

Bahai Nest, Mount Carmel
Haifa Syria

July 1st 1914

Dear friends!

It is now one year that through the untiring activity of Mr and Mrs Jos. H. Hannum and a band of faithful workers these letters have been circulated in typewritten copies to as wide a circle as it has been possible under the circumstances. To everyone who has given a helping hand in this matter I offer my heartfelt thanks. All along the line it has been a work of love and service. The reward of the laborers is with the Lord. It is my hope that I may become assisted to keep you in touch with the words and movements of the Beloved as long as I am kept in his neighborhood. Nowadays, this is the smallest thing that I can do for the believers and I hope, realizing that this is a work of love they will overlook in their generous spirit, its shortcomings and numerous defects. I am not worthy to write even one word about the Blessed One. He lives in an atmosphere of pure holiness. No description no matter how sublime and eloquent can adequately portray his divine character and spiritual qualifications. How foolish on our part to think that any word or action emanated from us has helped the Cause!

This morning the Beloved was talking about public-speaking. He said: "One must always use the simplest and most direct words that the meaning may be easily conveyed to the minds of hearers. In writing we must use the same style as in public-speaking. One must be the mirror of the other, reflecting the ideals, feelings and thoughts of the average man. The Blessed Perfection often remarked that a lecture must be like unto a cool, pure, refreshing stream of water. It is not necessary to use dark, absolute and difficult words, the simpler the more effective."

Speaking about the future of the Cause he said: "When I leave this world I wish my heart be entirely assured and confident and know that the Blessed Perfection has such servants who will arise to serve His Cause with miraculous Faith and extraordinary courage."

Reading a letter from Vienna where the believers have held a Feast on the 23d of May to commemorate the declaration of the Báb he said: "Really it will do him good if Naser Eddin Shah could come out of the grave and behold the promotion of the Cause and see how all over Europe and even in Vienna the Banner of the Kingdom is upraised." He used to say that: if they tell me this tree in my palace is a Bábí I will cut it root and branch. I shall not rest till this community is entirely exterminated. 'Now let

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him come and see how in Vienna ^{on} the Day of the Declaration of the
Bab they have given a Feast! The monarchy of the Shah of
Persia is collapsed while the Power of the Supreme Bab is triu-
phant all over the world."

In the last mail the Master had received the photographs of many
letters written by the Princes, officials and Ulemas during the
lifetime of the Bab showing how contemptuously they wrote
about the Cause, calling the Bab his by all manner of evil
names and saying at their door, revolution, sedition, im-
morality, and what not. In these letters Baha-allah is held
responsible for all these abuses and his immediate ex-
tinction repeatedly insisted upon. There were also a
series of photographs, such as the Fortress of Chehriz where
the Bab was imprisoned before his execution, the garden
in which he prayed, the room in which he was
sentenced to death in the Presence of the princes and
Ulemas and the last photograph was that of the believers
in one of the Northern Cities of Persia. I felt such deep
interest for all these things, for they linked your spirit
with those mighty and dramatic events of the early
history of the Cause.

Then two Arabs of the Islands of Mascat and Kowait
(near the Persian Gulf) came to see the Beloved. As they

spoke in our language he welcomed them in Persian. As the ^{English} influence is predominant in these Islands the talk revolved upon the presentation of this subject. The native rulers are called Imams but of late they have lost all their former prestige ^{and} their royal prerogatives are restricted. The Master related to them the following historical event: "During the reign of Shah Abbas the Great, there were seventeen Islands on the Persian Gulf. The Hollanders on their tour of commercial exploration came upon these Islands and finding them extremely advantageous for trade took possession of them and founded colonies. In a short time they monopolized all the importation and exportation of trade in and out of Persia and as a result of this they became opulent and rich. The Islands ^{also} prospered by leaps and bounds. The famous English Company was just established in India and looked askance upon the intrusion of Hollanders across the sea. Shah Abbas also did not like to see his country so calmly appropriated by foreigners, ^{and} getting rich so quickly on the fat of ^{his} land. Hence he entered into ^{an} agreement with the English Company that if they give him the necessary number of ships, he would in turn muster ^{an} the army and fight against the Hollanders, drive them away from the Islands. After ^{negotiations} much discussion it was finally decided that the

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 booty he divided equally between the Persians and the English,
 the Islands ^{he declared as captured} ~~came into~~ the possession of the Britons, the ships he
 given back and ten thousand bales of ^{raw} silk he sent to
 England annually. When the two high contracting parties
 agreed on these decisions, the English Company wrote
 to England that ~~we~~ ^{they} have discovered 'the Second India'.
 Finally forty ships were brought into active cam-
 paign and the Persian government mustering its troops
 went out against the Hollanders. After several ^{naval} ~~engage-~~
 ments the Hollanders were defeated, their fortunes con-
 fiscated and they were driven away ~~and~~ ^{from} all the Islands.
 The Persian government took possession of the Islands, did
 not divide the spoils of war as agreed, nor gave any ten
 thousand bales of silk annually. All that the
 English Company could do was ^{to} take back by force
 its forty, battered and damaged empty ships." +

At two o'clock to our utter surprise the Beloved
 decided to leave for Acre to attend to some ^{important} affair
 of the Cause. This time I was left behind. As he
 came out of the house he told me he will stay only
 for two days and probably three and then return.
 Mirza Mohsen and Khosro were the fortunate ones
 to accompany him.

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No sooner he left ^{than} I felt something ^{is} missing, the house did not look the same, the flowers were not as charming as in other days, the people looked different and I began to think 'Why am I here? Why am I not in the world to teach the Cause? What keeps me here?'

Then Doctor Khodabaksh and Badi Effendi came into my room and with Mirza Inoner and Mirza Haureddin we called at their house. We had a spiritual meeting, reading Tablets and singing Bahai songs. On our return we found Mirza Ali Akbar in the garden surrounded by a number of friends. His wife was in the house bidding his last farewell to the members of the Holy family.

After a few minutes she came out and we could hear her weep and cry for this temporary separation. Everyone present bade farewell to our brother hoping that we will meet him again somewhere. He and his wife will stop a few days in Beirut and Constantinople and then wind their way toward Bakou.

When we ascended the Mountain I looked longingly across the Bay toward Acre for the Beloved of my heart lives there and I am far away from him. Will he not return real soon? Will he keep the Sun of his countenance hidden from us? I looked all around, but I could not find him. I looked ^{into} my heart. Do you think I found him there?