

Vol. 26 has been either lost or misplaced.
It contained letters from June 14th June 29th,
1914. However, like the previous volumes
that were lost, here also typewritten copies
were made from the originals and are placed
herein instead of Vol. 26 which was like
others in my own handwriting.

M. A. S.

Tiberias, Sea of Galilee, Syria,
June 14, 1914.

Dear Friends:-

The days of constant, uninterrupted, happy association with the King of my heart are coming to an end, at least for the present. For to-morrow we are leaving for Haifa--thus bringing to an end these never-to-be-forgotten days of love and peace. While here I had 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 reposed as the calm, blue surface of the Sea of Galilee; now animated with the power and force of a high spiritual discourse, again beguiled with the white pearls 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 Rabbis--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. From this sacred spot for the last 27 days Abdul Baha has been directing the affairs of the Cause of Universal Love and giving feed from his spiritual Table for the sustenance of the seven great religions of the world. His striking personality, his commanding figure, his immaculate white locks and his long, flowing robes made me think often of the words of St. John the Divine: "And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; 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 a flame of fire, and his feet like unto fine brass, as if they burned in a furnace, and his voice as the sound of many waters. And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword: And his countenance was as the sun shineth in his strength."

When the Beloved arose this morning and came out of 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 Convention of Mashrek El Ankar: The NORTH SHORE REVIEW, May 2, 1914, by Mrs. Isabel Fraser; CHICAGO DAILY JOURNAL, April 25th, by Miss Jean Masson; CHICAGO EXAMINER, April 20th; Cincinnati TIMES STAR and several articles on the teachings by Mrs. Anayah Allen in April-May Sunday editions of the 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 the 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 assertions must be avoided, and only the broad, universal principles be discussed and amplified." 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. To-morrow we shall leave for Haifa. We have stayed here nearly a month. Be ready for departure." For the last three days, our dear Commander, Zakki Bey, has been in Haifa, and several telegrams 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 Khosro and myself would have to stay here. When I heard this I felt as though someone had 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 person, 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 and agitated manner, I know that thy demand is about something else. Let me see: For example:- What is the nature of thy demand this time? Probably it is: 'Why should Khosro and I stay here while thou art absent?' Is it not so?" I felt relieved, and tried to laugh in a quiet way. He laughed also. "I knew what was the matter when thou didst enter the room. No; I will not leave you here, even if it is for one day. If we go, we will go together, and if we return we will return together. Now, art 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 smote me 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 hand 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. H.G. Wagner, Pasadena, Calif.; Mrs. Bannerjee, founder of Revdlaya Society, of Calcutta, India; Mrs. J. Stannard, Barjeeling, India; Mrs. Annie B. Killius, Spokane, Washington; Mr. Albert R. Windust, Chicago, Ill.; Miss Juliet Thompson, New York City; Mrs. I.D. Brittingham, New York City; Mrs. Gera Ditmars, Spokane, Washington; Mr. and Mrs. Doring, Leipzig; Mrs. Rose Schwarz, Degerloch, Germany; Mr. Howard Mac Nutt, New York City. When the last Tablet was dictated, the steamer arrived from Samash and Amir Abdul Gadir'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 talk together about the celebrities in these parts, especially a few men in Turkey who have done much in the reformation of social laws and the advancement of the public good.

The evening came around, and I found the Beloved on the balcony talking with two pilgrims. Amongst other things he said: "This glorious Cause has appeared from Persia; so many thousand martyrs have testified with their own blood to the validity of this Revelation; hence the future of Persia is very brilliant, very radiant. The Persians have tested every system for the salvation of their country. In Government they tried absolutism for many ages, and finally they realized it did not work; then they tried constitutionalism; this also did not yield any result; then they organized various political parties, Democratic, Liberal, Conservative, Union and Progress Republican, etc., these parties also worked against each other and instead of bringing order out of confusion, they made confusion worse confounded, and hastened the ruination of Persia. They have tried every cause, except this Cause; now let them 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."

3

and no other human agency. If the enemies, such as Haji Mirza Aga Sy and other people, had not placed obstacles in the way of the program of this Cause, IT would have by this time renovated Persia and infused into its body real progress and true civilization and culture. Such a heavenly Gift God brought for them, but they did not appreciate it. Such Divine Music was played for them, but they did not listen to it."

Ahmad Schrab.

Bahai West, Mount Carmel, Haifa,
Syria, June 15, 1914.

Dear Friends:-

A London Illustrated Magazine of April 29th, 1914, by the name "THE CAR", contains an illustrated article from the pen of Mrs. H.A. Solbach. As we have just returned to our beloved Haifa and Mount Carmel, I will take the opportunity of quoting a few extracts from it which so nicely describes the place. "Haifa" she writes "is reached from Port Said in 24 hours, including a stay of a few hours at Jaffa, where, if it should happen to be the orange season, there is interest enough in watching the many steamers in the harbour being laden with cases full of the golden fruit for the European Market. Jaffa is the ancient Joppa of the story of Jonah and the whale; likewise it is the place where Peter was taught in vision to call no man 'common or unclean'.-- -- -- To-day five or six steamers may at times be seen lying in the Bay of Acre. This is one of the most beautiful and historical bays of the world, for at one end of the ten miles semi-circle of golden sand, backed by hills behind which Mount Hermon rears its snowy crest, is St. Jean d'Acre, the Crusaders' headquarters in the 12th and 13th Centuries, and at the other end of the Bay Mount Carmel rises crowned by the famous Carmelite Monastery. Side by side with the Arab town is a prosperous German Colony of the Templars, who left their native country and came to Mount Carmel in the expectation of the Second Coming of Christ in the first half of the last century. The sacred mountain has a new 'School of the Prophets' to-day, for Haifa is the Home of the wise and renowned Persian Teacher, 'Abdul Baha', whose beautiful doctrines of the fundamental unity of all real religions attracted much attention during his recent visits to England and America. Men of diverse creeds from all parts of the Orient make pilgrimages to Haifa to learn of this modern prophet, who until the granting of the Constitution in 1908 was a political prisoner in the penal town of Acre. Baedeker, who says that the 'doctrines of the sect form a combination of the practical humanitarianism of the West with a devotional mysticism of a very high order', makes a mistake in saying that Acre is still the chief seat of the Bahais; since Abdul Baha's release it has been Haifa; but the Tomb of the famous founder of the sect, from whom the Bahais take their name of 'followers of the light', is at Acre. This interesting Oriental town should certainly be visited from Haifa; it is still surrounded by its mediaeval walls and is extremely picturesque. Unlike Haifa, it is a stronghold of Mohammedanism and has a reputation of being very fanatical, but we never met with anything but courtesy, when photographing in the streets. Its historic interest is of much later date than the Crusaders, for this is the stronghold that Napoleon failed to take, a failure that broke his dream of Empire in the East. The hill on which he stood to direct the siege is still pointed out, and it is the same point of vantage occupied, traditions say, by Richard Coeur de Lion 600 years before. Although Acre is only ten miles from Haifa, there is no road to it other than the sea-shore, and the Fishon has to be crossed.-- -- -- The most suitable vehicle is the high carriage of the country, which is always driven along the water's edge, where the sand is firmest, with one wheel in the sea. There is also now a railway to Acre, and trains run twice a day. Mount Carmel should also be ascended. -- -- -- The sacred mountain of Elijah is but a hill compared with the Alps, but has the fascination of association. It is really a range of mountains, the northwest end of which form a peninsula running out into the Mediterranean. The famous Carmelite Monastery is perched on a cliff quite 500 feet above the sea, and every traveller

should call upon the monks to see the beautiful view which extends to the Lebanon Mountains, and to taste the famous Liqueur made from the herbs that grow on Carmel. In spring the mountain is carpeted with wild flowers, many of which, like the cyclamen, scarlet and mauve anemones and tulips, are the favourites of our greenhouses and gardens at home, while in March the golden gorse gives the summit of the Mountain the look of an English common. A carriage road leads to the summit of the ridge nearest Haifa, but the traditional place of Elijah's sacrifice, El-Mulraka (the place of burning) can only be reached on horse-back or on foot over a rough mountain track, and the tour takes five or six hours each way. - - - - -

Having thus introduced you to the natural beauty and charm of Haifa and Mount Carmel, I will now take up the thread of my own story. When the Beloved arose this morning at Tiberias, he was thinking of Haifa and the noon hour of our departure. It would be indeed very sad to leave behind these days, but the spiritual atmosphere will be carried with us wherever we might go. When he came out of his room and found that our two pilgrims had already arrived, he beckoned them to be seated and asked Khosro to bring them tea. He spoke of the present instability of the Persian Government, the selfishness of the leaders and the magistrates, the corruptibility of public men, and the unsound opinions of so-called reformers, political and social. "In the religion of God", he said, "Constitutional government is a religious and binding principle. Every nation must diligently walk in this path and form a government of justice and fairness towards all the individuals of society. The inhabitants of a nation must intelligently fulfill the requirements of the constitutional government and abide by all its conditions, otherwise it will bring upon them greater lawlessness and disintegration; for the reins will be taken out of the hands of an able, absolute Monarch and placed into the hands of a number of self-interested, useless parasites. We have counselled the statesmen of Persia to the utmost of our ability, but no one listened or accepted our advice. While travelling in Europe, I met many of the Persian Princes, Ministers and prominent men of that ancient country, and told them the truth of the matter; but the majority of them did not like it." Then he went out and returned about noon. Soon lunch was served, our baggage was transferred to the ship and the Master, after bidding good-bye to the Hefli and his sons, left and went on board the steamer. Many prominent men, including the Governor and his staff, had come to the pier to bid farewell to the Beloved, and expressed the hope that he would soon return to 'illuminate' their town. After an hour and a quarter of smooth sailing, we reached Samasch. All along the way, I sat next to the Beloved, on his right hand. From afar off he could see the green garden of Hogaib and Samrah, both of them on the Eastern shore of the Lake. From Samasch to Samrah is only half an hour's ride and about one hour more on horse-back will bring you into Hogaib. After waiting in the restaurant and the waiting room of the station for one hour, the train arrived from Damascus, and gave us only time enough to take our seats. While in the Station, the Master spoke with several people, and expressed a hope to a Turkish Officer that if he could see his way clear, he might go to Beirut later on. The Ercastrian farmers from Adasayeh arrived in Tiberias just when he was going to leave, and brought with them much fruit and vegetables, all of which we are taking to Haifa. At the station several Persians, including the Parases, having heard about the departure of the Master, had come to meet him and aid us in transferring our baggage from the boat to the train. In the Master's Compartment there were several Turkish Officers, with whom he conversed all the way.

way along. At the station of Haifa, we found the three sons-in-law of the Master, and Safendoyar was there with his carriage. Without waiting, the Beloved took his seat in the carriage and bade us to do the same. It was driven at full speed towards the Home of Truth. On the way, we saw groups of pilgrims and believers, who seeing the Master, were at first startled and then animated with a wonderful spirit of joy and happiness. From that time on, the garden of the Beloved was the scene of the gathering of the friends. In the evening, we were all sitting in the reception room when the door opened and the King of the Spirit entered. Everyone was up spontaneously, and several newly-arrived pilgrims wanted to throw themselves at his feet, but he did not let them do it; instead he raised them with his two hands and embraced them, kissing them on both their cheeks. After enquiring about the health and happiness of each, he said, in part: "I went to Tiberias, but I stayed there longer than I expected. Tiberias is situated in an out-of-the-way place. It is a place of seclusion and contemplation. There is no noise of men or the uproar of industry. It is as though one lived in a remote desert, far away from the haunts of men. It is a spot hallowed with the presence of His Holiness Christ--May my life be a ransom to Him! Often he walked around the shore of the Sea of Galilee, and as He walked, taught His disciples. As I walked on the shore, those immortal deeds were brought back to my memory. Two miles west of Jordan and an hour's walk from Tiberias is Tell-hum, now a mass of ruins. The principal ruins are those of the 'White Synagogue', as it has been called on account of its having been built of white limestone. Tell-hum is the famous Capernaum of the Gospel, and it is said this Synagogue is the one built by the Roman Centurion (Luke 7, 4-5.) Hence in the eyes of all Christendom, this is one of the most sacred places on earth; because it was in this building that Christ gave His spiritual discourse in John 6th, on the Bread of Life. 'These things said He in the Synagogue, as He taught in Capernaum.' (verse 59). Afterwards, during the period of successive wars between the Christians and the Mohammedans, especially the Crusades, this Synagogue was destroyed, and to-day only the foundation is left. All the Christian pilgrims and tourists visit the place. Such is the effect of the Word of Truth that after 2000 years people come from all parts of the world to worship at this Holy Shrine! But the Jewish inhabitants of Tiberias are very orthodox, living strictly according to their Mosaic laws, and very well satisfied with their own limitations and ignorance. They have not even the faintest desire of spiritual development and divine enlightenment. On the other hand, the Jews that I met in America are thoughtful, liberal-minded and intelligent. They investigate the Truth and listen attentively to one's talk, but these Jews are not interested in any other subject save their own superstitions and Talmudic doctrines and dogmas. One day I spoke with a well-known Rabbi who knew me formerly, and told him the contents of my addresses in the American Synagogues. At the end of nearly two hours talk, I looked into his face, and there was not one glimmer of interest. It was as though I had talked over his head. He was silenced, but he was not changed. What a vast difference exists between those people who are endowed with intelligence and understanding, and those who are devoid of these spiritual graces! The former are the angels of the world of humanity and the bright rays of Truth. Without prejudice and pre-conceived ideas they investigate every subject presented to them."

Bahad West, Mount Carmel, Haifa,
Syria, June 18, 1914.

Dear Friends:-

Again I walked on the Mountain of God, again I wander about the pathways of Haifa, again I roam in the lovely garden of the Beloved, with its charming array of never-ending flowers, again I inhale the cool breeze wafting over hills and dalea, again I look into the bright faces of new pilgrims and old believers, again I speak with them on the intimate terms of spiritual fellowship, and again I live in my lovely nest, built on the top-most branch of the tree of idealism. It looked so much like a warm home-coming. During the past few days months I have come to know everyone, and I have grown to love them very dearly. Their lives are like unto an open book, wherein the ideals of the Kingdom are written and the charm of spiritual life revealed. They are very good to me, and Oh! I wish so much I were worthy of this pure, unselfish love. Just at this time there are pilgrims from Persia, Russia, Egypt, Turkey and Arabia. We have believers from Hajaf-Abad and Ardestan, Tabriz and Tajan, Meclan and Yasd, Garwin and Euphahan, Shiraz and Kafsanzan, Gou and Fargan, Taheran and Mashad, Semerkand and Kakhabad, Bakhjevan and Tiflis, Bokou and Afghanistan, Bombay and Alexandrette, Port Said and Cairo! Who could unite and bring together people from so many countries except Abdul Baha? Here we have an ever changing Congress of Religions and nations, almost every month, who discuss and solve the problems of their moral and spiritual lives. There are also a few women pilgrims in the Home of the Beloved.

I was most pleased to hear yesterday that our dear brother Ardesahir Ivani and his little brother had arrived from Port Said at noon, and have taken a room in the Hotel Carmel at the foot of the German Colony. Immediately after the meeting, the Beloved told Mirza Mohsen and this servant to go and call on them, which we did. I was very glad to see our friend from Washington, and welcomed him to the Holy Land in the name of the Master. He is on his way to America, and therefore will stay here for nearly a week. It was then arranged that Ardesahir and his brother might come to see the Beloved this morning and also come and live in the Pilgrims' Home.

When they were ushered into the reception room where the Beloved was waiting to receive them, they were very happy. He welcomed them with open hands and heart, and bade them be seated very near unto him. He asked Ardesahir questions about his life, his former stay in America, his studies, his present and future plans, and received answers. Then he inquired about Mr. and Mrs. Gotsinger and Mrs. Stannard, and whether they are well and spreading the Cause of God. "We are waiting", he said, "to see that perchance, God willing, a new breeze will waft over India, a new spirituality may be obtained and a new consciousness be realized. India has a great latent capacity and its divine progress depends upon the faithfulness, unity and spiritual preception of the believers of God. Formerly the Cause was progressing in India at a great speed, but one or two persons became the means of a temporary set-back. I labor and work, encourage and invite, teach and write and write till a few souls are enkindled and arise in the service of the Kingdom; then all of a sudden someone with malicious intent comes around and extinguishes these lights; but God will ignite other candles. - - - - It has been experienced in the past that whoever arises to spread the Cause of God and deliver eloquent speeches, he will be confirmed by Divine Grace to the extent that the person himself will become astonished." Then he related stories of Bahai Teachers who have had no great education or culture, but were extraordinarily assisted by the

Power of God. Stating that a teacher is like unto the spiritual mother to those whom she has taught, he related the following story:-
 "At the time we were living in Adrianople we had a woman as our neighbor who was probably 95 or a hundred years old. She had seven sons, who had all been married, and thus she enjoyed the sight of her grandchildren and in the case of her first two or three sons, they had given her great-grandchildren. It was arranged that on the date of the National Fete, all the children, down to the third and fourth generations, would gather in the house of Mother, and thus a great family reunion be celebrated. As this old woman was our neighbor, I decided to call on her during the Holiday. When I entered the room I saw her seven sons sitting around her, talking about the old times. I took part in the conversation, and probably half an hour passed without incident. Close to her sat one of her great-grandchildren, listening attentively to our talk. 'Oh! Grandmother! Grandmother!' she cried out all of a sudden: 'I want to ask you a question.' 'Ask, my lovely dove!' she said, patting his head fondly. 'Is this my old uncle your son?' 'Yes, my love.' 'Is the other uncle your soon too?' 'Yes, my dear.' 'Is that uncle too your son?' 'Yes, my sweet.' He put similar questions about all the seven sons, and the old woman gave proud affirmative answers. The child was puzzled a little. He looked hard at the small, weakened form of his grand mother, and then at the seven big-shouldered, heavy-set, sturdy men, and was puzzled. Then he jumped from his seat and cried out: 'Great Heaven! How many old children hast thou conceived and brought forth into the world like this?' The woman, fearing the effect of the Evil Eye, shook him by the arms and commanded him to say: 'God be praised! Washa-Allah! Al-hando-Allah!'"

Changing the subject and speaking personally to Ardesbir, he said: "I am pleased with you and am glad that you are going back to America, especially that you have been there once before. I hope thy brother will also study well and become a useful member of the body politic. Now that you are going to America, go with the intention and aim of teaching the Cause of God and spreading the Fragrance of God. Then thy study and worldly affairs will likewise prosper. Think of God, let thy thought be of God, and let thy brother be trained according to the highest moral standard. In the tenderest years of their youth the pure hearts of boys and girls must be illumined with the Light of the Love of God. Then when they grow up, most astonishing results will be produced, because the maps of their whole lives would be drawn with the hand of the spiritual Educator. A Bahai child must be trained according to the moral precepts of Baha'o'llah, he must be taught daily of the Love of God; the history of the Movement must be read to him, the love of humanity must be inculcated into every fiber of his being and the universal principles be explained to him in an easy manner as possible. Then the power of great faith will take possession of his heart. But if these supreme precautions are not taken in the earliest stages of the child's growth, it will be most difficult to curb later on his growing manifold appetites. For then he will live according to the requirements of the world of nature and uncontrolled self. Once the lower and sensual habits of nature take hold of him, it will be very hard to reform him by any human agencies. Hence children must be brought under the control of the Love of God and spiritual influence from their earliest youth. The lower appetites of nature are like kings over men, one must defeat their forces, otherwise he will be defeated by them."

Then Shad'e'llah Khan, a tall, powerfully built Afghan gentleman, a good Bahai from Cabul, entered the Presence. He has been here for more than two weeks, patiently waiting for the arrival of the Beloved from Tiberias. "Thou art most welcome!" the Master said to him "may I be thy brother, Master Ata-ullah Khan? This blessed Cause has such a tremendous power that will penetrate to all parts of the globe. I hope that it may greatly spread over all Afghanistan."

The Amir of Afghanistan has done much for the progress and protection of his country. The Afghans are a heroic race, powerful and hot-blooded, patriotic and energetic. That is why almost all the Islamic Governments are in a state of decadence and retrogression save Afghanistan." In the afternoon several strangers called on him, especially the Editor of a Persian Illustrated Weekly in Cairo. The Colonel called before sunset, and with him the Beloved took a long ride in the landau. For the evening, the Persian Editor and the Commander were invited to dinner, and the Master spoke to them at great length about the internal situation in Persia and Turkey. All the friends and pilgrims in Haifa send you longing Bahai greeting, and wish you true happiness.

Ahmad Sohrab.

Bahai West, Mount Carmel, June 17, 1914

Dear Friends:-

It will be interesting to remind ourselves that it was June 17, 1913 that the Beloved landed in Port Said, fresh from his spiritual triumph in the West, eager to meet the believers in the East and impart to them the glad gospel of the progress of the Cause in the Occident. During the past year many significant events have transpired, thousands of people of all nationalities and religions have met the Glory of Servitude, the Flag of Guidance has been held aloft, the proclamation of the Kingdom of Abha has been sent broadcast, the glad tidings of the appearance of the Lord of Hosts have been announced, the hearts were rejoiced, the eyes illumined, the minds enlightened and the souls cheered. Like unto the true shepherd, the Master has been attending to his flock, and every day bringing the wandering sheep of humanity back to the fold. Within this short span of one year, the Bahai Cause has made magnificent progress all over the East, adherents to the Cause of Universal Peace and Universal brotherhood have been won, and the followers of the Light are greatly increased. Blessed are those who have been privileged to serve this Cause and spread its teachings.

This morning a number of pilgrims who were walking in the garden of the Beloved were summoned into the Presence. Amongst them was Haji Mullah Abu Taleh, the old St. Claus of Mount Carmel. "Come! Come to me!" the Master said: "Thou art the father of these Bahais, thou art a good old father, art thou not? Come, sit here! Sit beside me!" and he patted him on his shoulder. "Thou art welcome, dear father! How art thou?" Then, because there were several Bahais from Tabriz, he praised their steadfastness during the hours of trial and persecution, and illustrated their firmness by relating a heart-throbbing story of two believers, the event occurring while he was living in Bagdad.

Yesterday two packages of photographs were received from Mrs. Annie Belle Killius, of Spokane, and another package from Edinburgh, Scotland. These packages were on the table, so when the Beloved gave permission to the pilgrims to retire, he arose from his seat and gave to each, one of his own photographs. When he reached me, he looked into my face and smilingly said:- "Dost thou want one also?" I said: "No." "Why?" he asked, as he passed by. "Because I have thy picture engraved on the tablet of my heart."

For lunch I ascended the Mountain and sat around the table with the pilgrims. They were all eager to know the account of our sojourn in Hammah and Tiberias, and I was busy telling them the incidents and events of this memorable journey. Afterwards, I had to spend nearly two hours in my West, cleaning, dusting and brushing. Now it looks clean and tidy. Rahmatollah, the gardener of the Blessed Tomb of the Bab, had brought two bouquets of roses, carnations, anemones and pansies. They look very beautiful in their blue glass vase, and have added a restful, fragrant charm to the air of the West.

No sooner had I reached the garden of the Master than he sent for me. Entering the room, I found him all alone, holding several large packages of American newspapers and letter in his hand. The newspapers containing articles on the Cause were sent by Mrs. Fraser for distribution amongst the English-speaking friends. The letters were from Paris and several American cities, which I translated to him briefly. He dictated one Tablet to the believers in Paris, when the Colonel was announced. Because a German Dreadnaught is anchored in the Bay and for the last two nights has been throwing its powerful search-light on the Mount, the topic of discussion was naturally on the question of International Arbitration and the limitation of the cost of army and navy; the marvellous progress of Japan and the heavy tax imposed upon the inhabitants of that island in order to keep pace

with the military and naval preparations of so-called Christian nations of Europe. These and other subjects of world-wide interest were discussed.

There was a meeting in the evening. Before the meeting opened, Mirza Hadi distributed the Beloved's photos., the possession of which made them most happy. Then the Master came in, and after welcoming them, he spoke on the natural charm and attraction of Mount Carmel, its intensely spiritual atmosphere, its happy associations of the past linking it with the present and suffering it to become holier and more loved by the future generations. I wish you were here to listen to him. He was very eloquent. Is he not our heavenly loved one?

The Nightingale of the Paradise of Abha has sung recently several songs on the green branch of the Tree of Life. I may be allowed to reproduce herein one or two of these songs.

To Mrs J. Stannard he writes:-

"O thou herald of the Kingdom of God! Truly I say in this journey thou hast demonstrated the utmost self-sacrifice in the Divine Path. Thou hast travelled to that remote country (India) ,journeyed through the various cities and delivered lectures in great and important meetings, and invited the people to the Kingdom of God. Thou didst forsake thy rest and composure and sacrificed thy heart and possession in the Path of the Love of God. This self-sacrifice will yield most great results, and this Call to the Covenant of God will circulate through the arteries and nerves of the body of the world of humanity. according to your request, a letter is written to Mr. Bannerjee, and is herein enclosed. Deliver it to him. Convey to each and all the believers of God and the maid-servants of God the Merciful the wonderful Abha Greeting. Upon thee be Baha El Abha!

(Signed) Abdul Baha Abbas.

To Mrs. Annie B. Killins, of Spokane, he revealed:-

"O thou who art attracted to the Kingdom of God! Thy detailed letter was received. From its contents it became evident that praise be to God, the Sun of Reality has cast the splendor of Guidance over that region, blessed souls have entered in the Kingdom of God, and unitedly they are inviting the people to take a share of the infinite Bestowals of the Almighty; they are awakening those who are asleep, making mindful those who are heedless, granting a portion of the Graces of God upon those who are deprived, suffering the thirsty ones to drink from the water of Life, and bringing back the wandering sheep under the training of the real Shepherd. Praise ye the Lord that ye are so confirmed in the accomplishment of this Most Great Affair, which is the Spirit of the regions and the Light of this Manifest Century.- - - - -"

To Mrs. Gera Bitmars, of Spokane, Washington, he says:-

"O thou happy and blessed one! In this Holy Cause the question of the education and the maintenance of the orphans has the utmost importance. Towards the orphans the utmost consideration must be shown, they must be taught and instructed; especially the Teachings of His Holiness Baha'o'llah must be given freely to every orphan according to the means at hand. I beg of God that to the orphaned children thou hast mayst become a kind father and mother, to quicken them with the Fragrances of the Holy Spirit;- thus they may attain to the age of maturity, and each one may become the real servant of the world of humanity--may rather, they may become as bright candles in the assemblage of mankind.- - - - -"

(Signed) Abdul Baha Abbas."

Ahmad Schrab.

Bahai West, Mount Carmel,
Haifa, Syria, June 18, 1914.

Dear Friends:-

"The world with us now", writes an English Bahai, "is also a mass of blossoms, and the spiritual message of the spring renews one's longing for more Light! How I wish that everyone in the world had seen the face of Abdul Baha, for then the precepts of this Religion would have been flushed into their hearts with the certainty of an eternal radiance." Faith in the Bahai Religion banishes all fear as regards the future, and causes the consciousness of man to become a clear fountain of the Water of Life. The love of God will become his "sheet anchor", and the joy of the spirit his abiding joy. He will look upon the world with a new eye and a new understanding; a new hope and a new realization. Steadily he will go forward and onward, fulfilling his duties and looking only at the bright side of the sordid elements of life. He may look at them hard and thoroughly, but it will not be with an eye of despair and despondency; he will try to unravel the knot, to solve the problem no matter how difficult or abstruse the question.

This morning I was called into the Presence of our Lord. I believe some sad news had been broken to him. He was thoughtful, imperial, purposeful, walking to and fro and now and then looking out of the window. There was another old man in the room. For a long time the Master was silent, authority and divine power sat on his brow, his countenance showed the signs of some tremendous struggle within, he was visibly restless. Knowing the reason and the cause of his mental agitation, I stood there watching the waves of the unseen storm and waiting for it to subside. He paced the room like a caged lion, and his forehead was contracted with care and worry. The flame issuing from his majestic eyes compelled the beholder to divert his gaze to another direction, while his general bearing impressed one with the thought of the inner workings and ebullitions of a volcanic mountain on the eve of a gigantic eruption. His long silence surcharged the atmosphere of the room with an intense feeling of uneasiness and vague wonder. Once or twice someone knocked at the door and asked whether the Master would eat anything, to which he quickly replied: "No!" "Food?" he said half to himself and half to the voice behind the door, and then added significantly: "Have I not been amply provided with it to-day?" Then the old man was given permission to retire, and I left alone in his presence, wondering and surmising what was going to happen next. "Bring paper and pen!" he commanded me. "I have been patient, too long. For more than 20 years I have waited, and been patient. Now the time has come for final decision. The Cause must be protected." Putting aside for the moment the paper and pen, I listened for more than half an hour to his highly charged and electrical talk. The invisible storm having reached its crest, it had to be calmed by a visible manifestation. Then he said: "Write!" and I wrote down his words to be mailed on the same day to Stuttgart, Paris and London. Now he became calmer, and as he came toward me after looking a long time at the trees and the flowers and the buildings and the sea, he said:-
"Then an imaginative young man, endowed with the vibrating energies of youth, looks over the phenomena of creation, he sees life, growth and composition. But when he reaches to the age of manhood and is introduced in the school of divine philosophy, then as he looks over the things of the world he sees death, decay and decomposition. He will observe the processes and functions of decomposition going on at all times and hours. As he looks at the young, verdant trees, he sees them withered, the fresh flowers fading, the tall buildings

in the course of decomposition and the sea dried up. He sees that all the greatest phenomena speak to him in the language of change and mutability, nothing eternal, everything mortal; nothing stable, everything being transformed.

From this deeply philosophic thought, he suddenly turned his face to me and asked: "Have you a brother?" "Yes. A few years ago while I was living in America, he came to meet the Master." "Oh! I remember him. His name was Sayed Barakat. Where is he now?" "He is in Baphahan." "Thy uncle Aga Zainal Abidin suffered much in the Cause of Baha'e'llah. He was persecuted and beaten for the sake of Truth. In the Path of the Blessed Perfection he forebore many difficulties and trials. He was a staunch, faithful friend of God. To the last hour of his life he served the Cause with a rare faithfulness and constancy. During thy sojourn in America he came to Acca. For hours he plead and begged me to send for thee to return to Persia, but I would say to him: 'Wait! The time has not yet come. I assure thee, he will return, but under different circumstances; he will not return ALONE.' He loved thee intensely and was anxious to see thee. But now he is looking at thee from the horizon of Abha Kingdom and is rejoiced because thou art with me and I am thy father

"During the lifetime of Sultan-es-Shahada (King of the Martyrs) the Cause was progressing in Baphahan, and if at any time any one of the believers was in financial stress, he would come to his help immediately. The heart of Baha'e'llah was at ease as regards the state of the Cause in Baphahan. One day Sultan-es-Shahada was passing through the street, and one of the enemies of the Cause happened to see him. As this man hated the Bahais very much, he stooped down and taking up a big stone, threw it toward a helpless dog lying in the shadow of a wall. Then he commenced to heap a stream of curses and vituperation upon the head of the innocent dog, hoping in this indirect manner to attract the attention of the 'King of the Martyrs.' The dog started to yell and shriek from the pain. Sultan-es-Shahada arriving on the scene looked pitifully at the fallen form of the poor animal, and turning to his servant, who was walking behind him, said: 'Write in thy note book to give two loaves of bread and some meat every day to this dog, morning and evening, because he has been beaten and cursed for our sake.' Truly he was a pure and sanctified soul! He was the flame of the fire of Baphahan. Thus it is written in the Koran: 'The poor-hearted ones advance toward their Lord not with words but with actions performed according to His Command.' Most wonderful it is that often one soul becomes the cause of the activity and progress of a whole nation and illumines the path of millions."

About prayer he said: "Prayer and supplication are two wings whereby man soars toward the heavenly mansion of the True One. However, verbal repetition of prayer does not suffice. One must live in a perennial attitude of prayer. When man is spiritually free, his mind becomes the altar and his heart the sanctuary of prayer. Then the meaning of the verse: 'We will lift up from before his eyes the veil' will become fulfilled in him. Whenever I wanted to go to the Palace of Bahajes to meet the Blessed Perfection, I walked alone and on foot, in order to be in an attitude of prayer. In the Mosque of Acca for many years I had a simple room all to myself to which no one had any access. Now and then I would go there and stay one whole day, passing the time in quiet contemplation and prayer. But later on the affairs of the Cause became manifold, and I had to give practically all my time to their dispatch and management. Thus I could no longer enjoy those peaceful hours of spiritual reflection. Now I would love to be able to arrange now so that I might go away/fit

alone and live in entire seclusion! For this reason I sent to Tiberias, but it was not much of a seclusion, was it?" and he laughed heartily.

At eleven o'clock he looked out of the window and saw the pilgrims clustered here and there, and he sent me to bring them up. Mirza Mahmud brought for his perusal the second volume--in manuscript--of accounts of the Beloved's journeys through Europe after his departure from America. It consists of about 300 pages in his excellent, artistic hand-writing, and a fine contribution to the Bahai literature for all the ages to come. "You have worked very diligently", he told him, "over the compilation of these two volumes. During the first journey to Europe no one was thinking to do this work. Now and then Mirza Bager Khan, who was a member of our party, wrote down a few addresses and dates, but no systematic attempt was made in this direction. Hence many addresses were delivered which were not at all reported. The aim was to proclaim the Appearance of the Kingdom of Abha which, praise be to God, was accomplished. We have scattered the seeds. Now God will cause its growth. It is assured that they will grow and reach the stage of fruition."

"As the Movement is endowed with hidden, creative energy, it will suffer these seeds to germinate in the earth and push up their heads in the shortest possible length of time. The seeds which were sown by the Apostles of Christ yielded their fruits after 300 years, but the results of the activities of the believers of God have become evident in these very days. - - - This is because the power and protection of the Blessed Perfection are with us under all circumstances."

In the afternoon, I had another three hours of intimate association with the Beloved. It was very quiet and lovely. Several letters from America were read to him, especially one from Mr. Grundy of Brooklyn, N.Y., giving a fine report of the activities of the believers in that district and how Rev. Harvey, of the Unitarian Church, has invited the Bahais to hold meetings in his Church. A Tablet was dictated to our brother. "The believers" he said, "must respect and love Doctor Harvey, because he has invited them in such a willing, spontaneous way to his church. This is not very easy for a Minister to do. It shows his entire freedom from any prejudice and his love for the cause of humanity. The believers must be thankful for such manifestations of the power of God. They must avail themselves of such wonderful means and promote the essentials of unity and concord amongst all mankind. This is the most important thing. Barren, dry criticism will not yield any results. All else are of no consequence."

The most interesting event of the day was the marriage of our dear brother, Mirza Maseer, with the daughter of Aga Mohammad Ibrahim Hashadi Fattah--an old Bahai in Asca. He came to the Holy Land a few years after the incarceration of the Blessed Perfection in the prison city, and has ever been a constant and faithful follower. During our recent visit to Asca, I slept in his house several nights and saw nothing but courtesy and genuine hospitality. The three sons-in-law of the Beloved, Aga Sayad Ali, Mirza Ali Akbar of Russia, Mirza Mahmud, Mirza Habbib, Haji Ibrahim and myself were invited for the evening to the house of the bridegroom. The bride was brought from Asca in the afternoon. After dinner, Mirza Mohsen and Mirza Hadi carried the bridegroom reluctantly to the room where the bride and the other women were waiting, and performed the simple Bahai ceremony, and lo! they became man and wife. No man, living or dead, is allowed to look on the face of the bride--so I can't tell you how she looked!

The believers from Yadd, knowing that there would be a marriage to-day, decided to give a Feast in the home of the Beloved. Tablets were greening under the burden of candles and flowers, tea was served, lemonade cooled the throats and the breeze wafting through the large central hall of the house where all the friends had gathered, made it an ideal spot to hold such a delightful Feast. Then the Master entered the Hall, and all eyes were turned toward him. He sat silent for more than fifteen minutes. Evidently he was still under the sad pressure of the morning experience, which I will never forget; nevertheless he delivered a short talk which more than anything else demonstrated his mastery over outward conditions. "It is more than one month and a half that I have not had the pleasure of being present in the meetings of the believers. Now the means have been brought about for the realization of this much-desired object. Praise be to God that He hath spread to-day for the believers two banquets of rejoicing. The first rejoicing is that we are gathered together in this assemblage with utmost happiness in the neighborhood of the Tomb of the Bab, on the slope of Mount Carmel. This Most Great Bestowal imparts most great exultation of the spirit. It is my hope that through the Favors of the Blessed Perfection we may breathe one pure breath in His Path and arise to perform those duties which accord with the servitude at the Holy Threshold. Although it is impossible for any one of us to serve the Cause of Baha' o'llah as it deserves. The poet says:

"Being shamestruck with my incapacity, how can I raise my head before my Beloved!

"Because I have been unable to render unto him one single unselfish service worthy of him!"

"Yet because we cannot perform a universal service, we must not neglect the smaller ones. If we cannot get at the sea, should we not at least receive one drop through the Favors of the Beauty of Abha?"

The second rejoicing consists in the marriage of Mirza Moneer. Praise be to God that under the Protection of the Blessed Perfection, this Feast of happiness is prepared and this banquet of rejoicing is spread. I hope that under the shade of the Divine Tree, a noble and pure family may be formed, whose members will be occupied in the service of the Threshold of Abha and the spreading of the Teachings of the Kingdom throughout all the confines and cycles. This is the fruit of existence! If the fruit of the existence of man is not servitude at the Threshold of the Almighty, I declare by the Living, Self-subsistent God that life is death, existence is non-existence, non-being is better than being, pleasure is pain, joy is sorrow, immortality is mortality. In this court we must be humble and meek, active and progressive, wide-awake and thoughtful, true and sincere, noble and good, straightforward and zealous. This is the outcome of life! This is the result of ceaseless endeavour! This is the prize to be won! This is the illumination of the world of humanity! This is Eternal Life! This is the sublimity of human nature! This is the Heavenly Glory! This is the radiant crown of the Kingdom of Abha!"

Bahai West, Mount Carmel, Haifa, Syria.
June 19, 1914.

Dear Friend:-

The Master was relating to me some of the stirring events that occurred immediately after the departure of Baha'e'llah, when the Commander entered the room, and his highly luminous talk was brought to an abrupt ending. I wished in my heart that the Colonel had not come just at that time; but how could any one help it? It is very difficult to ask the Master to continue an unfinished talk. Don't you think so? At least, this is my experience. The Commander, approaching the Beloved, was going to grasp his hands and kiss them; but guessing his action by his manner, the Master put his hands behind him and would not allow him to do it. Then stepping close in front, he asked frankly the Beloved One to kiss him on both of his cheeks, which he did with much grace and tender emotion. As this was the farewell meeting, at least for the present, I came out of the room, leaving him to talk with the Beloved to his heart's content.

At the noon hour, he was invited to go to the Mosque, which he did with great pleasure. In the Islamic world, it is a pleasant religious duty to attend the service in the Mosque every Friday noon, and with the inherent moral instinct, every Muhammadan attends to this duty. Thus it is evident that the presence of the Beloved during these hours of congregational prayer and amongst these fanatical Muhammadans of all classes, tends to liberate their minds from the influence of dead dogmas and free their hearts from the fetters of prejudice and narrowness. For he teaches them little by little, according to the standard of ultimate Truth and Justice, and educates them in the spiritual precepts of love and friendship.

In the afternoon, six outsiders called on them. Amongst them was the Gammagan of Haifa and a Turkish Pasha lately arrived from Constantinople. They stayed with him for one hour, and asked several religious and moral questions. Afterward, the pilgrims were called in, and they were very glad, because it was so unexpected. Ardashir and his brother went this morning to Aca, to visit the Holy Tomb of Baha'e'llah, and they returned in time for this meeting. Ardashir sat on one side of the Master, and Haji Mirza Noydar Ali on the other side. "Doctor Ardashir", the Master turned his face toward the Angel of Aca "has learned the science of rubbing, and he would like to give you a good rubbing." Canst thou stand his treatment? It will not be a bad thing if you let him give you a trial. He claims marvellous cures for the science of Osteopathy. For example, a good massage will make the weak strong, the old young and the indolent energetic." Then he gave a description of his visit to the home of Doctor Woolson, of St. Paul, and how he was 'rubbed in' by him on that occasion, and on other occasions by Dr. Harper, of Minneapolis, to the evident enjoyment of the Pilgrims, who were listening to him with great attention. Changing the subject, he said: "The underlying thought in the mind of every American is to investigate Reality. Although many of them do not do it, yet this is the sub-conscious longing of every man, and may assume its normal activity by only pricking the surface. The United States needs Persian Bahai Teachers, who have acquired mastery over the English language, who are attracted and enkindled, and who know the science of courtesy and politeness and associating with all men in the spirit of amiability and spirituality. Such blessed souls will be able to teach innumerable persons. There are three Islands in the Indian Ocean, situated in the equatorial line. The climate is very hot, but they have a population of about 20 millions (20,000,000.) Formerly they were idolaters, sun and star wor-

shippers. During the ninth Century of Anno Hegira, a blessed soul arrived there, single and alone, but his intention was in and for God. He continued to teach the simple, democratic principles of Islam, but he was subjected to persecution, cruelty and ignominy. With deep-felt serenity, he suffered all for the sake of his conviction. Through his indefatigable activity, all the people of those three islands embraced the religion of Islam. He was so self-sacrificing that he did not care to leave behind even his name. When he accomplished his work, he retired from the field, and all his traces were lost. - - - The people of the East and of the West are prepared to receive this Truth; but there must needs be teachers who willingly following Christ and Baha'e'llah. If my health permitted, do you think I would have stayed here during the past few months? No indeed! I would not have stayed one day, not even one hour. I would have travelled--where? No. Not to America, not now, but to other parts of the world, and by day and by night I would have proclaimed in public and in private the Glad-tidings of the Kingdom of Abha. Had I been free during the 40 years of my imprisonment in Acca, I would have journeyed East and West, North and South, filling the ears of mankind with world-shaking thoughts of the Revelation of Baha'e'llah. Rest? What is rest? Comfort? What is comfort? Peace of mind? What is it? Away with such imaginations, such figments of the brain! My rest is in the service of the Kingdom. My comfort is in the propagation of the Ideals of the Kingdom. My Peace of mind is in the establishment of the Kingdom. My happiness is in the triumph of the Kingdom--What Kingdom? The Kingdom of Brotherhood, the Kingdom of inter-racial unity, the Kingdom of righteousness and the Kingdom of conciliation and good-fellowship amongst all the children of men. - - - The teacher of the Cause must know by knowledge, by intuition, by experience and by inspiration what to say in every meeting. It does no universal good to repeat the same facts in every gathering. A teacher must assume the mental garb of his audience, and speak to them from their standpoint. - - - He continued to speak about other subjects, illuminating them with telling stories and making the people feel his wonderful earnestness and unparalleled devotion to the Cause of Baha'e'llah. We were permitted to retire from his Holy Presence, and together with other pilgrims, we ascended the Mountain, thanking our Lord for having brought us together from the four corners of the earth to behold his glory.

Ahmad Schrab.

Bechal Bent, Mount Carmel. Haifa,
Syria. June 20, 1914.

Dear Friend:-

An interesting story in connection with the life of the Apostles of Christ was related to-day by the Beloved. Looking over an old manuscript, I find the story embodied in a Tablet revealed many years ago. Therefore instead of translating my notes it will be much better if I translate the Tablet:-

"O ye who are attracted toward the Kingdom and have drunk the Wine, the nature of which is cool and exhilarating! In these days that the Bestowals of the Kingdom of Abha have encircled the visible and the invisible world; the effulgences of the Revelator of the Mountain of Tor are uninterruptedly descending from the unseen heaven like the torrential rain; the waves of the Most Great Sea have washed the shore of existence from the Ideal Realm; the lights of the Generosity of the Beauty of Abha are shining from all the horizons and the Sun of Hope has appeared from the dawning-place of Reality with the rays of singleness;--we must show forth an effort, render a worthy service in the Threshold of God, take a high flight in the atmosphere of the Clement One, and play on harp and lyre in the Feast of the Lord God Almighty!

"Indifference breeds deterioration; silence is the cause of retrogression; speechlessness leads to forgetfulness; passivity and inactivity produce oblivion, and absent-mindedness. Consequently do ye not seek one moment of rest by day or by night; nay, rather, strive after the composure of heart in the Paradise of Abha. Do ye not look for one second to gain the ephemeral tranquility of the soul, the satisfaction of the carnal desires and the gratification of the worldly joy of consciousness. Seek for divine happiness through the hardships and sorrows of this physical world, and behold spiritual enjoyment in the struggle of this ephemeral life. Extract sugar and honey out of the bitter poison of sufferings. See the caress of favor in the dart of tests. Consider the lowest degree of humiliation in the Path of the Blessed Perfection as the highest station of glory. Know the descent identical with the ascent and believe that death is the essence of life.

"What is recorded in the Divine Tablets concerning 'wisdom' (or caution) means this: One must use the utmost precision and thoroughness in all the affairs and under all circumstances hold fast to reliable means which are ~~known~~ in accord with the spirit of the time and place--thus the patient may be wholly cured, the illness be diagnosed and the medicine be prescribed according to the nature of the disease. The sick soul must not be abandoned because his malady is grave and outwardly incurable. The temple of existence is diseased and the body of the world is indisposed. If the patient is given up and if the course of treatment is abandoned, more serious and graver complications may result, which might end in death.

"You must bring to your mind the story of the Apostle Peter. In order to spread and teach the Cause of God, two of the Apostles went to the city of Antioch. No sooner had they arrived than they started to exhort and give counsels to the people. As the inhabitants of the city were totally uninformed of the Divine principles, they started to censure and arraign them, which finally ended in their persecution and torture and imprisonment. The details of these sad events did not reach the disciples, and thus the way of association and communication was entirely barred. But when Peter heard about it, he started for that country without delay. Having entered the city, he commenced in the beginning to associate and fraternize with the people until little by little he became the loving companion and comrade of the nobles and ministers. In a short space of time he be-

came well known for his piety, godliness, virtue, explanation, knowledge, perfections and excellencies of the world of humanity. Finally he became acquainted with the King of that country, and consorted with him with joy and fragrance. When Peter saw that the King was relying upon him with the utmost confidence, trust and assurance--one night apropos of some question he brought in the names of the Apostles. The King told him that some time ago two such ignorant and illiterate souls had entered his city, and having begun to deliver seditious speeches, he had ordered his officers to arrest them and put them under chains and fetters. His Holiness Peter expressed a passing wish to meet them. The King commanded his attendants to bring them in the audience chamber. According to the requirements of the place and the time, Peter appeared not to recognize them, and then asked: 'Who are you? Where do you come from?' They answered: 'We are the servants of His Holiness the Spirit of God (Christ), and we come from Jerusalem. Then he asked about his Holiness the Spirit: 'Who is He?' They said: 'He is the Promised One of the Bible and the Desired One of all the servants.' Afterward in the spirit of an antagonist, he asked them the universal and particular questions, and at every step contended with them. Often the very nature of the questions gave them a clue how to answer. In short, one by one he put the doubts and scruples of the people in the form of questions, and they gave convincing answers. Now and then he would accept a number of their explanations, and anon he would wave aside a set of others, bringing forth certain counter-propositions, so that the audience might not find out that he was also one of them. In brief, several nights were spent in these interrogations and answers, now in refutation, again in acceptance; then in discussion; and anon in controversial contention--until all those who were present became fully informed with the fundamental principles of God and all their uncertainties were dispelled. Then on the last evening, he dramatically announced that truly all that we have heard conforms with reality; and everyone concurred with them him. Then and not until then everyone realized that this third person was the friend of the first two souls. For this reason it is revealed in the Blessed Verse: 'We have glorified them by the appearance of a third person.'

The above story illustrates fully the meaning of wisdom. Therefore the teacher must speak according to the acceptable standard of the place and the time, so that his words may affect the hearts and the people may understand his address. Teaching the Cause of God in this manner will produce fruits. We must not remain stationary and silent. If the thousand-voiced nightingale does not break into musical trills and rapturous melodies, it is like a mute sparrow. If the thrush of the rose-garden of significances does not sing tuneful lays and dulcet airs, it is the speechless, wingless jay-bird. If the dove of the garden of mysteries does not coo, it is the raven of the wretched ash-heap. If the peacock of the 'Paradise' (Paradise) of immortality does not display its multi-colored plumage, it is the black raven of the desolate ruin of mortality. Consequently if ye are of the birds of the gardens of sanctity, flutter ye your wings and soar heavenward. If ye are of the nightingales of the Kingdom of the Lord of Lords, then sing and warble His glorification. If ye are of the lovers of the Countenance of the Almighty, then raise your voices and demonstrate your sincerity. If ye are of the veers of the Face of the Beloved, then cry and weep disconsolately--so that

you may throw an earthquake into the pillars of the world, burn the hearts of mankind with the burning Fire of God's conflagration, in toxicate and exhilarate all the lovers and yearning ones with the Wine of devotion, upraise in this Paradise of Abha the Flag of Everlasting Glory and attain to the ultimate hope of the favored ones and the highest aspiration of the sincere ones.

"Upon ye be Baha!"

(Signed)

Abdul Baha Abbas."

This morning Mirza Ali Akbar Rafsanjany was called to the presence of the Beloved, and was with him alone for an hour or two. Till noon strangers came and went. In the afternoon, the landau was made ready, and without anyone knowing anything about it, the Beloved was driven to the Tomb of the Bab. Chairs and sofas were brought out, and he sat in front of the terraced garden. He spoke about the plan which he had in his mind about the arrangement of seven gardens and avenues from the Tomb to the foot of the mountain. After visiting the Tomb and chanting the Prayer, he drove down and took me with him. We alighted at the gate of the house, but he continued his drive to call on the bride and bridegroom. On his return, the Editor of the Persian newspaper called on the Master and stayed with him till late.

These nights are very beautiful, and the believers are lovely. Together we ascend the mountain every night, in the starlight, and they give me the news of the progress of the Cause in their respective countries, and I relate to them the recent news from America and Europe. They are all interested to know the activities of the believers in the West.

Ahmad Schrab.

Bahai West, Mount Carmel, Haifa, Syria
June 21, 1914.

Dear Friends:-

They left as the sun set behind the Western horizon and tinted with saffron and golden colors the long ridge of the Mountain of God. Was it not a beautiful farewell, a never-to-be-forgotten farewell, a farewell infused with the mystic spirit of past remembrances, present spiritual experiences and future hopes and longings? Who left Ardashir Irani and his little brother, Bahman. All the pilgrims loved them. Although they stayed a few days, yet every day was like one year, and they impressed everyone with the beauty of their character and the simplicity of their hearts. This afternoon they were called into the presence of Abdul Baha for the last time, and he gave them the Tablet of permission, written and signed with his own hands. It was as follows: "O ye friends of God! His Honor Ardashir and his brother Bahman have permission to go to America. Upon ye be Baha'Al Abha! (Signed) Abdul Baha Abbas." Then he said: "I supplicate from the Blessed Perfection that you may reach your destination safely. The confirmations of God will always follow you. Convey to all the believers of God in America my wonderful Abha Greeting. I am ever thinking of and praying for them, and beg from the Threshold of Baha' c'llah the descent of the Holy Spirit upon them."

In the morning the Master called at the house of Mirza Hadi, and stayed there for more than one hour. On his return, several strangers awaited his coming, and after saluting and welcoming them, he took them with him into the reception room. Afterward the luncheon was brought into use, and he rode away to call on the English Consul, the Governor, the Judge and other officials. He did not return till after twelve. In the afternoon, I was in his presence for a long time. He spoke about his good health, and thought that the weather of Hammah and Tiberias had contributed much toward his well-being and recuperation. "I am ready to work now", he said. "There is much to be done in every direction. I must attend to the thousand and one details of the works of the believers here and elsewhere. They all refer them to me for solution and practical decision." Then speaking about the tests and trials of Baha'c'llah, he said: "In an Arabic poem, the Blessed Perfection says about the calumnies and allegations heaped upon Him: 'In every moment they inflict upon me the wound of polytheism and at every second they aim at me the dart of infidelity. O Thou Divine Spirit! Descend and behold how my humiliation is greater than Thy Glory!'" Then a number of people entered the room, and with each he spoke a few minutes. While he was speaking, he wrote the following Tablet with his own hand to Haji Abdul Hassan Nayyab, of Ardekan:-

H E I S G O D !

"Verily those who have drunk the chalice of the most great martyrdom in the Path of God are favored with the Bounty of Thy Lord, the Clement, the Merciful! They are the ones whose hearts are chosen by God for the indwelling of His Love; their faces are illumined with the Lights of God in the Paradise of His good-pleasure; they are inspired by the Angels of Mercy and are rejoiced to ascend to the loftiest throne of sanctity, and the highest station of sincerity in the Kingdom of their Lord, the Compassionate.- - - O Lord! Assist the remnant of these martyrs in the service of Thy Cause, the promotion of Thy Word and the promulgation of Thy Religion and the kindling of the Fire of Thy Love in the hearts of Thy servants. Guide Thou through them all these who are wandering in the valley of darkness! Verily Thou art the Benevolent, the Mighty and the Powerful!"

(Signed) Abdul Baha Abbas.

In the evening, three students from the American College arrived from the American College--Doctor Asa Khan and Badi Rushful and Mir Sayad Nassim. This was their graduation year, and they carry with them proudly their diplomas, the first, doctor of Medicine and

the others Bachelor of Arts. Doctor Habbibollah Khodabakhsh has also graduated, and will be here in a few days. Probably about a dozen or fifteen of the Persian Bahai students will spend their vacation months in Haifa, and for this purpose a house will be rented for them.

When we all gathered in the reception room and the Blessed One entered, he gave this short informal talk: "Harag is one of the Provinces of Persia wherein the Cause made its appearance from the beginning, and many people embraced the Teachings. Amongst them was Haji Kamaleddin and his brother, Mirza Mahmud; These were the nephews of Haji Molla Mohamad, the influential and far-famed theologian of the city of Hashan, but an inveterate enemy and opposer of the Cause. He strove most persistently to turn them away from the Cause; but the more he added to the fuel of his opposition, the greater became the fire of their assurance. Haji Kamaleddin was one of God's own servants, severed from aught else save Him, enkindled, trusting in God and free from every tie. Before accepting this Revelation, he was much respected and honored in Harag. When he embraced this Cause, they pursued him with such dogged perseverance and enmity that he was finally obliged to leave his own native land and come to Bagdad. Having arrived, he found himself in most difficult circumstances, and in great need of his daily bread. Being a man of letters, he had never essayed any work; but putting aside his pride, he opened--with a small capital given to him--a little grocery shop at the entrance to the curious boat-shaped bridge of the Euphrates, where multitudes of people cross and recross daily. Not for one moment did he think of his antecedents nor brood over his former position of leisure, ease and worldly honor. He never bothered his mind over what his many countrymen might think who passed yearly by his store to visit the Holy Shrine of the Imams in Hajaf and Karbala; nay, rather, he sat there serene and with the happiness of the Kingdom and the joy of heaven in his heart. The spiritual station of that household will become evident in the future. Whenever he would hear that the Blessed Perfection had gone to Kazemain, although the distance was several miles and the weather hot he would immediately shut his store, and start for that town afoot. Although at that time one could hire a donkey for five cents, yet he could not very well afford this lavish expenditure. Nevertheless you never saw him cross or sour-tempered. He was a source of delight and happiness to all. Such souls are the bright gems in the crown of existence. - - - They belong to another world, they are living in the highest spiritual attitude, they are permeated through and through with the quintessence of renunciation. While they are not assured that their lives may not end in one hour, they appear to be in the utmost state of assurance--they are composed, bright, unclouded. There was always the probability that they might be attacked and killed at any moment, but they were not at all agitated or disturbed. In those days the believers always anticipated martyrdom, marking the day of their trials. They never thought of rest nor dreamed of comfort. They were waiting for the time to quaff the overflowing chalice of martyrdom, hailing the day when they would hasten toward the city of sacrifice, longing for the hour when they would run to the sacrificial Altar of Love, and praying for the moment when they would be so fortunate as to offer their lives in the Path of the Heavenly Beloved! The ethereal influence of the lives to these heroes and martyrs will shape the destiny of nations and peoples. Their deeds will be set before the eyes of the future generations to stimulate them in strenuous endeavor and the life of noble struggle and moral manhood and womanhood."

Ahmad Sohrab.

Bahai West, Mount Carmel, Haifa, Syria.
June 22, 1914.

Dear Friends:-

The Bahai Colony of Haifa and Acca is affected with an epidemic of marriages; everybody is talking about it. In the short space of time already three marriages have taken place. To-day another marriage was recorded in the history of the Zoroastrian contingent. The name of the bridegroom was Infandeyar, and the bride was named Shahrbanou, the daughter of Jansheed, the gardener of Ferdeous. There are other marriages contemplated, and a general air of festivity and happiness is abroad. There had been no marriage amongst the believers during the Beloved's absence; but now that he is here amongst them, they think they ought to make amends for their past negligence. Most of the eligible young men have marriage been in their heads, but I don't know how they manage to win the heart and hand of the fair ones behind the veil. The truth of the matter is, it is all a mystery, and no one can fathom the depth and extent of these secret arrangements. Suddenly we hear so and so are engaged, and within 25 days will be married. But who took the first steps? Who made all the preliminary arrangements? Did the girl and the boy see each other before announcing their engagement?

This afternoon the Zoroastrian believers gave a feast in the home of the Beloved. At noon all the pilgrims were the guests of the bridegroom, and a sumptuous Oriental dinner was prepared. At four o'clock all the friends were gathered in the large central hall of the Master's House. Miss Sanderson and Mrs. Hoagg were also present. Then the Master entered the Hall, like the angel of the glorious height, a poetic personification of beauty and art. He was the embodiment of majestic authority and humble simplicity; a sublime patriarchal figure whose slightest wish is a law to those who look up to him. His deep searching eyes, his broad forehead, his ample brow, his towering, dome-like head, his falling locks, his silken beard, his straight, commanding form, his firm assured steps, impress one with the thought that he is standing before a Godly Man, the Master of human destiny and the Lord of Love and Peace in this complicated world of hatred and war. From him the spirit of gentle love issued forth like a clear, limpid stream. In his court all are welcomed; in his estimation all are the children of God, in his spacious heart every child of Light has a place. His entrance in any meeting creates a spiritual atmosphere and casts over the audience a silence of reverence and respect. No sooner does he enter into a gathering than spiritual vibrations start to emanate from him, propelling the souls to higher and loftier stations. He is like a flower, the fragrances of which are sympathy, clemency, charity and love for all mankind. I love him because he is the Ideal Lover of humanity. The uncalled for reverence and unconscious devotion that his disciples show toward him is to my mind the greatest miracle of this or any other age.

After sitting, he gave a long, historical talk, a few extracts of which may I be given permission to translate herein:-

"When I was a small boy in Teheran, I remember whenever two of the believers of God desired to meet each other they could not do it during the day time, so a time was set for the evening, between sunset and mid-night. They were so persecuted that if they met each other in the Bazaar, they would not show any sign of recognition. The meetings were held at midnight. One of the believers acted as a guard and watched the street so that they might not be seen by any strangers. The guard looked continually on his left and right, in order not to be detected by the night police. At that time, all the inhabitants of Persia thought that the Fire of this Cause was entirely

extinguished, that all traces of internal growth were effaced. Every-
 one who was known as a Bahai was arrested, thrown into prison and
 then killed and their possessions pillaged and their houses destroyed.
 The Cause had enemies such as Nasreddin Shah, Abdul Hamid, Ministers
 and Courtiers, the entire body of Mohammedan theologians and the
 ignorant mob--their blind followers! But now beneath the Bounty and
 Favor of the Blessed Perfection--May my life be a sacrifice to his
 believers!-- such great meetings of different nationalities and re-
 ligions are held here at the foot of Mount Carmel, adjoining the Tomb
 of the Blessed Herald of the Day of God, Tablets are chanted, poems
 are recited, speeches are delivered and the feasts of marriages be-
 tween the friends are held with such perfection and rejoicing, while
 tea is served and delicacies of many forms and confections are handed
 around. The hearts are turned toward the Countenance of the Blessed
 Perfection, the spirits are rejoiced with the glad-tidings of God,
 the eyes are gazing toward the Most Great Outlook, there is no other
 thought save mentioning, and there are no other signs except His
 Signs. All the believers His servants and are being being gathered here
 beneath the Power of His Name. What a Bestowal is this! What a Fav-
 or is this! In those days, it was beyond the wildest stretch of
 human imagination that such a great expansion was in store for the
 Cause of God and that so many people would gather in these meetings to
 commemorate the unparalleled progress of the Movement." Here he re-
 lated two very long stories in connection with the difficulties of the
 early Bahais, depicting their anxieties, sufferings and hardships,
 which I will share with you no doubt at some future time. Then he
 said: "In reality these were days of self-sacrifice, days of great
 tests, days of matchless heroism, days of spirituality, days of com-
 plete severance, days of attraction and enkindlement, days of divine
 bliss and beatitude. The material conditions were made subservient
 to the spiritual laws. The believers were filled with the Spirit.
 Although they walked on the surface of the earth, yet were they liv-
 ing in the Supreme Concourse. They were submerged in the sea of de-
 tachment. It is impossible to find souls more attracted, more sever-
 ed, more self-sacrificing than they were! When Baha'ullah was thrown
 into the dungeon, there were many other believers arrested and im-
 prisoned at the same time. The Bahais had arranged themselves in two
 rows, one opposite the other. Their feet were shackled, their hands
 manacled, their necks chained. The prison being an underground room,
 it was so pitch dark that they could not see each other's face. The
 Blessed Perfection was in the right row and in order to keep their
 spirits up, he taught them two verses, each line to be chanted in turn
 by the two rows during the evenings. Their loud, clear voices, sing-
 ing in unison, pierced through the impenetrable darkness of the jail,
 and ascended to the very Throne of the Almighty. The first row would
 sing: 'He is my Guardian and the Guardian of all creatures!' and
 the opposite row would cry out: 'Sufficient unto God unto us is
 unto us is God, and to this we bear witness!' There was such exul-
 tation and serene happiness in the awful darkness of that goal that it
 was illumined with the Light of the Kingdom of Abha. Amongst the
 Bahai prisoners there was a man by the name of Mirza Abdul Vahhab.
 Every day the executioner would come and standing at the door of the
 jail, cry out the name of the person they wanted to kill. Therefore
 one day, in the early morning, he called out: 'Mirza Abdul Vahhab of
 Shiraz, come out! This is the day set for thy execution!' Then the
 jailer came and took the chains off his tired limbs. As soon as he was
 freed from the fetters, with an astonishing degree of calmness and
 serenity he embraced and kissed each one of the believers; then he
 broke into a passionate song of thanksgiving and danced his way from one
 end of the prison to the other. For

several minutes the executioner continued calling aloud his name, but he was so intoxicated with an ecstasy of spiritual happiness and was singing and dancing with complete abandon: 'This is the day of my joy! This is the day of my union with the Divine! This is the day of my marriage with the Heavenly Bride! This is the day of feasting and rejoicing!' All the prisoners were wonderstruck at this outburst of spiritual constancy! Their eyes followed every movement of his body although hypnotized. Having finished his dance, he walked straight toward the ~~Executioner~~ ^{Prisoner} and prostrated himself on the ground before him, begging his Pardon and Mercy, and kissing his chained hands and manacled feet. Then rising from the ground, he walked out of the prison to meet his fate, serene and calm, imperturbable; the glory of the Kingdom of Abha crowning his head and the majesty of steadfastness encircling him like a halo of light. - - - X

"In short, I hope that, God willing, this marriage may become very blessed through the inexhaustible Bounties of the Beauty of Abha, heavenly benediction may descend upon them, the Protection of the Almighty surround them, and that they may form a family the members of which may become the active members of the Cause of God."

Last night, two of the Beirut students arrived, and the rest of them will come in a few days. When this morning we entered the garden, we found the Beloved sitting at the entrance of the house. The two students were presented to him, and he was most pleased to see them. "The Beirut students", he said, "have conducted themselves most wonderfully in the College. Everyone praises their behaviour and studious habits, even the Protestants are pleased with them. The College Faculty gives the highest testimony to their moral and spiritual standard. I am also most pleased with them. A person with clean habits is always happy, and everyone is attracted to him. He finds himself in the paradise of the good-pleasure of the Lord."

Ahmad Schrab.

Behai West, Mount Carmel, Haifa, Syria
June 23, 1914.

Dear Friends:-

The DAILY MIRROR, of London, Saturday, June 6, contains a long article concerning the attendance of Misses Mary and Eleanor Blonfield at the Court of England, and the speech of the former in behalf of the Suffrage Cause. The paper publishes the photographs of Lady Blonfield and her two daughters. Above the photograph of Miss Mary (Parveen) Blonfield, on the first page, is written: "The Suffragette in the Throne Room! Lady Blonfield's daughter, who caused the sensation at Court." Below the photo. the following is written: "Your Majesty-- --for God's sake stop forcible feeding and leave the women alone!" Here is Miss Mary Blonfield, the Society Suffragist, who made the impassioned appeal to the King in the Throne Room, and created the Court sensation that everyone in England was talking about yesterday. It was the first time in history that so dramatic a speech had been made by a girl at the Throne of England." The paper was given to me by the mail-man in the morning, and I read the article on page seven with much interest. In half an hour, every Behai knew about it, the pilgrims were talking about it and admiring the supreme courage and fearlessness of Parveen Khanum. As everybody knows, Lady Blonfield and her daughters were the Master's hostesses on the occasion of his two visits to England; therefore our interest in this matter resolves itself into a more particular form. "What matchless resolution! What an heroic deed!" were the words uttered by every lip as soon as they heard the story and looked at the picture. I had the hardest time to keep the paper in my possession, because every one wanted to have it for himself. At last the afternoon came around and the Beloved sent it for me. I took the paper with me to show it to him. I knew he would be interested to hear the news. As soon as I entered the room, he said: "What is in thy hand?" I gave the paper to him. At first glance he recognized Lady Blonfield and her daughters. "Oh! What is this?" Then I gave him an outline of this most dramatic event. He listened most attentively, and then laughed heartily. "What courage!" he said. "Come! Take the paper and read the article to me." which I did with equal ardour and spirits. He was especially pleased with the remark in the CHRISTIAN COMMONWEALTH of June 10th, in an Editorial on 'King and people', in answer to the criticisms of the Press. It says: "The original idea of these Royal receptions was to afford an opportunity for the Sovereign to become personally acquainted with his subjects and to receive any communication they might wish to make to him."

After this, he dictated eleven Tablets for the believers in America and Persia, and just as he was going to continue his dictation they brought the news that the Commander, accompanied by the General of the forces in Damascus, would call on him in a few minutes. After awhile, they came, and the Master welcomed them at the door-way. Our own Commander embraced the Master, and wished to be kissed and loved right before his colleague, who had never seen the Beloved. After a few minutes conversation, the Blessed One said: "Today we have received a newspaper from London containing the photograph of a Behai girl who has given a most dramatic speech before the King and Queen of England in favor of the Suffrage Cause? Will you look at her photograph, as well as that of her mother and sister? When I was in England, I met many leaders of the Suffrage Movement, amongst them Mrs. Parkhurst. Day by day they are getting nearer to their goal."

fragrances. I declare by the mystery of existence that were there a number of souls to arise, opening their tongues and delivering the message with the utmost severance, sanctification, holiness and power of attraction, the powers of the world would not withhold them and the hosts of the earth would not prevent them from accomplishing their tasks. - - -

To another believer in Tcheran he writes:-

"We only attain to these spiritual stations through the Bounty and Favor of the Blessed Perfection. When I look to myself, I realize that I am an infinitesimal atom. I have not the capacity and ability of any station; but the Graces of the Blessed Perfection have encircled me. Although the atom has no existence by itself, yet under the effulgence of the Sun it becomes apparent. Although the black soil has no value or price, yet through the dews of the vernal shower, the heat and rays of the most great, heavenly luminary and the wafting of the spring breeze the flowers and hyacinths of wonderful and delicate hues grow therein." "This illustration applies to all of us. Praise be to God that the Confirmations of God are descending from the Kingdom of the Merciful like unto the torrential rain. Therefore in order to offer due praise to Him for these Bestowals and Gifts we must occupy our time in the service of the Cause of God, be patient and long-suffering while we are burning in the crucible of tests, and open our tongues in the demonstration of proofs and evidences, so that the souls may become unkindled, the strangers become friends, the deprived ones receive a goodly portion and the remote ones become near. - - -"

All this morning and afternoon the Beloved met the pilgrims individually and showered upon them kindness and love. Meanwhile the strangers arrived, and were received and listened to with as much courtesy and attention.

When one of the pilgrims asked him to permit him to stay a few days longer, he answered: "The believers must be most pleased to comply with my wish. If my first expression in any matter is obeyed, it will lead to success and spiritual happiness. For example, if I say to Mirza Ahmad that he must leave for America to-day, he must do it immediately and start on the journey without delay." And he looked at me and smiled. I thought the Master was trying to discipline me in this way, that whenever he is finally decided to send me away, I may arise to fulfill his command without any personal consideration. Of course, who would like to leave the Beloved's presence and service? But no matter where we are, we are doing our best to serve him.

To a young Persian student, he said: "Thou must strive day by day so that the Fire of the Love of God may burn brighter and brighter upon the censor of thy heart; day by day thy servitude at the Threshold of Abha become more pronounced, day by day thy attachment to the Kingdom of God become stronger. If thou dost this, then all thy studies will be crowned with success; otherwise they will bring thee no eternal results."

While he was dictating Tablets in the afternoon, the German-Son and called and stayed for an hour, talking in Turkish with the Master. He looks a young man, and has a decidedly energetic and active appearance.

In a few days all the present pilgrims will leave for their respective homes, carrying away with them the ideals of the Kingdom.

Bahai West, Mount Carmel, Haifa, Syria.
June 26, 1914.

Dear Friends:-

The health of the Beloved continues to improve all the time, and in a corresponding manner he is adding to the list of his activities and enlarging the circle of his work. "Whether I am feeling well or not I must attend to my numerous duties which have been apparently neglected", he said. And so he is working from morning till late at night, meeting friends and strangers; lightening their loads; relieving the needs of the poor, despatching the various affairs of the Cause; calling on the sick and the poor; carrying the light of hope and cheer into the despondent hearts; dictating numerous Tablets to the friends of the East and the West, spreading the sunbeam of joy and happiness; giving luncheons and dinners to various classes of people; beautifying the characters of all those who come in touch with him with the touchstone of the Spirit; suffering the beneficent forces to play upon the souls of men; diffusing the Fragrances of good-will in the hard and cruel atmosphere of this civilization of the Twentieth Century; setting the stage for the display of the slowly evolving, marvellous, energies of the New Race; developing in the consciousness of man the ideals of honesty and uprightness, and through his teachings and deeds transforming this mound of earth into the delectable Paradise. These few remarks will be better understood in the light of the following extracts from a long Tablet:-

"O ye friends of God! The morn of Guidance is radiant and the hearts of the people of faithfulness are like unto the garden. The divine Breeze is wafting by; the spirit of God is manifest, the faded hearts are quickened and rejuvenated; and the withered bodies are vivified with the stimulus of infinite beauty and utmost charm. Turn your faces toward the rose-garden of God; for, verily, the Fragrances of the Holy Spirit are passing. Gaze ye toward the Kingdom of Abha, for His Ancient Bestowal is descending. Look ye up toward the Supreme Horizon, for the Sun of Hope is dawning. This Bestowal is one of the most particular Gifts of this most great Cycle; for from its beginning to its end it is the dawning-place of the penetration of the Lights of the Ancient Beauty. Therefore appreciate ye the value of these times, and let not the opportunity slip by from your hands. For the zephyr of the morn of Unity is blowing and the rays of the Sun of Reality are shining from all the horizons of the universe with universal force. This Century is the beginning of all future centuries and this period is the most great period. Although in future generations the standards of guidance shall wave over all the countries, yet in this period the power of confirmation is most perfect and well-nigh inexhaustible, and the lights of Unity are irradiating from the hearts of men. To take one step in this day is equal to one hundred thousand days in the future, and to inhale one breath in this age is compared to one hundred thousand breaths in the future. For this is the beginning of the Age of Grace, the time of the downpour of the rain and the season of the heavenly spring. Its freshness is heart-en-trancing and its charm most wonderful. Its beauty is captivating and its elegance very exquisite. . . ."

This was another day of much work for the Master. From morning till noon many people called, amongst them was the Consul-General of Persia from Damascus. In the afternoon, I had the pleasure of being called into his presence. He had just received several letters from Persia; amongst them was one from Haji Ameen. The Beloved was so pleased with the gentle, unassuming tone of his letter that he read aloud a portion of the same. "This is real, genuine humility", he said. "Haji Ameen is one of the most faithful, active Bahais in

the world. All the Bahais love him and will give up their lives for him; but he considers himself most unworthy of all these divine blessings. Yet I consider him real worthy." Then he started to dictate Tablets, one after another. After an hour, a Turkish gentleman called and the Master related to him the story of his exile from Bagdad and incarceration behind the fortification of Acon. In the evening, the Damascus Persian Consul-General and the German Consul of Haifa were guests at his table for dinner, and the topics of conversation varied between these men of various tastes and habits. Yet the Master was the Supreme Commander, and comprehended so fully the longings and hopes of both that when they left the house, each one had his own exalted opinion regarding his sociability and the extent of his knowledge. During the day, the Master called the Pilgrims into his presence. Speaking about the religious leaders of Persia, he said: "The religious authorities in Persia became the cause of her retrogression. In every country the leaders in religion must live in accord with the highest standard of ethical laws and practice the noblest principles of morality. The first condition of a religious teacher is to believe in God, second to turn his face toward God, and third to be severed from aught else save God. Such teachers shall constitute the illumined lamps of guidance, the stars of the heaven of mercy, the trees of the orchard of Abha, the flowers of the garden of mystery and the torches of the Path of Salvation. Amongst the laity of Persia you will find many people who are pure-hearted and sincere, loving God and their fellow-men, but the Mohammedan theological student--no sooner does he enter college than he commences to build imaginary castles for acquiring fame, honor (worldly), and usurp the possessions of the orphans and the fatherless. Such men are like unto a horrible nightmare that weighs on the sleepers, not letting them raise or move their limbs. For this reason, the signs of a truly religious preacher are enumerated in the following verses: 'It would be well for people to walk in the footsteps and imitate in all his good works, a religious teacher who protects his spirit from his SELF; guards his religion from spiritual tests, and discards passionate desires (hatred, etc) and inclinations, and lives in accord with the Commandments of God.' - - - -"

Then he reviewed the life history of some of the recent pious Mohammedan theologians in contrast with those who have done nothing ^{ever} to harm Islam and cast a blot upon its fair name. He could not see with what right they have kept the people in the bondage of ignorance and darkness; with what authority they confiscate the properties of others,--for the multitude of injustices perpetrated in the name of religion made it only a by-word for satire and ridicule. In short, the Ulama have been the chief cause of the deterioration of public morals, the instruments of perjury and corruption, the tools in the hands of extortionate and avaricious governors, and the main reason of keeping the people in such a low state of intelligence. Not only do they not contribute anything to the sum total of human welfare and social enlightenment, but they are adding constantly to the confusion and darkness as prevalent amongst the masses. They are indeed wolves in sheep's clothing, full of deceit, and wanton pride. They are blind and deaf, and are not to be trusted as leaders of the band of the faithful. Whatever they do is based upon self-glorification.

Ahmad Schrab.

Bahai Host, Mount Carmel, Haifa, Syria,
June 26, 1914.

Dear Friend:-

"Mirza Ahmad, Come!" said Abdul Baha as he came out of the house and walked between two rows of spiritual looking Pilgrims, out into the street. He was going to take his regular walk through the German Colony, and the heavenly privilege was given me to-day to follow him. How can one ever conceive the perfection of his love, the sweetness of his life, the beauty of his deeds and the sublimity of his teachings? If you are able to square the circle, or make the sum of three angles equal to two right angles, then you might be enabled to understand the mystery and greatness of Abdul Baha! I continued to walk after him, listening now and then to the rhythmic eloquence of his silence. So far as I am concerned, he may never address me, but I know just the same he is my Master. Were it not for considerations relating to the Cause, I would have stopped long time ago writing these letters, because I feel I have already written so much, and after all words are so insufficient and inadequate. The hearts must be the springs of divine passions, the hearts must be set aglow with the Fire of the Love of God, the hearts must be the caskets for the jewels of the Kingdom of God, the hearts must feel the stir and quickening vibrations of a new consciousness, the hearts must be the treasures of the mysteries of the Divine; otherwise all the writings of the world will not establish that ideal relationship between the segregated members of humanity.

He continued to walk for 45 minutes, and when he returned at the door of the house he said: "It seems to me that I must be travelling all the time. When I continue to stay a long time in one place, my health suffers. I hope to be able to go to Acca in a few days."

In the morning, Mirza Habibollah, who has been in the Pilgrims' House for the last nine months, serving the friends in ever so many ways, went into the Presence of the Beloved. He has received permission to return to Ashkabad and Mary. "Thou hast served us very faithfully during the past few months. I am most pleased with thee. Wherever thou art, thou wilt serve the Cause of God. Thou art a real servant of the Blessed Perfection." Afterwards many Arabs and Turks were received by the Beloved till noon, when he went out, returning at 1 o'clock. Having his simple lunch, he took his customary nap. About three o'clock, all the Pilgrims were called in. He was walking in the reception room, and when we entered, he welcomed us with genuine happiness and delight. Addressing Shadollah Khan, our Afghan Bahai, he said: "During the autocratic reign of Abdul Hamid, while I was closely incarcerated in the town of Acca, a man with a suspicious character called on me. He gave his name as Abdul-Azim Khan. He told me he was driven away by Abdor-Rahman Khan, the then Amir of Afghanistan; that all his property was confiscated and he was reduced to poverty and wandering; that since that time he had been travelling through India, Turkey, Arabia and Persia, and having heard my name and being a seeker of Truth, he had taken especially this trip to come and talk over some deep, essential principles of religion and philosophy. At first glance, I realized that he was a spy of Abdul Hamid, and that he had been sent here expressly to find whether there were any political secrets in our Movement. I simply told him that it would be much better for him to stay in the hotel, for if he lived with us he might be suspected of being in affiliation with the Bahais, and this would surely bring down upon his head the ire of the Sultan. He did not want to go to the Hotel, but he found there was no other alternative. He stayed three months, and called on me almost every

day, asking an infinite number of questions and always trying to bring in the political problems of the day, to invite my opinions. At last he was fully satisfied that the religion of Baha'o'llah is Divine Ver-
 ality and spiritual susceptibilities. One day I learned that he had left all of a sudden, and since that time I have never heard from him. It is most strange that Sultan Abdul Hamid was not even content with our imprisonment, but he sent continually a host of spies to pry into our open affairs. These spies came and went, but I never divulged their objects and missions to the believers, because I knew if they knew anything about it, they would change their manners towards them. The best policy was to give these spies the freest scope of investigation. - - - In former dispensations, the proof of the Manifestation of God was perfect, but now it is more than perfect. The most wonderful event in this Revelation, was the protection of the Blessed Perfection while under the claws of the Shah of Persia and the Sultan of Turkey. His safeguard was like unto the safeguard of a blessed nightingale surrounded by a thousand eagles or an innocent lamb encircled by a hundred thousand wolves, or a small ark encompassed by a furious and raging wave. - - - Consider how the Cause of God was great, that in those very days when the Firman of the Sultan of Turkey came for the exile of Baha'o'llah from Bagdad, those days became the happiest days in the Bahai Calendar--Riwan Days. Reflect what a degree of spirituality existed amongst the Bahais, that the days of their greatest affliction were transformed into days of rejoicing and pure joy to all the people of the world. When the Blessed Perfection moved into the garden of Najib Pasha, outside of Bagdad, for twelve days there was a general feast. A great tent was raised in the center of the garden, under which Baha'o'llah received all the callers, the ministers, the theologians, the learned and the prominent leaders of the Community. It was like unto a court levee, where these men presented themselves spontaneously without any formal ceremonies, and offered their regrets and grief at the departure of Baha'o'llah. Even Nabog Pasha, the Governor-General of Bagdad, who was well known for his pride and haughtiness, called and offered his apologies for being put in this position of authority--so that the Blessed Perfection would be exiled during his regime. - - - In brief, the signs of the power and majesty of the Cause of God are as clear as sunlight, and those who are endowed with insight do realize this momentous fact."

Thus Abdul Baha day after day unfolds to us chapter after chapter, the heavenly story of His Father, the height and the depth of this sublime drama, the poetry and beauty of this universal epic.

Just at this minute a friend related to me the story of a physician. There was a Doctor living in a town where he practiced for several years. Passing through the new cemetery, he always covered his face with a veil. People wondered and speculated why he did this, and did not like to ask him the reason for this extraordinary action. One day a fellow-citizen, who was his chum, put to him this query: "Doctor! Why do you always cover your face with a veil when you happen to cross the cemetery?" "Ah, friend!" the Doctor answered: "I am ashamed of the silent inmates of this grave-yard, because they have all been my patients."

The friends of Haifa and Acca send to all the Western Bahais their spiritual greetings.

Bahai Test, Mount Carmel, Haifa, Syria.
June 27, 1914.

Dear Friends:-

This morning early all the Pilgrims went to Acca to visit for the last time the Tomb of the Blessed Perfection. This is Saturday, and on Monday afternoon they will leave for their respective countries. Not a single pilgrim will be left behind to remind us of the happy days of association and spiritual relationship. Unless I am wrong, because these are going to be the summer months, there will be fewer pilgrims. The Beloved may go to Beirut or the Lebanon for a change of air, but this is only an idea of mine. In contrast with the other days when I could see the faces of so many Pilgrims, walking through the garden, everything was perfectly quiet and I worked all morning in the room, where the windows open on to the lovely garden of the Master. Above my room the Blessed One was also busy writing, received people and reading his Persian correspondence. In the afternoon he called me into his presence. When I entered the room, he called Khesro and gave him the key of his cabinet for important letters, to repair. "I trust him. I have great confidence in him," he said. Then turning his face to me, he smiled very sweetly, "Thou art very welcome!" He addressed me as though I were a new pilgrim. "Marhaba! Most welcome! Come near! Sit here beside me! Dost thou know that thou hast made great progress? Yes! I give thee the glad-tidings; thou art advancing along the royal road of the Kingdom. I am very pleased with thee. I trust thee. I lay the utmost confidence in thee. Praise be to God that thou hast no other aim save the Cause of thy Lord, and day by day thou art progressing. I know that thy ambition is to serve at the Holy Threshold. My highest hope is to see every soul according to his development and station in life striving in the service of the Divine Threshold. I desire felicity and good for everyone. Some souls do not understand this. They put their thoughts above my thought. Praise be to God that from the time that thou hast been with me, thou hast been advancing day by day. This is because thou dost desire above all else to be humble and evanescent. Now that such is the case, wait and ere long the door of universal triumph shall be opened before thy face the lights of the Kingdom of Abha will pour upon thy head and the banquet of spiritual success and prosperity will be flung wide! Rest thou assured! Be thou confident!"

Then he commenced to dictate Tablets for the German, American and Persian believers. Although about 25 Tablets were revealed and a cablegram the contents of which was similar to those forwarded to London, Paris and Stuttgart, was despatched to New York. About sunset I came out of the Presence of the Lord, filled with the Fragrances of His Love and kindness and hoping more than ever to become a fit instrument in the Service of the Cause of God. All the time I have realized how unworthy I am of his spiritual gifts and divine graces, and this I feel so strongly to-day. Our love for the Cause and the friends must be a "cupboard love." It must be built upon the foundation of sincerity and truthfulness. We must ever guard the Cause from those people who have interested motives. As the first prerequisite of a Bahai life, we must strictly demand of ourselves and others to be sincere and faithful, otherwise on the examination day, which may be any day in our lives--we will be weighed by the spiritual assayer and found wanting. Now the tests of God are indeed before the Throne of the Truth. How dare anyone to harbor either in His Presence or away from Him, the thoughts of disloyalty, insubordination, worldliness and sordid ideas! Friends! Let us all watch our deeds and if there are any thoughts other than these purely spiritual, humble and meek, discard them entirely.

This evening the Pilgrims, arriving from Acca, were received by the Beloved. Amongst them was Mirza Habibollah Rhodabaksh, who reached Haifa this morning and met the Beloved on his arrival. After nearly seven years of study in the American College, of Beirut, he leaves his Alma Mater with the diploma of Doctor of Medicine, and the goodwill of all the students. As soon as he receives his permission, he will return to his native city, Kermanshah, Persia, there to practice his profession and work for the Cause.

When the Master entered the room, after his Welcome and a few preliminary remarks, he said: "Whenever during his lifetime, the ~~Beloved~~ ~~God-Perfection~~ desired to signalize anyone with His special favor, He encouraged him to go forth and teach the Cause of God. When He spoke to one of the pilgrims or wrote to a far-off Bahai concerning the promotion of the Cause and inciting the former and the latter to arise and deliver the Message of the Kingdom, everyone felt instinctively that these souls were elected, the chosen ones, and that the Glances of Mercifulness had encircled them. It is noteworthy to remark that most of the general Epistles of Baha'ollah, embracing comprehensive teachings and principles, are revealed in the names of the Teachers of the Cause." A number of rare, spiritual souls having consecrated themselves to the promulgation of the Glad-tidings of the Kingdom were peculiarly favored by Him. Whenever their names were mentioned in His Presence, His Countenance became a floral wreath of smiles. This was the most notable proof and clear evidence to the Favor and Bestowal of the ~~Divine Affection~~. When He happened to discourse on teaching and teachers, He waxed most eloquent, His Words inspired the hearts, His face became radiant with the anticipated joy of a humanity instructed in the Laws of God and the application of the laws of nature; and His unquestioned, divine authority filled the listeners with such fiery enthusiasm for the promotion of the Cause that they were ready to give up their lives to execute His Command. He used to say that the Teachers are the Israefels of God, who with the sound of their trumpets blow the Spirit of Life into the dead bodies of mankind. One day in the course of His Talk He eulogized so much the lives and services of the teachers of the Cause and expressed such high appreciation of their unselfish lives, that although I was a prisoner, I said to myself: "Oh! that I might be confirmed in this!" Then I thought I might go to Kashgar, - one of the provinces of China and a place not visited up to that time by any Bahai Teacher. I was going to travel alone, single and no baggage, only a hand-bag containing a number of Tablets and books and paper and pen. I secured even my passport, the old deceased Mofiti stood as my guarantee. When the crafty Kotosarraf, Ibrahim Pasha, heard about this, he sent his Secretary to me with the message: "I have heard your Excellency contemplates taking a long journey. I will not be so disrespectful or discourteous as to thwart your plan or in any way hinder your departure, but as I am the Governor of this province, I am responsible to the Central Government for everything that happens here. Therefore it will only be my official duty to send a cable concerning your departure as soon as you set your feet on the steamer." I was familiar with the fortuitous way of Oriental expressions, so I saw that this was a polite way of saying: "We will not let you go!" hence I deferred it to a more opportune time. By the narration of this story, I mean that whenever I give permission to the Pilgrims to depart for their respective countries, I mean this: Go forth and diffuse the fragrance of Brotherhood and spiritual relationship. Of course it is an undeniable truth that one second in this radiant spot is equal to one thousand years; but it is also equally true that one second spent in teaching the Cause of God is greater than one thousand years.

Whoever arises to teach the Cause of God, kills nine birds with one stone. First: Proclamation of the Glad-tidings of the Kingdom of Abha. Second: Service to the Threshold of the Almighty. Third: His spiritual presence in this Court. Fourth: His perfection under the shade of the Standard of Truth. Fifth: The descent of the Bestowals of God upon him. Sixth: Bringing still nearer the age of fraternity and the dawn of Millenium. Seventh: Winning the divine approval of the Supreme Concourse. Eighth: The spiritual illumination of the hearts of humanity. Ninth: The education of the children of the race in the moral precepts of Baha'o'llah. - - - - Spiritual presence does not depend upon the presence in body or absence from this Holy Land. Although a visit to this heavenly place and standing prayerfully in the Blessed Roush of Baha'o'llah and circumambulating around the Holy Tomb of the Bab is the realization of the highest hope of the favored ones, yet the greater attainment is to promote the Knowledge of the Kingdom and spiritualize humanity with the light of God's Revelation. For this reason I ask you to go away and upraise everywhere the Flag of the divine Army; otherwise I wish that all the believers might be with me all the time. Think ye always of the promotion of the Truth. Let all your thoughts be centered in the service of the Kingdom. Be ye meek and evanescent at the Holy Threshold. This is the most great Bestowal. I declare by Him, beside whom there is no nought else, that if a person be a universal Emperor for 1000 years over all parts of the world, it is not equal to one moment's service at the Threshold of God. For the sovereignty of one thousand years, no matter how gorgeous and splendid, will come to an end, and this one moment of servitude is eternal and everlasting. For this there is no extinction, its results are eternal; efforts in other directions are useless and unprofitable. I hope that all the believers will be assisted thereby."

Ahmad Schrab.

Behal West, Mount Carmel,
Haifa, Syria, June 28, 1914.

Dear Friends:-

Because our dear brother Mirza Ali Akbar, of Russia, and his wife are going to leave Haifa for Baku, he gave a Feast in the home of Abdul Baha, in which the Beloved delivered a deeply moving, stirring speech, calculated to make a lasting impression in the Behal world. The words fell from his lips, springing up from the hidden sources of his mighty heart just as naturally as the falling of the great Niagara Falls thundering down the precipices and rocks. To hear his impassioned voice, to watch the slowly rising tide of his spontaneous eloquence, to see his flashing, earnest eyes, to behold his forceful, divine gestures, constitute the roar and thunder of his speech; but to read it on paper, black on white, is more or less like looking over the smooth, broad surface of a river, unless one is imaginative enough to conjure up in his mind His electric, magnetic character and spiritual presence. The Feast was given, as usual, in the afternoon, the large central hall was fringed all around with our Oriental Brothers, our two American sisters were present as representatives from the West. The Master came in and sat silent for a long while. Then he asked Mirza Ali Akbar Rafsanjany to chant Tablets, which he did very sweetly. Then out of the respectful silence which had spread its wings over the spiritual gathering, his voice, clear and strong, arose:-

"During the life time of the Blessed Perfection I always carried with me the hope that perchance a day might come when, with the permission of God, I might travel to some parts of the world, and according to my poor ability I might make a struggling attempt in the Path of the Cause of God. But when I considered at a second thought that I was a prisoner, all those days were spent in regret. For the result of existence lies in this; that from man might appear a spiritual motion. Man must not be inert, he must be active; he must not be stationary, he must be 'soaring'. In all phenomena immovability is the cause of death, and motion is the cause of life. The utmost is this: there are different kinds of motion;--essential motion, creative motion, quantitative motion, qualitative motion, rotatory and upward motion, spiritual motion and divine motion. In brief: Motion is the cause of life, immovability is conducive to death.

"During those years of imprisonment I was sad and grief-stricken because I observed that I was not confirmed and assisted in the service of the Threshold of Baha'e'llah, but when I realized that there was an obstacle in the way and that obstacle was my imprisonment, and my imprisonment was for the sake of Truth, I was partially consoled. Then the ascension of the Blessed Perfection came to pass. It is impossible to describe its sadness and sorrow. The effect of this great calamity and spiritual disease completely stunned our feelings and sensibilities. It left in me no thought, no will and no life. For some time I was in this state of stupefaction. No sooner did I try again to take an interest in life than the fire of opposition flamed forth with the incidents of which you are well aware. This also became another stumbling-block in my path. Although knowing that the Cause was in a most great danger, yet I planned to take a long voyage, which was nipped in the bud by the authorities. When the news of the departure of the Blessed Beauty became known, all the enemies who were crouching in their hiding-places, thinking that this was an opportune time, rushed forth and attacked the Cause with great fury and determination. In whichever corner that one of our foes was lying down, he straightened his back and came out, armed to the teeth, ready to engage in active enmity and willing to give us battle.

Especially those Yahya-Is, who were always hidden in dark holes, who had no name and no mention, no voice and no fame, became very hopeful, because of the ascension of Baha'u'llah, that perchance they might be able to shake the foundation of the Blessed Cause. They broke loose through our ranks with great fury, and they became more sanguine because of the internal opposition. The Mohammedan theologians and Ulama found this also an opportune time for their fanatical assault. The government also manifested antagonism and ill-will. Soul-trying problems appeared on the scene of the Cause, like the Martyrdom of Yazd, 1903, the sad details of which melted my very bones. Although outwardly I said nothing, yet my pain and sorrow were so intense that I did not rest either by day or by night. It is self-evident how I spent my time. Hence all these successive events were as many obstructions in the way of the realization of my idea of travelling, until the time when the proclamation of freedom was issued and the sentence of incarceration was removed. As soon as liberty was announced, I began to think that it was now the time for my voyage. No matter what happened, I must go forth. Then all of a sudden, while I was not feeling well, and without informing any one of the friends, I entered the ship. I said: 'In the Name of God I embark and under His Protection I disembark.'

"Our friends who act as strangers in Acca, spread all around that I had escaped, and was afraid of the members of the Committee of Union and Progress, that, God forbid! I had committed treason and dreading the consequences of my deeds I had made my way out of the country. For a wonder, during the regime of Abdul Hamid the enemies of Abdul Baha sent continually reports to the Sublime Porte that I was sympathizing with the Constitutionalists, that I was in unintermittent correspondence with them and that I was silently lending help to undermine absolutism and the established monarchy. But when the Constitution was declared, they changed entirely their disposition and the theme of their attacks, and fabricated other falsehoods and untruths, embodying in their reports the opposite of what they wrote in former times. For example, they asserted that Abdul Baha writes in his epistles 'the oppressed Abdul Hamid', and entitles the Shah of Persia 'the wronged Sovereign', and encourages and incites the friends to go and take refuge in the Russian and English Legations. It is Most Strange! Abdul Hamid imprisoned the Blessed Perfection for 25 years, and during his long reign he made my incarceration most difficult. Moreover, it is one of the clearest texts of the Tablets and Books of the Blessed Perfection that he was a tyrannical king. He says: 'O thou point (Constantinople) situated between the two seas! Verily the throne of tyranny is established in thy midst!' On the other hand, the Committee of Union and Progress became the cause of my freedom. Notwithstanding this, how could I ever call this tyrant an 'Oppressed Padeshah!' To be just, the Constitutionalists freed thousands of people from the yoke of unreasoning despotism.

"In short, there were a few of the difficulties which I had to meet and overcome, and as my object was that perhaps, God willing, I might become assisted to render a noteworthy service to the Blessed Threshold, I did not give any attention to these wild reports. Leaving everything behind, I went to Europe and America, journeyed through many countries and through the Confirmation and Assistance of the Blessed Perfection, the Call of the Kingdom of Abha was raised in every city. The cause of God was proclaimed publicly; the blessed Teachings were announced. In Churches and Synagogues, in Conventions and Conferences, in Societies and meetings everywhere the standard of Reality was unfurled. Every circle of the complex Western life felt

the spirit of ~~life~~ Truth. Although I was in the utmost weakness, yet the confirmations of God reached me at all times. While I was in the house or in the hotel, I was in a state of great feebleness, but when I presented myself in the churches or meetings, I turned my face towards the Kingdom of Abha and immediately Divine Grace encircled me, and I spoke without interruption for one or two hours. Although we are all like sparks, yet the Effulgence of the Blessed Perfection is like unto the ray of the sun. Every scintilla which comes under the direct line of the ray of the sun has appeared and is being revealed. Consequently, our appearance (importance) is like unto the appearance of scintillas in the light of the sun. In short, the Favors of the Blessed Perfection were to such a degree and so innumerable that they are beyond human computation and description!

"How well the Poet has said:-

'O thou my Wineseller! O thou the Source of my exhilaration!

"O Thou the Fountain of my tumult, I am the flute and Thou art the Musician!

'Shouldst thou wish me to live longer, breathe into me a new breath:

'I am dead a hundred years, but Thou art the Spirit of Christ!'

"The Breaths of the Holy Confirmation swayed the souls, conferred tranquility and stirred the hearts with Divine Glad-tidings.

Ours was only a weak, struggling effort. Praise be to God that many pure seeds were sown in the farms of hearts which shall grow and develop for ever and ever. Holy souls were attracted and enkindled, and have already arisen in the service of the Cause of God. After the completion of this long journey, I returned to the Holy Land with the utmost joy and happiness. Praise be to the Lord of mankind that after my arrival the believers of God came from all parts of the world to worship at the Holy Threshold. With each and all of them I associated and became intimate. My heart was stirred into cheerfulness by beholding their radiant faces. I became confident that these souls are self-sacrificing in the Path of the Blessed Perfection. They have no other aim save His good-pleasure and no other idea save the diffusion of His Fragrances. With the utmost enkindlement they circumsambulated around the Supreme Shekinah, bowed their heads before the Tomb of the Blessed Perfection and raised the voices of supplication in the Holy of Holies of the Bab. Filled with these inspirations, they have returned to their respective countries. I hope that after their return, most wonderful results and glorious signs will appear in the Cause of God. Now that you are going back, I hope you will carry with you the Divine Glad-tidings, the spiritual Power, and the attractions of the Spirit.

"When I returned to Acca this time after four years of absence, I found that our friends who are acting as strangers have established communications with our enemies, with some secretly, and with others in a public manner. After my arrival, they held a meeting of consultation, and like unto the time of Abdul Hamid, they wrote a number of reports filled with falsehoods and incriminations, and have already forwarded it to Constantinople, thinking that in all probability I will be either again imprisoned, or exiled to a distant province, or be executed. This is their thought.

"By these remarks I mean this: The believers of God must not look to me. This Cause is a Great Cause; it is the Cause of the Blessed Perfection. If one thousand persons like unto me come and go, be or not be, it is the same. Importance lies in the Blessed Cause. The friends of God must be firm, growing and steadfast. It is self-evident that I have been and am always in danger, and aside from the matter of danger, I am not going to live always in this world. The

day is coming when I will soar toward the Throne of Majesty, to live forever in the neighborhood of the Most Great Mercy. The believers of God must demonstrate their unswerving constancy. In their estimation nothing must make any difference; they must not be shaken or agitated by any untoward action. Day by day they must add to their stability, resolution and unhesitancy. Consider how each one of the disciples of His Holiness Christ, who was either martyred or passed away from this life, was succeeded by others who served the Cause of Christianity with greater firmness and enthusiasm! They manifested greater power and higher endeavor--until the Light of Guidance enlightened all regions! Because you are similarly situated, you must demonstrate similar virtues and lofty resolution? Know ye of a certainty that the Confirmations of the Blessed Perfection shall surround you. Have perfect trust in this promise! Should there be a person amongst the creatures who may be the weakest of all and may arise to serve the True One, the Lordly Graces and Divine Supports will encircle him from all directions! Be ye under the protection of the Blessed Perfection! Be ye firm and steadfast! Be ye confirmed and assisted! Be ye alive through His Holy Fragrances! May each one of you be as a heavenly Standard in His Army! Do ye not consider the fact whether I am or I am not, or whether I exist or exist not. Be ye occupied in the service of the Cause. Turn your faces toward the Blessed Perfection. He will make you independent from aught else! Invoke assistance from Him! Be ye unshakable in His Cause! Be ye His servants! Constitute yourselves as the guardians of His Holy Threshold! Be ye the bondsmen of His Court! Draw Bounty from His Bestowals! Be ye illumined with His Lights! Enter ye under the shelter and asylum of His Protection and Providence! Be ye confident! He hath said and His saying is the Truth: 'I will render victorious whomsoever arises in the service of my Cause with the hosts from the Supreme Concourse and the cohorts from the favored Angels!' This is the real foundation.

"Consider how He helped and assisted Mirza Abul Fazi under all conditions and circumstances. I declare by God that were the sovereignty of the East and the West possible for man, it would yield to him no profit! Its end would be no other but manifest loss. Where is now Kaiser-Radin-Shah? Where is Mohammed Shah? Where is Abdul Hamid? Where are the Emperors of China and Japan? Where is Napoleon? Where is Louis XVI? Where is Guillaume? Where is Frederick the Great? Where is Peter the Great? Like unto the Ghosts they have vanished from the face of the earth, and no eternal trace and sign are left behind from them! These were mighty Kings and imperial monarchs who wielded the scepter of authority and divine rights! Their end was manifest loss. Have we not seen these things with our own eyes? Hence let us strive that we may show great firmness in the servitude of the Holy Threshold! This is the Everlasting Glory! This is the Eternal Bounty! This is the illumination of being in the Kingdom of Abha! This is the Cause of marvellous progress in the infinite world of God!"

This morning I had the joy of sitting in the presence of the Beloved for half an hour. There was a man who had come to beg his forgiveness for the wrongs he had committed in the past. It was a pitiful sight to see this man, weeping and supplicating. The Beloved assured him that he was entirely forgiven, and wished him to be manly & right in the future.

At noon the believers were the guests of an absent host--a brother in India, Hashmatullah. On his arrival in Agra, he married and sent a cable to our brother Ali Akbar Rafeanjany to give a feast in his name on Mount Carmel. Wasn't that rather a novel idea? Everyone wished him happiness throughout this life and the life to come! Hashmatullah is an Indian Mohammedan Bahai. When his father died in a railway collision, he went to his sister and said: "According to Mohammedan Law, you ought to get a third of the inheritance; but now because I am a Bahai, everything left to ~~you~~ us by our father will be divided equally between you and me."

In the afternoon the Angel of Mount Carmel brought a poem to the meeting and asked the permission of the Master to have it chanted. "Poetry", said the Master, "is for the youth." "Praise be to God that you are young!" answered the Angel. And the poem was sung.

Ahmad Schrab.

Bahai West, Mount Carmel, Haifa,
Syria, June, 28, 1914.

Dear Friends:-

This was a farewell day. Fifteen pilgrims started for Russia and Persia. During the day the Beloved addressed them twice--in the morning and afternoon--right before their departure. As there were several Pilgrims from Ashkabad, the morning talk was confined to the Mashrak El Azkar. After entering the room and sitting in his presence, he said:-

"Little by little Ashkabad is becoming an important center. In former times Marv was the capital of Khorassan, and the Province of Khorassan was very vast, for Afghanistan, Seestan and Balch were included in it. Ashkabad is a distance of a few hours from Marv. The Blessed Perfection often mentioned the name of Khorassan, referring to it in His Tablets and repeatedly stating that from that Province the Call of God would be raised. Looking at the then sadder conditions, they wondered how this could be brought about. But when the plan of the city of Ashkabad was laid out, and later on the dome of the Mashrak El Azkar was raised to the blue heavens, the purport of the sayings of the Blessed Perfection was clearly understood. The first Mashrak El Azkar in the Bahai world was built in Ashkabad--the City of Love. It became a shelter and asylum to all the believers of God. Whenever they found themselves in difficult circumstances they went to Ashkabad and settled there, and the same is true of to-day. In reality the friends of God demonstrated the utmost magnanimity and strove with heart and soul in the building of the Mashrak El Azkar. At that time no one could imagine that they would be able to carry to consummation this great work, but praise be to God, they became confirmed and assisted. The construction of this Mashrak El Azkar became the cause of the migration of this thought to other parts of the world, permeating the minds. In every city the believers are thinking to build a Mashrak El Azkar in their midst. Through the foundation of Mashrak El Azkar wonderful signs will become manifest and evident in the Cause of God. In every city or town there must be a place to be designated as Mashrak El Azkar, even if it is a house or a room, or a basement. If the believers cannot afford to build, then let them rent such a place according to their means and dedicate it to the Cause, so that people may gather there and be occupied with the mentioning of God. The concrete realization of the Mashrak El Azkar is very necessary and most important. The Confirmations of God shall descend uninterruptedly upon the believers of God as in former times. Truly I say, one finds there noble, spiritual young men. There are also a number of old believers of the first period. Amongst them is his honor Aga Mirza Mahmud Afnan. My heart is very much attached to him; likewise Mirza Abdul-Karim. I love him exceedingly. He has served the Cause whole-heartedly. There is a wisdom in his present illness which will become apparent in the future. Briefly, I hope that the vast domain of Turkestan may become illumined with the Light of Truth. The cry of Ya Baha El Abha! may soar to the highest spheres and the sound of 'O my Lord, the Supreme!' may reverberate through the pillars of the earth.

"The Bahai School in Ashkabad is very important, most important. Now that you return to that city, strive that its deficiencies be met and its various departments be organized according to modern standards of education, so that the children may advance in the study of sciences and arts--thus the fame of that school may reach to all parts of the earth. This is a most important problem of Bahai life, and the greatest effort must be displayed in this direction. Convey to all the believers of God my longing greeting. Be ye to each one of the friends a manifest and eloquent book."

2
In the afternoon, they found their way into his presence for the first time. They were weeping. The Beloved was very gentle and spoke to them, and opened his talk with the following verses:-

"O let me weep like unto the vernal showers of the Spring!
For even the rocks lament on the day of the friends' parting!"

This touched the fountains of their hearts, and Oh! they started to weep so loudly that I could not hold back the tears in my eyes. The Master consoled them and then continued:-

"This day is the day of parting. The farewell hour is most difficult to bear. It is the hardest thing in life. The poet of Arabia says: 'The days of my association with my Beloved were so short that the hour of union was identical with the hour of separation.' - - - But I am not saying farewell to you. For there is perfect unity between the hearts and complete agreement and affinity between the spirits. We are united together throughout eternity and separation is inconceivable. The nearness and remoteness belong to the world of bodies, but in the world of spirit, in the world of heart and consciousness, there is an unbroken union, an interminable union. What organ in the body more than any other feels the keen joy of union? The eyes do not. But the heart feels the joy of union. The eyes perceive, and this perception is transferred to the heart, and the heart in turn feels and is affected. Now inasmuch as the heart is occupied with the memory of the friends, then there can be no separation. Especially this ideal union with you is indissoluble because you are going away to be engaged in the service of the Cause of God. Your example is like unto an army which leaves the barracks for the frontier, there to enter in an active campaign against the enemy and wrest away from them victory after victory. - - - Although such an army is away from the central seat of the government, yet its remoteness is the cause of the protection of the country, and although outwardly it is not under the direct eye of the King, yet in reality the King thinks always of them and watches anxiously the reports of his generals concerning the actions of the troops. Such an army is more favored by the King and the citizens than the one left in the barracks or the capital. Now those believers of God who are in distant lands and are engaged continuously in the service of the Cause, they are always present in the Holy Threshold, and are the manifestations of the Heavenly Bestowals. The particular Graces of the Blessed Perfection will encircle them at all times.

"Convey my devotion and love to all the believers. I am in the utmost yearning and long for their meeting. I remember every one of them in my prayers, and beg Confirmation and Assistance for each from the Threshold of the Blessed Perfection, so that He may usher in all of them in His Kingdom, gather them under the shade of His Providence, confer upon them an asylum in His Court and submerge them in the Sea of Lights in the Tabernacle of Testimony."

Toward the evening, the Beloved walked out of the house, followed by our Mirza Mahmud. He spoke to him about his departure to India, and that he must be ready to leave as soon as the opportune time comes. This was the meeting night, and the Haifa believers gathered in the reception room. The Master gave a long talk on the life of Napoleon III and his wars, and the two Epistles of Baha'ollah to him. Then he spoke about the style of the writings of the Blessed Perfection, and how the style of His Tablets revealed in Adrianople is different from His Compositions in Bagdad, and the Epistles revealed in Acca vary in form and mode of expression from those revealed in the former two places. This matter is so apparent that were one familiar enough with His Writings, he could easily distinguish one from another.

Now for the first time, after many months, the Pilgrims' Home is comparatively quiet. Haji Mirza Hedayat Ali and Mirza Mahmud live in one room; Jadi Bushrouyeh and Jeter Habibollah Khodabakhsh (our two graduates from the Beirut College) live in another; Aga Mohammed Hassan and Aga Abdul Hassan, his assistant, live in a third room; Mirza Ali Akbar Rafsanjany is in a fourth room all by himself, and your humble servant is in his own Nest. This makes only eight. This is a small number compared with other months, but we are very happy.

To-night we ascended the mountain in the moon-light, and on the way our two young College men sang several Persian And American songs with loud voices. Although I have not a voice, they obliged me to join them. We sang "Hearer, my God to Thee", "Joy to the world, the Lord is come", "My Country, 'Tis of thee". Jadi Bushrui has a good voice, and knows many College songs and American melodies. He is surprised to find that I know very few, though I lived in America ten years. He has not been in the United States, but he knows more about them than I do.

One of the German Dreadnaughts--Cosher--anchored in the Bay of Haifa yesterday. The Municipality of Acca invited the Admiral and officers to visit that town to-day. The Persian Consul--Afify--gave a dinner to two hundred of them in his garden, two hours out-side of Acca. On their return from their dinner, they were the guests of the Beloved to tea under the Pines at Bahajee. The Admiral and nearly 40 officers visited the Tomb of Baba'o'llah. When he came out, he said: "I have visited many holy places, but never have I been to a place so spiritual!" The Master sent Mirza Jalal to co-operate with the Acca Bahais to receive these guests with due honor and respect. The inhabitants of Acca have spread abroad the rumor that the Admiral and the officers were instructed by their Government to come and especially visit the Tomb of the Blessed Perfection, and that this great Feast given by the Persian Consul is financed by the Beloved, neither of which has any foundation. But I simply write this to show you how popular minds are always ready to link together circumstantial evidence and then draw the conclusion. One of the ~~big~~ ^{big} ~~men~~ ^{men} of Acca said: "Really we are astonished at the greatness of Abbas Affendi: We know by this time that he has many followers in America, but we could not believe that he has so much influence in Germany. Now no matter how much one tries to argue with such people, they become more settled in their wrong opinion."

At this morning, a Swiss by the name Eugene Mouney brought a letter from ~~the~~ ^{the} ~~Swiss~~ ^{Swiss} ~~in~~ ⁱⁿ which he writes that he is stranded here, that he is all alone, that there is no Swiss Consul in Haifa, that he is afflicted with Epilepsy and that he is advised to go to Cairo to a well-known Charity Hospital. He wanted the Master to help him. Looking at him for one minute and knowing that he was telling the truth, the Master gave him money equal to the amount of the (10-) dollars:-- I think for two days this poor man has been going around to the Consulates and other Christians to give him at least his expenses to Cairo, which do not amount to more than three or four dollars, and were relieved his want. But he came to the ~~Master~~ ^{Master} and he sooner saw his poorly written French letter translated to him than he gave him three times more than he asked. Such events happen almost every day, but I come across one of them now and then. His charity and generosity is like a great sea, all embracing and shoreless.