



PARIS, LE *May 5th* 19 *13*

BALTIMORE HOTEL

88 BIS, AVENUE KLÉBER

ADRESSE TÉLÉGRAPHIQUE :

BALTIMOTEL-PARIS

Dear Harriet! ✓

The longer the Master stays in Europe, the greater will be the promotion of the Bahai Teachings. As his work is universal and as he speaks with and teaches all the people without any distinction of creed, color or race, everyone is attracted, not only to him but to the sublime ideals which appear from his pure mind and transparent heart. He goes before every church, he enters every Society, he associates with every nation with a view of assisting them to throw away the scale from their eyes, to look upon the reality from its general aspect and to enter upon a larger field of moral and social activity. A Bahai is not a sectarian or dogmatic, he is not exclusive but inclusive. He practices what he teaches.

"I am a lover of mankind" he declares. He is ever ready to sacrifice everything to demonstrate his love for humanity. "I have burned away all the traces of self and ego". He shows this in his self-control and sanctification. A Bahai is not a leader, but a servant. There are no ^{ordained} ~~appointed~~ ^{ministers} teachers in this Cause but everyone whose heart is pure, whose motive is unselfish, whose deeds conform with his words, whose tongue is eloquent, he is a teacher of the Divine Logos. The Bahais are a community of spiritual servants and social workers. They are not bound with the fetters of dogmas and the chains of withering ^{dead} ~~ideas~~. Like the birds of the air, they are free. Like the refreshing breezes of the morn, they waft from all directions. Severed from the expectation of any reward, they have dedicated their lives to the service of their fellowmen. Their minds are the treasures of the New Ideals of this age which shine like unto the jewels and ~~which~~ gleam with the purity of the pearls. They hate cant. ~~They~~ ^{They} uphold the standard of honesty. They are in the Vanguard of the army of universal



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Civilization. A Bahai is a lover of ^{the} rose, ^{and} no
~~matter from which~~ ^{its fragrance} land it grows. He is a
 lover of light no matter in which glass
 it shines. He is an adorer of Reality no
 matter from which direction it appears.
 Untrammelled from all past traditions, he is
 a Cosmopolitan in its truest and widest
 application. He sympathizes with every
 movement which broadens the horizon
 of human intellect and uplifts his
 conceptions to a higher level of divine
 consciousness, and to the best of his
 ability he will strive to co-operate
 with them in the light of the Bahai
 Movement. The teachings of Baha-
 Ullah are for all the people and all the
 races. He has flung wide the Doors of
 the Kingdom and all men have
 witnessed the Glory of the Lord and
 the Excellency of His Countenance.

As there are no "secret doctrines" in the Bahai movement, there are no "secret classes". Open are the doors! Everywhere we raise our eyes we read in burning letters of gold the heavenly sign: "Welcome! All men are welcomed!" The divine ^{trumpet} has sounded. The Call of Reality is heard. The oneness of the world of humanity is proclaimed. The angels of heaven have descended. The age of narrowness and sectarianism has passed ^{away}. The Light of God has appeared. The century of Radiance has come. The divine Tent of spiritual brotherhood is pitched. The principles of universal civilization are declared. Mankind is being stirred with a new dynamic spirit. Spiritual susceptibilities are born in many hearts. The East and the West are brought nearer to each other. A new era of interracial justice is upon us. Hidden forces are bringing into activity the thoughts which are half felt in the hearts. All mankind has heard the sweet, rapturous song of "Divine Humanity" sung by the heavenly Artist and they are ^{now} straining their ears to listen to ~~all~~ its soft, mellow undertones which stream down from the spiritual spheres.

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3 This morning the Master ^{served} gave us tea with his own hand and à propos of the weather he grew reminescent and gave us some interesting side-light upon the history of the Cause in Adrianople. "When we were exiled again from Bagdad," he commenced, "in our company there was a Bahai by the name Mirza Ahmad Kashani. He accompanied Baha Ullah to Constantinople and later on to Adrianople. One night we were invited to a feast. The guests were divided into twos and when the supper time came each company was served with a dish of rice and one chicken. It so happened that I was made the partner of Mirza Ahmad. As we sat around the table to eat, my partner humorously ^{remarked} to get a wing ^{from the chicken of our neighbor} from that friend, a piece of breast from a ^{company} second, a leg from a ^{rather}

a third and so on. I did so, thinking that he will ^{in turn} divide our chicken amongst the believers; instead of doing this, he ate ^{all} both and everybody ^{was} most amused. He ate also my share. He was your namesake (the Master turned to me laughing). I had given him the title of "geometrician," because he liked to get the first of every thing and in order to gain his aim, he would devise many humorous plans, calculated to make anybody laugh. When he entered a meeting, he would look all around and then sit a place where ^{the} "hubb-bubble" would be served first. When the ^{tea} was prepared by one of the believers, he would go to him in a hurried fashion, "I have a most important affair to attend to! I must go out now. I cannot wait any longer. Please give me one glass of tea." All these innocent plans, he would resort to, in order to drink a cup of tea before anybody else; because he believed all the aroma of the tea ^{was in} the first cup. One day he asked me, why do you call me "geometrician?" I know not even the first principle of geometry. I told him ^{that} I will answer ^{his} your question in the form of a story. Once upon a time

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a rich merchant was passing by a slave-market. The noise and tumult attracted his attention and he joined the Crowd. He saw the slave-trader ^{was} auctioning a slave and mentioning, "accounting," as one of his talents. The Merchant said to himself: I have an accountant in my office to whom I pay \$100 a month. Now I will buy this slave for a few hundred dollars and will have him for life — thus saving much money. He ^{then} bought the slave and brought him to his home, rejoicing in his heart that he has been today a shrewd business man. He sat in his room and as the slave was standing near the door, he told him to go and bring him a glass of water. The slave did not move from his place but made several motions with his ^{fingers} hands (here the Master represented the motions). The Merchant getting out of his patience told angrily to the slave: What do you

mean by disobeying me? The slave said:
I was counting just now with my hands
that ^{1st} ~~one time~~ I must go ^{and} to bring the water
2d I must ^{return} come. 3d I must stand a long time
till you ^{may} drink. 4th I must take back the
empty glass. 5th I must ^{walk} return to my place;
but you can save three times, if you go,
drink the water and come back. The
merchant was white with rage. "Is this
the way you are an accountant?" "yes,"
the submissive slave answered.

5 The first winter we spent in Adrianople
was severely cold and this Mirza Ahmad
Kashani not being accustomed to hard climate
suffered very much. In fact all of us
endured the most difficult hardships. Having
lived all our lives in moderate and warm
climate, the rigorous air of Adrianople
was unendurable. The weather was so cold
that the water was frozen in copper jars
and vases and as a result, they were broken
to pieces. One morning I wanted to open the
door. My fingers were congealed to the
bar of iron and when I tried to push
them back the skin was torn off. As
the home where the women lived was
a little far, whenever I wanted to
call on them, I would cover all my



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my head and face with the "Alba," leaving only a small hole for one of my eyes to see my way. Notwithstanding this, the cold was so bitter, the wind ^{was} so biting that it was as though some one drove a sword, or a dagger or an arrow ^{into} through my eye. Although we had several rooms in the house, we decided that twelve of us stay in one room to get warmer. We did not have any heavy clothings and the one who had ^{even} a light overcoat was considered most fortunate. In this one room we had a tin-plate oven and we made fire to keep us warm. The oven ^{would} get as red as fire. Near it we would put two or three bottles of water to be kept warm for drinking. When we got up after midnight to drink, the fire of the oven had naturally gone out and ~~therefore~~ the water in the bottles was frozen.

We had to make fire, thaw the ice and ^{drink} a glass of the water. That ~~winter~~ ^{one} ~~one~~ ^{sub} ~~sub~~ flock of sheep with their shepherd were frozen to death in the country. ~~all~~ the inhabitants said, ^{that} they had never seen such a winter in their lives. In short, through the assistance of Baha-Allah we lived through it and when the spring came around, the country became verdant and the hearts were made glad.

And in order that I may also feel if not the rigor of Adrianople winter at least the rigor of his hands he strode toward me and said:— "Would you like to have a slap this early morning?" He did not wait ^{my} for an answer and down came the thunder of ~~gore~~ and the booming of the heavenly artillery! On my right ~~cheek~~ and left cheek, I received the strokes ^{of Gore}, but stood on my ground.

Later ^{During} on the day Mrs Beede and a number of other friends called, each receiving the celestial benediction of his words. He took his lunch with us and before that he went out to take a walk. In the afternoon



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he called at the hospital to pay a visit
on Raouha Khanom. She has improved
much and in a few weeks she will
become entirely well. On his return
he sent us to Mr and Mrs Scott's
meeting. Mrs Richard spoke in
French on Love and the Equality of
the sexes. As the Master had asked me
to speak I obeyed.

1 In the evening ^{a number} ~~some~~ of the Persians
came and ~~the~~ ^{he} Master asked from one
of ~~them~~ ^{was} who is a student: How many
Persian Bahais are in Paris? The number
was given. Then he said: - The life of man
is very precious; so he must spend it in a
precious Cause. To study ^{the} sciences of
Commerce, agriculture and medicine
is very praiseworthy but to concentrate
all our time upon such things is
not good. If the Persian believers

arise to teach the Cause of God in Paris it will
be very good. At least they must try to
teach others Persians. The believers of God
must not remain silent. They must not
be quiet. They must not be speechless. They
must not be withered. They must not be
lukewarm. They must have life, motion,
spirit. It is true that man must work,
engage in an occupation so that he may
not become a burden on the Community
but all his ambition must not revolve
around this. His aim must be to rise
day unto day in the scale of divine and human
virtues; his today be better than ^{his} yesterday and
his tomorrow better than today. If this condition
does not exist in the life of every Baha'i there is
no doubt that he is a loser and is in manifest
regret. 'What did you do ^{today}?' The answer is, 'We
ate, we walked, we slept, we dressed.' 'What
are you going to do tomorrow?' 'The same thing.'
'And after - tomorrow?' 'The same thing!' How
low and despicable must be the thoughts
of men and women who satisfy themselves
with these animal propensities. Man must
render a worthy service to the world of humanity.
He must render a worthier service to God. He
must plant a tree which may produce fruits. He
must lay a foundation which may remain
unshakable throughout all the coming ages. His
heart must find satisfaction in God. Do not believe
for one moment that it is possible for man to obtain
happiness, joy, serenity and confidence save through
God. If his heart is not attached to God, no matter how
seemingly permanent is the structure of his material
happiness, it will totter down. The utmost
is this: He will live a few days, he will
(over)

drunk a few cups, he will smoke a few
 cigars, he will dance a few steps, he
 will call on a few friends and then, when
 then — the curtain will fall down,
 the voices are hushed, the darkness is
 prevailed and eternal silence and oblivion
 spread their ominous wings

Love to all

Almas