

Moonbeam Bahai Cabin
 Abou Senan. Acca. Syria
 December 8th 1914

Dear friends!

Abou Senan has again extended a welcoming hand to the Beloved and we are happy to find ourselves amongst the friends and mingle with them in a truly Bahai spirit. Nowhere else on the face of the globe do we find the true and holy Peace which characterizes the people of Baha and distinguishes them from amongst the rest of mankind. Theirs is the legacy of Peace and the bequest of conciliation. This spirit is kneaded in their blood and incorporated in their lives. It is their free capital which they have invested in the productive soil of the hearts and they are assured that in its own good time their net profit will be thousand per cent, nay more. It is a spiritual business established on the basis of "indirect production" and many years will elapse before the formation of capital will be rewarded by the increased products. Now they are spending all their energies and forces in the expansion of the influence of the Cause. The time of calculation and accounting will come and then every laborer will be judged according to the amount of his work.

It was about 2 P.M. that we rode in the carriage and directed our steps towards Bahajee. Mirza Jalal, Mirza Ezzedden, Ostad Mahamad Ali, Aga Abdorrasoul, Khosro and myself accompanied the Beloved. When we reached Bahajee the Master entered his apartment and after looking over everything became out and walked into the holy Tomb. He was already ^{inside} for about 15 minutes when we joined him and he conducted the service by Chanting the visiting Tablet in his rich, melodious voice. Coming out of the Tomb he went under the cooling shades of the Pines and sent for Aga Mehdi to speak to him about a number of alterations and improvements to be done to the surrounding garden. Afterwards he sent for the Zoroastrian Bahais, one by one and directions were given to each for the management of their especial works. Then riding again ⁱⁿ the carriage we started directly for Abou Senan. On the way I told him that I have heard ^{that} the holy Flag of Medina with thousands of Renthurists shall reach Damascus in two or three days and that

they have invited him to be on the reception Committee going from Acca. He was mildly amused and said: "They have asked me to go but I ^{have} excused myself. I have nothing to do with these things. Such movements add further fuel to the fire of religious prejudices and increase the number of international misunderstandings. My aim in life has been to remove such hindrances and bring men together in the light of love and mutual helpfulness."

Many soldiers frequented the muddy road and the Beloved stopped at different places to talk with them and inquire into their conditions and grievances so that he may intercede for them when meeting the officers. When we reached the foot of the Mountain we were surprised to see many companies of soldiers in Abau Senan, the strains of whose music reached our ears. In a minute the believers appeared and the Master asked the cause of the presence of so many soldiers in their midst. It was explained that they have been in Jules during the day and Sheikh Saleh had invited them to come to Abau Senan to take refreshments before their return to Kofre yassif. They were about 600 men. When the officers saw the Beloved alighting from the carriage they ordered the band play welcome music and the various companies marched in line, and descended the Mountain in the hope of seeing him on the way and giving him military honors. I believe he divined their purpose and disliking such ostentatious display he took another road. Several friends who were coming down with the soldiers ran out of breath to reach him and tell him what kind of reception the officers expected to give, perchance he might return and rejoice their hearts but he continued his walk as though he did not hear what they were saying. When we reached in front of my room he turned his face to me and said: "This is ~~the~~ ^{thy} abode. Enter thou therein in peace. For the present an revoir". Badi Effendi knowing my predilection for wild flowers had decorated the room with such as could be gathered in the hills. I was glad to ^{be} back amongst the friends and amidst the charming surroundings of nature.

In the evening, as you can easily guess there was a large ^{meeting} in the reception room of Sheikh Saleh, all the friends joyous to see their Lord after the lapse of one month and listen to his

words of wisdom and knowledge. He related some historical incidents ^{with} about the life of Baha-Ollah and contrasted the courage of the Bahais ^{and} the fear of some of the Mahomadan Mullahs of the time. "Man" he said "must possess the religion of God which is the source of all valour, moral and intellectual. If he has not this, he may have at least, the simple 'natural religion' of humanity. But there are an increasing number of men and women who are devoid of either of these two necessary qualities and they always fail in the real test of life. Outwardly they boast of courage but inwardly they lack the backbone to stand the ordeal". To Sheik Yousoff who was beaming with joy he said: "See I have come again to be your guest and drink from the cup of your companionship. Here the weather is purer, and the climate more stimulating! Here I sleep much better. God willing I will rest in your house." Sheik answered: "We are all your servants and stand ready to do Thy bidding. When Thou art amongst us it is as though the sun has arisen from the horizon of our hearts."

In the morning the Beloved sent for Mirza Habibollah the dabraksh and asked him whether he could go to Beirut and cash the sum cabled by the American Minister. Of course ~~if~~ he was most glad to serve him and in an hour he left for Haifa from which place he will start for Beirut.

At 11 Am the Master came in and in his hands carried three Magazines. He sat down on the divan and was looking over them till noon. Then ~~As~~ he was ascending the stairs he called me and gave them to me. As I looked through the pages I found articles about the Cause. The name of the Magazine is Servet-e-Fonoun [the wealth of Arts] published in Constantinople by ^{its cultured} Editor Ahmad Ehsan. It is the most important illustrated weekly in Turkish language and in the Turkish Empire. Number 1216, 4th Zi Qada. 1332 A. H contains a long article on the history of the Movement and principally the sublime life of "the Peerless Philosopher of the Orient, the Great Thinker of the East Sheik Abbas Effendi" and the first part of the Master's speech in the San-Francisco Jewish Synagogue.

No 1217, 11 Zi-Gada. 1332 A.H. contains the last part of the Jewish Synagogue address and the first half of the address delivered in Oxford University, in England, No 1220, Zi-Hazze, 1332 A.H. the rest of the Oxford address and the translation of the Tablet of the Beloved printed in the monthly journal of Theosophy in Scotland a few months ago. The last number also contains a fine photograph of the Master and ~~this~~ Tablet to the writer and translator of the article and addresses into ^{the} Turkish language.

I hope that the publication of these divine ideas during these days and right in the very center of Islamic prejudices and despotic rules will act as water to extinguish the fire of national hatred and religious fanaticism. God is working in such marvellous ways His wonders to perform. Whatever we might say or what private opinion we may entertain the publication of these articles, during these times of utter confusion will bear important results in the long run. They will form the foundation of the future edifice of good will and amity between the peoples of the East and of the West to the contrary notwithstanding. This is the kind of work the Bahais are doing, they are not harping critics, they are practical builders. They are ^{the} busy farmers. They are sowing the seeds of love and inter-racial accord in the harrowed soil of the hearts and trust in the Lord for its irrigation. In time they will sprout and push out new shoots. The crop will be Universal Peace and human brotherhood, the linking together of the scattered families and the realization of the prayers of the saints and sages.

Another viewpoint of this important publication ^{that} is in Constantinople, the very place, from which the orders of banishment and persecutions were issued forth against Baha-Ollah and His devoted band of followers, these Bahai ideals are conquering the hearts and find their ways into the homes of thousands. Abdul Aziz And Abdul Hamid strove hard to extinguish this lamp, but lo behold, it has become a luminous sun and is casting its strong rays over the strong hold of ^{former} tyranny and absolutism. This is indeed the greatest vindication for the power and the growth of the Bahai Truths! and it is a symbolic illustration of its future sway and penetration. Hail be to the name of Abdul Baha!