the almighty; he will become throughout all the regions and his praiseworthy deeds will be on the lips of the people of illumination in the future ages and cycles;- for he made that church of brick and clay, the temple of the highest and the Congregation of the spiritual ones. on my behalf convey to him my greeting and gratitude and give him this message:-After His holiness christ- May my life be a ransom to Him-if a soul protected one Christian he becomes the object of the praises of the dwellers of the Supreme Concourse, but now thou hast made thy Church the meeting-place for the Bahais. Consider what pregnant results will be issued therefrom in the future!

"As regards his honor Mr. Howard Ives; truly I say in these days he is, in reality, spiritual and godlike. Vaith an eloquent tongue and with a detached heart he is occupied with the promotion of the word of god. It is thus my hope that this fearless soul may become confirmed in such wise as to shine and gleam like unto the morning star from the horizon of Everlasting Glory,

"Announce to Mr. C S Beadle my longing greeting and say:-"the realization and practicability of everything depend upon three things: To draw a feasible plan; second to acquired the power of will and resolution; to devise proper machinery for its execution. At the present time, the question of Universal Peace is only a mental picture. The minds have understood its significance but very executive ability to establish it in the world of existence. In the Bahai world its complete mental conception does already exist, likewise the Bahais, in the Word of god, possess and omnipotent will and a penetrative power. This greatest matter is Universal Peace will not be established merely through diplomatic 'conversation' interchange of thoughts and opinions and the delivery of lectures, We must promote and establish it through the agency of the greatest Power and today the Most Great Power is the Power of Religion. We must bring it into the realm of realization and actuality through the Power of Religion. otherwise, the net result will be the organization of Peace meetings and conversations and the compilations of lectures {{p23}} and speeches. you have already noticed how many Societies have been founded in America whose objects have been the establishment of universal Peace and these Societies have held periodically large meetings where in thousands of people were present and very important personages delivered lectures but up to this hour, none of them yielded the definite result.

{{p23}}

otherwise, the net result will be the organization of Peace meetings and conversations and the compilations of lectures and speeches. you have already noticed how many Societies have been founded in America whose objects have been the

establishment of universal Peace and these Societies have held periodically large meetings where in thousands of people were present and very important personages delivered lectures but up to this hour, none of them yielded the definite result. And now we are facing face with this bloody Universal War, the like of which one strives in vain to find in the annals of past cycles! After the establishment of La Hague Congress, the drawing up of the minute and detailed conversations, the holding of vast meetings in Europe and America to celebrate the progress of the cause of Universal Peace and the foundation of the world of humanity and the lives of hundreds of thousands of inhabitants were sacrificed on both sides! Now there are several millions of soldiers on the battlefield of this World war and are shedding daily each other's blood. The children are orphaned, the women becoming widows, the stream with the bodies of the youths, the earth crimsoned with their blood. We cities are destroyed and the wealth of each nation pillaged. There we must search and find the motive-power of Will and the power of execution. The realization of these two powers depends upon the promotion of Divine Religion....."

The translation of the visiting Tablet for Basheer is as follows:-" o God! O, God! Thon Knowest that the heart burned the souls torn to pieces, the tears fell, the lamentations ascended and the cries raised from the dwellers of the Tabernacle of Thy Glory on account of the ascension of The servant Basheer with a dart of thy predestination. nothin is left for us except to be patient in Thy faith and be contented with Thy Destiny, Thon doest what so ever. Thon willest and Thon commandest what so ever Thon desirest, Verily Than art the Powerful and the Unconstrained. 'O, lord! verily he served at thy Holy threshold from the tender age of his Child hood. Thon art cognizant of the {{p24}} secret and mysteries of the hearts. For he turned his face towards Thee by day and by night and supplicated before Thy Hand in the mornings and Evenings.

{{p24}}

'O, lord! verily he served at thy Holy threshold from the tender age of his Child hood. Thon art cognizant of the secret and mysteries of the hearts. For he turned his face towards Thee by day and by night and supplicated before Thy Hand in the mornings and Evenings. He served the righteous ones and strove in the comfort of the believers. He knew no fatigue and his continual wholehearted service of the friends wearied him not. O, Lord! He reached the age of Manhood in thy servitude and was raised and protected by Thy shield. His heart was overflowing with Thy Love, his tongue spake Thy praise, his spirit rejoiced through Thy Bestowals and his soul was set a glow with the learning after thy meeting. He prayed for the nearness of The Blessed Threshold and longed to abide in the Neighborhood of The Mercy. He wished to ascend towards the Thy Kingdom and his tongue continually was engaged in Thy Praise, He aspired to enter Thy Divine Presence. O, Lord! Deliver him from the valley of deprivation and the wilderness of separation; suffer him to enter in the midst of Thy Paradise and cause him to dwell eternally in the Rizwan of Thy Good-pleasure. Make him the object of Thy Grace,- in order that his face may share with the lights

of favor and bestowal and his forehead may gleam like unto the brilliant star in the Congregation of the elect in Thy Supreme Concourse, O My Lord, the Self subsistent, Verily Thon art the Clement, Thon art the Merciful, and verily Thon art the Mighty and the Compassion to,,,”

Today the news was brought to us that the Turkish Past office has announced that during the state of war all letters sent to foreign countries must be left open and that they should be written in Turkish or Arabian or French or German letters written in English or any Other language will not be accepted. This new restriction will stop all the means of correspondence for the present and these letters must not see the light of the day until some more fortunate time. However, we are resigned to the Will of all- Knowing God!### December 1st 1914 Acca, Syria, Home of Baha Ollah

{{p28}}

Dear friends!

Today imagination played house in the town of Acca. Although from beginning to end it was a joke played by the sense of vision yet it foreshadows the possibility of a grimes and storm reality. It was about 10, the storm has subsided task night, the sea was calmed, the sun was shining glorious by over its rippling surface and the Beloved was walking in the house. Many people had left their narrow, damp, dark, unsanitary hovels and were reveling in the bright sunshine. This quiet hour was suddenly interrupted by the shell like news that four cruisers have appeared in the horizon. Like lightening it travelled from lips to lips and on a few moments use saw men and women with affrighted appearances were running towards the shore and painting with their trembling hands to the worships coming towards Acca. From all the streets people poured out, talking aloud, swearing, and gesticulatin_sad and pitiful were their condition indeed. They also told us that the governor and other officials have seen the ships and have written their task telegrams to inform Beirut and Constantemple and have their horses ready under saddles to escape and leave the town to its fate. By this time hundreds of people were lined on the shore and women could be seen on the roofs all in a state of utter consternation.All this time the Master was walking serenely and listening to the excited report of this man or those women.“Oh Effendi! the English Dreadnoughts are coming! What are we going to do? Help us’Aid us”were the words I heard on all sides. Surrounded by a crowd of gibbering humanity the Master walked towards the shore and ascended the steps of a ruined town. He told me to go home and bring his telescope, in two minutes I was back and handed him the instrument. For a few second he looked through it and I watched his face smiling. All the people below and above were held in a kind of trance waiting for his decision.In the calmness of his expression, the serenity of his countinous seething,boiling,terrified humanity and it would have taken the miracles of an angel to calm them. “My friends”the Beloved broke his silence“these {{p29}}are not seven ships. These are the four successive ridges of a submerged mountain three hours from here which have appeared after the reflow of the tidal waves towards the sea, They appear only when there is a great

ebbing of the water back to the ocean and as many of you remember a few years ago a steamed was sauke on that very spot. And he started laughing of such evident mistake of the populate."When people apprehend disaster they are ready to believe anything without thought. They take mental pictures as real and are misled through optical illusion."he said,Then he started along thyme shore walking among the bewildered people with majestic assurance and satisfying them that their fear is perfectly groundless. He sends also word to the governor and others that the sea is clear of any cruisers. Still the people lingered on the shore but hundreds of them returned to their houses when they heard the words of the Beloved. They were assured that there was nothing, The Christians were rather glad that the cruisers were on their way, because they believe they will be protected an account of their religion, not realizing that it is the Christian nations of Europe who are shedding each other's blood. It was noon when the Master entered the house laughing heartily over this piece of ocular deception and how it struck terror as the hearts of the inhabitants, Amongst other thing he said: "These persons who are firm in the Faith during these days shine like unto the brilliant sun and are not cause of the tranquility of the hearts, but those whose hearts are not as low with the fire of the Love of God are like fruitless trees are having less bees.When the enemies of the cause pillaped our hope and confiscated all our properties in Teheran I was a child. My mother had rented a small house in a remote quarter of the city so that they may not find out our were sleak.My sister was also with us. One midnight I heard someone knocking on the door. I went and opened it.It was one believers. He entered our room and look into our faces. Fire emitted from his eyes. He said" My friends! Dance, be happy, these are the feast days of the Lord."Till morning he danced, chanted, sang and when the appeared from the Eastern horizon he left the house. On that very day he was arrested and martyred. Whenever I remember the lives of {{p30}} these heavenly souls and their complete severance my heart is mad be very happy. Through their sanctity the Banner of this Holy Cause was unformed on the apex of the word: "Then he related two more stories about the days of Bagdad illustrating the morning event. I may just as will uncomforted them in this letter: "When we were in Bagdad several believers including myself started with a large caravan for Razemeyn.Each one of us was riding on a fire horse. In those days there was a rumor ahead that the road was infested with bridges and highways and the men composing the caravan were ready to believe any hearsay. Suddenly a voice have appeared,look,look they are to be seen in the far horizon riding at a gallop and members of the splendid Caravan was to use about like wild rabbits hither and tether lust being with center of a plain there was no way of escape. When I observed they are so terrified I asked the believers to follow me so that we may reconnoiter what they called 'the riding robbers! We galloped our horses at full speed and when we reached the end of the road we were prevented to go for them by a thick of tall brushes and luses and to these were the 'riding robbers! When we galloped back and collected the members of the caravan and assured them that what they have imagined as robbers were no other than a track of thick under brushes. We had, however a hard time to convince them that what we reported was the truth but little by

little they gained courage and commenced their one word journey with much trepidation. When we reached the spot they were then ready to laugh at their own incredulity.”

“At another time we started for the same destination with another Caravan. The members of this Caravan were composed of very wealthy families and they travelled in state. Hence they had applied to the government to send with them to horsemen as escort, thus they may travel through the country in comparative safety. When we reached halfway we heard from the galloping of horses and the voices of men. The Caravan were very much afraid {{p31}} that they are going to be robbed by the loveless brigandage and probably some of them be killed in the attack. I told our friend to detach in a body from the Caravan and go forward to see who these men are? They tried to persuade me that this is not like our former experience that we actually hear the movements of the brigand’s .I did not listen to their advice and with the force of stirrups stirred my horse to a full feed. The other seeing what I did joined me and in a few minutes surrounded the men like a ring. To our astonishments we found_yargal!They were all and wore on their heads ‘Gapi I asked the friends to enlighten immediately from their horses and bend fast their arsus with their own ‘gapi_yargal!They were completely taken by surprises before they could recover themselves. They had entered into thus plan to robe the wealthy travelers entrusted to their protection by dividing their numbers into 2 parties, the first party remaining in the Caravan, the second party acting as robbers. Their plan was, however frustrated by us. Addressing them I said! You are indeed a splendid escort we should have had another escort to protect us from your villary! The government must ashamed of your act and punish you severely! They were all afraid and pleaded and cried that we may give them back their freedom. They said they did not saw what they did, that it was a joke, we would not have touched the Caravan for anything in the world, In what they pended and supplicated so much that I ordered the believers fasten their arms on condition that they must never play such on the unsuspected travellers”.

In the afternoon Sheik Solman and Sheik Youssef called on him. “I have some work here.God when I finish it I shall come. Tell to our friends there that I am <unreadable protection of Baha_Ollah,”

In the Evening he delivered a long talk on the suffering of the in Persia and how they were often presented by the Moha.Not withstanding this they manifested superhuman under the most cruel tortures and martyrdom.

December 2nd 1914, Acca, Syria, Home of Baha Ollah

{{p32}}

Dear Friends!

God has given to Merza Nouredin a lovely holy girl in Abou Senan. It is the first Baha’i Holy born in that village and he came last night to give us the good news. The Master congratulated him and wished her a bright and happy future. He will give her a name, as all the christening in Acca and Haifa is done by him.

He is the Godfather or the spiritual Father of all the children in these parts. The Beloved had also sent for Merza Ḥabíbu'lláhollah and he arrived yesterday afternoon. Both these young men slept with me in my room and this morning we were all called into the Presence of the Lord. While he was walking to and fro Merza Jalal served us tea. He only inquired about the health of each one of us and then grew silent.

After an hour he came down to call on a number of people and on his return we took him a chair and he set in the sunshine on the threshold of the house. "Dost thou like the sunshine?" "Yes." "Then come and sit on that piece of stone." Having taken my seat I asked several questions about the lost tribes of Ad and with their prophets Houd and Saleh and the "she-camel" mentioned in many chapters of the Koran. To each question he gave a satisfactory answer and then he rose and told me to follow him to Takhouri. He walked on the rapport for a few minutes and cooking towards the sea he said: - "In reality the view from this point is matchless in scope and sweep. If this town was built on the shore of one of the European seas by this time it could boast of a fine harbor and much trading activities. A broad avenue would have been laid all along the shore for carriages and pedestrians. In many respects it would have become a unique city but now it is nearly a pile of ruin, the buildings are old fashioned, the street are narrow and the horizon of the people's minds is bounded and limited. They are not inspired with any civic spirit nor do they like to get out of their accustomed social grooves." He continued to walk till noon, joking with this Arab, talking with that Turk till 12 o'clock. Then we came home and had our lunch at 3 o'clock Merza Farazallah arrived from Abou Senan and {{p33}} urged the Beloved to go there even if it is for a few days, because all the friends are longing to meet him. "God willing, I shall come tomorrow."

Then he asked Merza Ḥabíbu'lláhollah, ostad Mohammad Ali and me to follow him. We walked about of the town, towards the plain on the side of the sea. The remain of some very ancient buildings came in sight. The Beloved looked at them carefully and finally said: - "How many generations have lived in these houses and then disappeared into the unknown! This is indeed a world of tireless creation and destruction, Out of the old materials he ever builds new expressions of life, constantly modifying them and adapting them to its indomitable purpose. On one hand the people go a blindly building; on the other hand the resisted tide of time creeps under their foundations and consigns them to utter destruction. This old world has had a checkered and varied carrier.

By this time we were in the plain. Many children with their mothers were pic-making and a small boy was trying to sell them oranges. "Children the Master addressed them"take as much oranges as you like." And they made a fine scramble to fill their pockets. Their mothers were watching them with wide-eyed apprehension and the Master was enjoying the lively sight. When the last orange disappeared from the tray which the boy was carrying on his helpless head the Beloved approached him laughing and gave him enough money to buy four times as much orange. He was made very happy. Probably he had never

done such profitable business in all his life. Now that the naughty children had their pockets full of oranges they ran away from their mothers and the mothers were running after them to get some of those juicy fruits that ‘Abbas Effendi,’ had given. They had indeed a delightful pictorial race over the field and we finally captured by their Amazonian mothers.

Leaving this interesting scene behind the Master asked Merza Ḥabíbu’lláhollah: “Speak to me about ‘Allimand’ who are ‘Alli-man’”[a Persian word for ‘our family!’ The pronunciation is nearly the same]

Then our friends started to speak now about Consul Schwarz and his family again about Mr. Herrigel, Miss Knob lock and other friends who have gone into war. To every point the Beloved made an appropriate remark. {{p34}} “We stayed in Germany only two weeks but during that short time the people were much attracted, the Fire of the Love of God was set a glow and the hearts were enkindled. We were all made very happy. From the beginning pure seeds were sown into that virgin soil and the kind gardener protected it from the entangling growth of tares and thorns.”

About Monsieur Bernard he said: “We have also heard that Monsieur Bernard has disappeared in the war. If in this world there was a man who hated war and bloodshed it was he; yet he was forced to go into this bloody contest. Those souls who have dedicated their lives to the True One, it is lowest of all created things.”

Concerning his future plan he said: “I expect, if it is in accord with the will of God to take a trip to Jerusalem and medenia, as soon as the proper time presents itself”

As regards the Baha’i Cause he said: “When I was in Europe I repeated asserted that the religion of His Holiness Baha’Ollah is like unto a tree, each branch of which bears a certain kind of fruit. This movement is a”harmonious ensemble” of the principles of all societies, the aspiration of all humanitarians and the ethics of all the religious. For example from the Gospels one learns the lessons of Pity,Love,Forgiveness,Self-sacrifice in the Baha’i Religion he finds these supreme qualities not only taught embodied in concrete examples in the lives of men and women. Moreover there are numerous teachings which are not clearly defined or specified in other Faiths” And then he enumerated the Baha’i Principles as we walked along the verdant prairies. Finally we reached the Baha’i cemetery where all the friends are interred, even the mother and the small son of Abdul Baha. For fifteen minutes he stood erect before these tombs with the palm of his hands upholder praying. Then we stopped at the residence of the spiritual general; the Commander was not in and we passed on till we reached the station. Here the Beloved entered the empty waiting room to rest awhile, and without any notice asked Doctor Halubollah to feel his pulse. He did and {{p35}} afterwards wrote the following report: “The pulse was rather slow (45 per minute) but strong, full and rhythmical. the radial artery was exceedingly soft and free from any sign of arteries-seholeroses of senility”The Master told us himself that for the

last thirty years the rate of his pulse has been slow and considering his energy and the display of his full powers many Doctors have expressed surprise at this manifestation.

From the station we walked towards the town; many children in the distance seeing the Master called about to each other "Here Abba Effendi is coming". At the gate he met the Commander and because a soldier was carrying his snorting charger, they fell into speaking about the horse of Alexander the Great and Napoleon a little further a number of beggars hailed him and he asked me to give them money, because he had no change. All along the way, people of all ranks in life saluted him. A little girl of 6 or 7 years old was walking with her mother and sisters. When she saw the Master she ran towards him and most reverently kissed his hand, Still further a young man came to him and asked for one of the houses around the Mansion in Bahajee "You are welcome to it," the Beloved answered "thy grandfather and thy father were my intimate friends, not a day passed that I did not see them." Every few steps we were stopped, either by a judge or a plan man or a woman with a child in her arms-all of them respecting and reverencing their Friends and comforter. To me this extraordinary, spontaneous homage on the part of these Arabs and Turks, Mohamadan and Christians is the greatest miracle. They love him and honor him they know not exactly why. At last we reached home but a muscular Arab presented himself and because he was a very old friend he did beat him gently with his cane on his back, "Where hast thou been? How is the condition of thy beard?"The man was delighted and after a few more exchanged of similar greetings in the native tongue, he went away very happy.

In the evening the new Judge and three other judicial men called and were received by the Great Judge. When they left we were permitted again to hear the words of truth from his glorious lips. Thus we spent this day in the company of the Beloved of the world.

December 8th 1914, Acca, Syria, Moonbeam Baha'i Cabin Abow Senan
{{p36}}

Dear friends!

Abow Senan has again extended a welcoming hand to the Beloved and we are happy to find ourselves amongst the friends and mingle with them in a truly Baha'i spirit. Nowhere else on the face the globe do we find the true and holy Peace which characterizes the people of Baha'i and distinguishes them from amongst the risk of mankind. There is the legacy of Peace and the league of conciliation. This spirit is kneaded in their blood and incorporated us their lives. Their free capital which they have insisted in the productive soil of the hearts and they are assured that in its even good time their net profit will be thousand percent, may more. It is a spiritual business established on the basis of "indirect production" and many years will elapse before the formation of capital will be rewarded by the increased products of the influence of the cause. The time of

calculation and accountancy will come and then every laborer will be judged according to the of his work.

It was about 2 PM. that we rode in the carriage and directed our steps towards Bahajee. Meriza Jalal, Meriza Ezgadden, Mohammad Ali, Aza abdorrasane, Bhoss and myself accompanied the Beloved, when we reached Bahajee the Master entered his apartment and after looking over everything he out and walked into the holy Tomb. He was already inside for about 15 minutes when we joined him and he conducted the service by chanting the visiting Tablet in his rich, melodious voice. Coming out of the Tomb he went under the cooling shades of the Pines and sent for Aya Mehdi to speak to him about a number of alternatives and improvements to be done to the surrounding garden, after given to each for the management of their special works. Then riding again in the carriage we started directly for Abow Senan. On our way I told him that I have heard the holy Flag of Meden with thousand shall work Damascus in two or three days and that {{p37}} they have invited him to be on the reception committee going from Acca. He was mildly amused and said, "They have asked me to go and i have excused myself. I have nothing to do with these things. Such movements add further fuel to the fire of religious prejudices increase the number of international misunderstanding. My aim in life has been to remove such hindrances and living men together in the light of love and mutual helpfulness.

Many soldiers frequented the muddy road and the Beloved stopped at different places to talk with them and inquire into their conditions and grievance so that he may intercede for them when meeting the officers. When we reached the foot of the mountain we were surprised to see many companies of soldiers in Abow Senan, the strains of whose music reached our ears. In a minute the believers appeared and the Master asked the cause of the presence of so many soldiers in their midst. It was explained that they have been in gules during the day and Sheik Soleh had invited them to come to Abow Senan to take refreshment before their return to Kofi Youssef. They were about 600 men. When the officers saw the Beloved alighting from the carriage they ordered the band play welcome music and the various companies marched in live, and descended the mount in the hope of seeing him on the way and giving him military honors. I believe he derived their purpose and disliking such as ostentatious disciple he took another road. Several friends who were coming down with the soldiers run out of breath to reach him and till him what kind of reception the officers expected to give, perchance he might return and rejoice their hearts but he continued his walk as though he did hear what they were saying. When we reached in front of my room he turned his face to me and said, "This is thy who enter them therein peace. For the present as rejoice," Badi Effendi knowing my prediction for wild flowers had decorated the room with such as could amidst the charming surroundings of nature.

In the evening as you can easily guess there was a large meeting in the reception room of Sheik Soleh, all the friends joyous to see their Lord after the lapse of one month and listen his {{p38}} words of wisdom and knowledge. He related

some historical shout the life of Baha'i Ollah and contrasted the courage of the Bahais with the fear of some of the Mohamadan Mullahs of the time. "Man" he said must possess the religion of God which is the source of all valors', moral and intellectual. If he has not this, he may have at least the simple natural religion of humanity. But there are an increasing number of men and women who are devoid of either of these two necessary qualities and they always fail in the real test of life outwardly they lack of courage but inwardly they lack to stand the ordeal. To Sheik Youssef who was beaming with joy he said. See I have come again to be your guest and drink from the cup of your companionship. Here the weather is pure, and the climate more stimulating! Here I sleep much better. God willing I will rest in your house." Sheik answered "We are all your servants and stand ready to do Thy biddings. When Thou and amongst us it is though the sun has arisen from the horizon of our hearts."

In the morning the Beloved sent for Merza Haluleallah and asked him whether he could go to Burick and cash the sum called by the American Minister of course he was must glad to serve him and in an hour he left for Haifa from which place he will start for Burick.

At 11 am the Master came in and in his hands carried three Magazines, He sat down on the dawn and was looking over them till noon. Then as he was ascending the stairs he called me and gave them to me. As I looked through the pages I found articles about the cause. The name of the magazine is served-e-To noun [the wealth of Arts] published in Constantinople by its culture editor Ahmad Ehisan. It is the most important illustrated weekly in Turkish language and in the Turkish Empire. Number 1216, 4th Ti Gada 1332 A.H contains a long article on the history of the Movement and principally the sublime life of the Fearless Philosopher of the ancient the great thinker of the East Sheik Abbah Effendi and the first had of the Master speech in the sun. Francisco Jewish Synap {{p39}} No 1217, in Ti Gada 1332 A.H contains the last part of the Jewish Synagogue address and the first half of the address delivered in Oxford University in England No 1220. Ti Hagg, 1332 A.H the rest of the Oxford address and the translation of the Tablet of the Beloved printed in the monthly journal of Theosophy in Eastland a few months ago. The last number also contains a fine photo proper of the Master and this Tablet to the writer and translator of the artists and addresses into the Turkish language.

I hope that the publication of these divine ideas during these days and right in the very center of Islamic prejudices and despotic rules will written to extinguish the fire of national hatred and religious fanaticism. God is working in such marvelous ways His wonders to perform, whatever we might say or what private opinion we may entertain the publication of these articles, during these times of utter confusion will be important in the long run. They will form the foundation of the future of good will and unity between the people of East and of the West to the contrary notwithstanding. This is the kind of work the Bahais are doing; they are not harping critics, they are practical builders. They are the farmers. They are sowing the seeds of love and inter-racial accord in the harrowed soil of

the hearts and trust in the Lord for its irrigation. In time they will sprout and push out new shoots. The crop will be Universal peace and human brotherhood, the leaking together of the scattered families and the realization of the prayers of the saints and facts.

Another viewpoint of this important publication is that Constantinople the very place from which the orders and persecution were issued forth against Baha-Ollah and his devoted band of followers, these Baha'i ideals are conquering the hearts and find their ways into the homes of thousands. Abdul Aziz and Abdul Hamid strove hand to hand to extinguish this lamp, hand to behold; it has become a luminous sun and is casting its strong rays over the strong hold of farmer and absolutism. This is indeed the greatest indication for the power and this growth of the Baha'i Truths! And it is a symbolic illustration of its future away and penetration. Hail be to the name of Abdul Baha'i! ### December 4th, 1914, Acca, Syria, Moonheam Baha'i Cabin, Abow Senan

{{p40}}

Dear friends!

During my absence our room has become so much more of a cozy room by the addition of a set of the service so much loved by the persons when we are rule a tea drinking nation and in this respect have developed a fastidious . Hence my roommate Badi Effendi took great pride and pleasure in displaying the in actual service, acting under fire. Having these helped ourselves of the frugal fact we repaired to the reception room of Shiek Soleh and his sons. Here the Master was engaged in a lively discussion with an Arab.Dreus Sheik from a village by the name Sendee. The Sheik was a local patriot and was emphasizing in no uncertain manner the importance of his village in the history of Syria by citing facts and figures about its annual crops in wheat sand cereals and the number of cattle's belonging to each farmer, It was amused at his enthusiasm because he looked to me so much like certain American who file up statistics to show them progress of their country since the Indus trial Revolution. Then the Master called Khaer and told him to bring his black haud bag, out of which he offered to the Sheik a large glittering which gave him much pleasure. After this he came out of the room followed by the several friends. Starting from the beginning he called out the houses of all the friends staying a few minutes in each place and showing kindness and love to all. He even come to our cabin and exclaimed with joy. "Praise is to God you have a comfortable quarter. This is kingly room, a royal chamber."

While the Beloved was paying visits to the friends I went to take a walk and made friend with a shepherd who played for me on his flute very sweetly. He was a young unsophisticated boy whose wins of the world was confirmed to Aboe Senan and his flock, simple, care free, happy and unworried by any of the thousand problems which has loosed the lives of the city people.

In the afternoon with Sheik Soleh and his son the Beloved pay a visit to the officers and the soldiers in the English monastery when they heard about the

approach of the Master they ran and {{p41}} to welcome him and while surrounded by the military men he entered their headquarter. For an hour or so he talked and entertained them with the stories of hunting in Persia etc. The doctor ordered tea but the Master declined to drink it on the room that it is a stimulant and less on sleep. "No indeed" the physician answered your sleeplessness has not been caused by tea but by the constant motion of the sea of thought. Great men sleep little during the hours of the night for the armies of ideas besiege them from all directions. Before his departure the Commander requested him to bliss their mess as well as that of the soldiers. He did both with infinite task and delicacy of the spirit. As he was leaving the building many soldiers ran to him, kissing his hands by force and begging him to pray for them so that they may return safely to their houses and families. Many of them were weeping and the Beloved assured them that he will pray for each and all. The officers walked after him as far as the spring and then he requested them to return and not trouble themselves, They considered themselves very much honored and privileged to have received a call from "His Highness Abba Effendi." Then riding on the little black donkey of Merza Trazollah he ascended the mountain with many believers who walked on fast. It was a triumphed procession of the Lord of the Vineyard with his disciple around him. It was another living picture out of the pages of the Bible, wonderfully complete in all its details and set in a background of the beautiful coloring of the East.

The evening was a real feasts of the Angels and the intellectual, spiritual, were to say the least very sumptuous and appetizing. Speaking about the inability of man to overcome the physical demands of his nature he said: - "The body of man is built with various material constituents and therefore it is a source of nature and nature is the whole, the fact is ever drawn to the whole unconsciously. However man is endowed by the Creator with a second nature which is supernatural, spiritual, ideal and celestial with this power he is enabled to overcome his loves, physical nature.

{{p42}}

"The source of the recitation of the physical emotions is the material nature of man but the mainspring of the appearance of spiritual susceptibilities is the spiritual nature which is the foundation for all human progress. When man is under the control of his material nature and his life is not influenced by the heavenly power nor directed by the moral voice he is worse than a brute. For example he knows that drinking is a bad habit, gambling is a vice, robbery is a crime, still you find him committing one or all of those things-simply because these things belong to the natural, undegenerated state, they are part of nature and as he is another 'part' of nature-[but unenlightened by the heavenly light] he is attracted to them and takes pleasure in the companionship of the wicked. Under such circumstances the animal actions are excusable because he is not endowed with the intelligent faculty but man is responsible on account of his superior creation and reasonable powers. The duty of man is to overcome the lower nature by the costiveness of the higher. He must not let his noble senti-

ments be stifled and as physician. He must transmute the iron of self into the gold of altruism. For example iron is cold, hard and black; but once thrown into the furnace of fire it becomes warm, soft and red- it assumes the qualities of fire. Thus through the fire of the Love of God the lower, debasing thoughts of man must be changed and become the shining, scintillating ideals of the spiritual Power which is deposited in the heart man by the hand of the Almighty. It is Celestial Gift on the part of God to his own hard work. The bestowal of the Lord of mankind to show is this power of reason or intellect. Through it man enemies all the difficulties; reveals all the mysteries of existence, solves the problems of life and attains to the highest station of comprehension....."In this strain he talked for the Sheik's who listened of the talk on their minds he dropped his time into lighter channels, history, anecdotes and laughter- creating jokes. We sat in his presence till 10 o'clock and when we left the room we were all drunk with the wine. ### December 5th 1914, Acca, Syria, Moonheam Bahai Cabin, Abow Senan

{{p43}}

Dear friends!

On December 5th 1912 I left shores of the United States of America in the service of Abdul Baha- after a stay of 9 years and seven months; On December 5th 1913, I landed at Haifa in the company of the Beloved and on this December 5th 1914 I found myself in Abow Senan at the holy Threshold of the Lord. From the moment that the steamer borne me away from the harbor of New York I have shared with you the daily words and movements of the One whom we all love and whom we all try to serve but with ill-success. You have been my constant faithful companion during all hours of the day and the night and the knowledge, that you are so close to me and are watching my actions has given me great stimulus and inspiration to work with hope and happiness. Together we have travelled over many lands and crossed many seas, entered many meetings and witnessed many scenes of impershable glory. Under all conditions and circumstances we be held with our own eyes the Majesty of the Lord and listened with our own ears to the undying and eternal words of Reality and felt the infinite kindness and compassion of our peerless Leader we have but just to return to the treasure of thoughts and ideals which we have attempted to gather during the past two years and we will be richly awarded with the contemplation that if we have not been able to gather all the precious gems scattered on the shore of eternity, we have at least collected a few, to be preserved in the casket of memory and handed down to posterity who have not been fortunate enough to be born in this grandest of all the cycles of existence. Our policy has not been to hoard and bury our ideal riches, but to save and invest them for the interest of the goog Cause- so that everyone may be benefitted by the exposition and display of our heavenly wares. Thus step by step we have advanced along the path of life and have passed many milestone of research and inquiry till we have reached now at the portal of our third year of intimate companionship, may our sails swell with nes favorable breezes and may we land safely on that haven of Peace

and brotherhood which is our ultimate goal!

{{p44}}

Yesterday I heard that Mrs Getsinger has arrived in Acca and therefore I sent her a note of welcome to the Holy land and this morning the Beloved sent the carriage and she arrived long after sunset. With MERiza Mooneer and Meriza Noureddin descended the Mountain to see her but after one hour of waiting we returned with a little disappointed . What a contrast between the days of our lives! It is only by the antithesis of events and ideal that we appreciate the last hours of our existence. Two years ago we were in the harbor of New York, surrounded by hundreds of Bahais who had come to say farewell to the Beloved, last year we landed in Haifa amidst a throng of jpyous Oriental Pilgrims and resident believers! and this year we are in the quiet, small village of Abow Senan with the world thrown in the melting pot of tests and afflictions! To make the contrast complete in all details; this was a rainy day and black clouds glowered at us angrily, as though has had also declared war again man. Thus during the best hours of the day we were confined to our Cabin and did not venture out very far, nor did we see the Master till after sunset when we intered the hospitable reception room of Sheik Saleh and found him sitting in his own accustomed corner near the window. Because Sheik Saleh is a Mason of many years standing the Beloved gave an informal talk on the doctrines and principles of Free-masonry and the influence this secret Society excersizedin middle ages against Papal divine authority and the dethroned of monarchical institutions by the substitution of the moral and intellectual autonomy of the individual and the right and duty of investigating every fact presented to us-free and independent of so-called dogmas of the church and the infallibility of the Pope- as well as by inculcating of the political of Liberty, Equality and Fraternity. What we need in this practical world is the practice of these three civic principles. Every person promptly agrees with every other person that justice is much to be valued, liberty is a most escalated ideal, equality is the sore need of the time and fraternity is the solvent of all our problems; but those who have been loudest in preaching these doctrines have been the very one who have abused them most and have trampled under their crown heels the most sacred laws of the natious and God.

{{p45}}

Then he dwelt with much feeling and eloquence on a comprehensive description of his journey throughout the United States, giving supreme encomium and the highest eulogy the the extraordinary intelligence, inventive genius ready grasp and doctrous ability of that “representative nation of all humanity, the mouth-piece of political justice and the oracle of national liberty and independence”. The American woman as usual come in for her share of praise . ” The American women as a whole are better educated, more well-informed an classical as well as current subjects and the spreaders of the right ideals of education. there are endowed with a most wonderful power of assimilation and comprehend quickly the subtitles of philosophy and religion. A woman Principal in any of the University of El Azhar in Cairo! I talked with some of their wise women and their

minds quickly grasped my meaning although we were discussing the profound subjects of divine philosophy; I have spoken on similar topics with the Professors of El Azkar and they were as far from understanding my talk as the toadpole is from visualizing the condition of man!"

Then he spoke about California and the spiritual days we spent amongst the friends of God. "When I reached Los Angeles, I realized how far I was from Acca and my people, the people whome with passionate earnestness. On the second night of my arrival there, while I was lying awake in my bed I said to myself:- 'O thou my Acca? O thou my spiritual. Acca, O thou my beloved city? O thou peaceful Abade of my Prison? How far art thou away from me! I stretch my hands towards thee but thou dost elude me! Am I not reared in thy midst? Art not thy people my people, thy sorrows and pains my sorrows and pains? How fair art thou in my sight! Will I ever see thee again with my physical eyes? Will I ever walk through thy narrow streets! Art thou not the city wherein Baha Ollah spent his earthly life and then ascended to the supreme concourse? Truly thou art the mother of all the cities of the world and thou art blessed beyond the grasp of human imagination! Thy spiritual station is very great and thy fame shall reach to the uttermost parts of the earth! Thus I prayed and through His favor answered my prayer."

{{p46}}

Then he contrasted the liberality and tolerance of the educated, reformed Jews in America and their hide-bound, narrow-minded brothers in these parts. "For three years I was away from the fanatical prejudices of the East and breathed in the Western clime the air away of the freedom of conscience and the broad, catholicity of human and divine principles was much to my liking after my return to Alescandria, the Minister of the reception to thee then Kheduew invited me to his home where I found a number of Pashas and Bays with whom I spoke about religion and the need of reformation and urged the necessity of an entire rehabilitation of moral codes referring to the Jews as an example of more lied tenacity to the ancient, putrid, antiquated laws of Mishna and a blind following of the Rabbis. Amongst those present was a Jew and he was offended at my remark and tried to defend his people by quoting repeated idea that they are the origin and most ancient race, etc. I answered him: 'Gracious heaven! Ancient indeed! Nobody in these days of Progress plumes himself over his ancient superannuated, moth-eaten, obsolete, old-fashioned, antiquated, out of date! Who cares to be known by these by attributes! An old tree, whose very roots are dried up shall never again push forth leaves, blossoms and fruits. Will it ever become verdant by simply asserting that once I was a sapling, young tree? or a foolish dotard, will ever become rejuvenated by claiming that once I was a strong, powerful athlete! My friend! I advise you to throw away the swaddling-clothes of the childish humanity. The world is completely revolutionized and you are sitting in your ancient lot, an anomaly and a freak. The world has attained to the highest pitch of honor and glory while you are fooling yourselves by shallow pretenses and empty words. Throw away the mask of self-deception.

These days are the days of youth. These times are the times of progress. This age is the age of reformation. This cycle is the cycle of renovation. This century is the century regeneration. This period is the period of reanimation. The trumpet of resurrection is blown and you are yet sleep? I say, out of your tombs. Avail yourselves of the opportunities.### December 6th 1914, Acca, Syria, Moonbeam Baha'i CAbin, Abou Senan'

{{p47}}

Dear friends!

For the present there is not a shadow across our path and the heaven of our happiness is unclouded. Ours is not to reason why. We have in our midst the glorious Abdul Baha and we trust unhesitatingly in his divine judgments and spiritual guidance. It is my firm belief that everything he does is perfect and can never be improved upon. His thoughts are higher than our thoughts and his ways are other than our ways. Imperfection is in us, he is the all perfect one, we are full of mistakes and errors, but he is entirely free from any such human frailties. The imperfect attributes, characterizing humanity do not find admission to his heavenly Court and the defective qualities, necessarily present in the realm of matter do not touch the Hem of his garment. His human and divine nature is as pure as the nature of a newborn babe and his immanent being is as holy as the holiness of God Himself. He is the clear chamel through whom the water of life flows and his heart is the transparent mirror upon which is reflected the ideal pictures of the kingdom of Abba. He is the spiritual guardian of the world and the true protector of the rights of the wronged and the poor. He is the Celestial comforter and whosoever turns his heart to him receives abiding consolation. In this dark world he is the light. In this wilderness of thorns he is the rose. In this gloomy night of dark he is the lodestar of assurance. In this narrow dump prison he is the power of salvation. Amidst these black scenes of death he is the incarnation of life. In these days that the display of hate and enmity is most pronounced he is the power of Love and Amity. He is the that heals the wounds; raises the fallow, confers health to the sick and cheers the despondent ones. Knock at his door, it will be opened unto you; pray earnestly at his threshold and it will be given to you, walk steadfastly in his path and you will be guided; seek him and you shall not be disappointed, trust in him and you will be wisely directed; let him and the whole world will love you, call on his name and he will answer you and lose your life for him and he shall lead you.

{{p48}}

This morning the Master could be seen descending briskly the many stairs of the home in the hill. After a few minutes stay in the reception room he made another tour to call on some of the inhabitants and while he was passing by our Cabin I heard him say to Sheik Saleh: - "I am satisfied with this physical life, I yearn after the life of the kingdom. Here is all worries and troubles, there it is peace and risk." After an hour he returned and we joined him and walked

with him to the room. There were several Arabs present from the neighboring villages. They were all eager to listen to the words of the Beloved and they were rewarded beyond their wildest expectation. The informal meeting lasted from 9 Am to noon and if an attempt even to enumerate all the things the Master told them it will take several pages. Knowing their predilection for stories, especially those stories that touch the peculiarities and manners of some persons whom they have known he passed the way by relating for them several such funny stories and put them in good humor. Then he spoke about polemic conversation he had with an ardent Christian Missionary concerning the validity of the religious of Christ and Mohamad which I hope to share its contents with you in some future date. over this matter he dwelt on the electric illumination of the American cities during the nights and how they have used electricity as a great means for advertisement by displaying their wares by indigenous devices of winking, twinkling electric signs above their shops, in midair and on the top of skyscraper. He asserted that those who have not seen the huge metropolis like New York, Chicago and San Francisco could not even form the faintest idea of what he meant; still they could grasp his meaning by looking up any high toward the marvelous beauty and brilliancy of the start-lit heaven. A few years ago hundreds of people flocked to Haifa from all parts, why? Because the shops had decorated the bazaar with 3000 lanterns which because extinct after a few hours and left the town in its former darkness. What was all about this abnormal curiosity? Was it because a few lanterns illuminated they shops? Why did they not look over their heads and see the infinite space with millions of nerves to be extinct lanterns. This was and still is the heavenly banquet of lights, the spiritual panorama of illumination and the scene of the most dazzling glory! This refulgent spectacle we can witness every night and debris deep into the depth {{p49}} of the ocean of their mysterious and bear testimony to the supreme invention and majesty of the wondrous creator. The nighty illumination of this revolving dome is peerless and unique, it is eternal and never-ending; but because our eyes are accustomed to it we do not think about it.

Then he spoke in detail about the accumulation of riches in America by individuals and the formation of huge fixed and circulating capitals, the construction of giant factories and the proportionate increase of supply and demand. Notwithstanding a general rising of the standard of living and the multiplication of the comforts of men, he observed that those who possessed wealth were disposed of much ideal happiness and simple, unalloyed enjoyment. They were worried upset, nervous and often on the verge of suicide or insanity. Their wealth had placed into their hands a deadly weapon with which to drive away their faith in God and their love for humanity. They had become mere cold, calculating money-registers. A fluctuation in the financial district filled them with alarm and fear; last they may lose their colossal fortunes. HE did not think that the American Millionaires is happy unless he considers his millions as a social trust and acts on the principles of such an unwritten contract. Still he deemed it an unhealthy condition of the society to see the accumulation of untold millions into the hands of a few who may use great sums to Bible legislators for the ac-

complishment of their fell designs. Hence in the concentration of wealth many abuses are crept in which some economists believe out through its benefits derived by the public at large, Therefore an opinion is slowly growing up that the avarice of the rich man must be restricted by legislative and executive actions. The upshot of his talk was however to show that the rich man being submerged to his neck in a lake of dollars does not find time to enjoy his possession while the poor man once his few wants satisfied is truly happy and thanks God from the depth of his heart. Happiness, then, is not dependent on material things, May rather its wings are smeared by contract with water and clay. To be happy is better than to be rich and the foundation of real happiness is in the contented heart, the heart that does not crow after the perishable things of matter.

{{p50}}

In the afternoon we took a walk over the hills and gathered several nosegays of narcissus. I called them the "Thoughts of the Holy Land" and as such I sent a bouquet to Mrs. Gwa Getsinger who arrived from .

When we returned to the reception room we found it again filled with other guests. They were mostly Christians. I heard that the name of Andrew Carnegie and immediately I became interested. It seems that he has either given a lecture or published an article in the New York newspaper, calling upon the American people in the name of humanity to rise as one man and exert their influence to extinguish this world-raging fire of war. Are we not knew (he has said) are we so cold-hearted that we are not influenced by pity and sympathy? Are we going to stand aside like the expectations in the arena of a Spanish bull fight to see these millions of people butchering each other and not rise in unanimous voice of protest against this awful crime they are perpetuating? It was indeed most significant to realize in this one thing, the nabb principle of the brotherhood of man, that even the rude Arabs of this small village are swayed by the human ideas uttered in America! Because the Beloved has been in America they wanted him to tell them something about Mr.Cornegie. Then he spoke about the man and his ideals, his literary and financial contributions to the cause of international Peace and education, his activity and interest in the construction of the Palace of Peace in Hague, the Pan American Union Building in Washington and innumerable charitable institutions. After this the destructor evils of war were enumerated and the lack of the tolerant spirit of true religion deplored. Then monopolies and trusts as organized in America to control the Market prices were discussed in full and their shameless methods in contributing to the high cost of living considered. After all, the Master asserted that the monopolistic ways are sinful, unjust, and tyrannical. One could recall of no greater injustice committed in defiance of the law and in creating a fictitious price to rob the poor of their earnings and fill the pockets of the octopus millionaires. These trusts are like polyps who with their venomous tentacles try to choke the life out of the communities and every means must be tried to check the growth of their enormous powers, nefarious methods and monstrous systems. ### December 7th 1914, Acca, Syria, Home of Baha Ollah

{{p1}}

Dear friends!

Although the world is disturbed our hearts close to the Heart of the Covenant are at peace. The sun of his Mercy is constantly shining upon us and the heaven of his wisdom pours down the copious rain of his utterances. There is no cessation one intermission in the Grace of Our Lord. His Power and grandeur, Authority and Majesty.

When I arose this morning and prepared tea for Badi and myself I never thoughts that this will be our last day in Abou Senan. The weather was simply splendid, cool bracing, clear and transparent. I enjoyed every minute of it and felt keenly the quiet beauty and charming scene of plain and dales, mountains and valleys.

While we were drinking tea and looking forward to another sweet day of delightful companionship with the Beloved and a long walk in the hills to gather armful of narcissus Isfandayar entered our Cabin and upset all our plans by telling us the Master is going to leave and he ordered to prepare the carriage. Leaving my cup of tea I left up from my seat and bounded out of door to get my orders. In a second I was in the reception room of Sheik Saleh and found the Master sitting in his accustomed place, writing. I stood erect at the Threshold. He raised his eyes from the paper and looking into my face said: - "gather thy things. We are going to leave Abou Senan for Acca." I was back in my Cabin and in less than five minutes I was ready. Then he sent for Badi Effendi and charged him to give great importance to the Badi School, for this he said a service to the Blessed Perfection. His is a fine and useful life, because he is teaching and training these happy Baha'i children with such love and skill and patience. For the last few days I have watched his system of teaching and it is simply wonderful. In comparison to his life I consider mine such a useless thing. I find myself always in the way of the people. Everyone is so good and kind and I feel so sorry that I cannot do something for them. I have been always and such a helpless thing. I have longed to do something good and worthy of the Cause but my expectations have been always doomed to disappointments. I have neither the capacity nor the means at my disposal. Day and night I pray for greater capability and I hope I will fulfill my wishes and desires.

{{p2}}

Before we started descending the Mountain the clouds covered the fair face of the sky and rain was pouring down. A horse was brought for the Beloved, the younger son of Sheik Saleh keeping the rain in his hand, Khasro, two other Bahais carrying the baggage and myself walked down over the rocks and through the mud. In the morning as I passed the house of the Beloved I heard a familiar voice from the Balcony and when I raised my eyes what do you think I saw? The happy laughing face of Mrs. Tua Getsinger. During the last two days of her arrival I did not see her for a moment and now I was going to leave Abou Senan without seeing her but I will carry with me her "laughing face" hoping that I will have the pleasure of meeting her in the not distant future.

The carriage was waiting for us at the foot of the Mountain and we rode in it and started on our way. The road was so muddy and sloughing that the wheels entered the mud up to their spokes. In the carriage there was a Persian Jew, by the name Esmael who has been a friend of the Master for the last 41 years. He is an Orthodox Jew and a strong believer in the Jewish prophesies and believers firmly that Messiah shall appear in two years. He knows a great deal about the Bahai revelation and has met Baha Ollah. Several times he has promised the Master that if "Messiah" does not appear at such a date he will leave Jewish Traditions but on the ground that his reckonings have been wrong every time he has changed the date. Now he swears that this will be the last date and in two years his promised Messiah shall appears and make all the people Jews. Since our arrival in the Holy land the Master has seen him many times whiskers and has been in Acca and Haifa for forty two years. Yesterday he came to Abou Senan and this morning the Beloved took him back. "Now tell me, Ismael" the Master said, while beating several successive kindly blows on his back and cheeks "Art thou sure that the Messiah shall appear after two years. If he does not appear in that time will thou continue to believe in the Talmud and Rabbinical lore's? Several times thou hast covenanted with me and every time thou hast broken it. This must be the very last time, otherwise I will punish thee." He pledged his word of honor that this will be the last time and that he is sure, very sure that the promised One will become manifest in 1916. Then the Master spoke about Mohamadan and Christian Calendars, the prophetic dates mentioned in Daniel the scattering of the Jews at the time of Titus and the destruction of Jerusalem.