

Ramleh, Egypt, October 12, 1913.

Dear Friends:

Many years ago the Eastern believers received many wonderful Tablets from the holy pen of ABDUL BAHÁ, each a gem on the crown of existence, a star in the heaven of the Orient, a fragrant rose in the Garden of Abhá. They preserve these Tablets as their own most precious possessions. Their anxiety is changed into tranquility, their poverty into wealth, their sorrow into joy and their pessimism into optimism. Often the receipt of a few Words from the Beloved transforms cold agnosticism into pure spirituality. His uttered and written Words are endowed with that mystic, creative power which cannot be found in the words of the thinkers and philosophers. The Eastern people being by nature religious, - religion to them is the vital force of life and not a cloak to wear on Sunday and put it aside on week days - are always deeply affected by an overwhelming manifestation of the religion of God, and once fired with enthusiasm they are ready to sacrifice everything in its Path. Hence, we observe the extraordinary self immolation of the Persian believers in this Cause.

Herein I may translate some of the Tablets of the Master, revealed several years ago to one of the Assemblies of Persia.

"HE IS GOD!

O ye friends of God!

At this moment, while the sun of the elemental world is setting behind the Western horizon, ABDUL BAHÁ is engaged in your mentioning and occupied with your remembrance. With the utmost humility and meekness I supplicate and entreat at the Threshold of Oneness, so that the Kind God may decorate His friends with the order of His Nobility, bestow upon them happiness, in the Spiritual World He may grant them divine sovereignty, ecstasy. This station is dependent and conditional upon one matter, and that is self sacrifice, consecration of one's self to the Cause, and merciful attributes. Self adoration must be entirely forgotten, in order that the Melody of the angel of the Kingdom of Abhá may reach to the ears. Through that soul entrancing harmony and the sweet strains of the Nightingale of Faithfulness, the hearts and the spirits are quickened and resuscitated; the banquet of spiritual bliss is spread, the goblet of the Wine of the Love of God is given around; the birds singing with the most attractive voice and artistic expression upon the branches of the Tree of Reality; thus creating a joyous exhilaration in the body of the contingent world and causing it to reach the spiritual vibrations of rejoicing to the Supreme Concurrence.

Upon ye be Bahá El Abhá!

(signed) Abdul Baha Abbas."

"HE IS GOD!

O thou sincere servant of the True One!

Be thou a speaker of the Truth and a skillful physician. Be thou a remedy to the sick one and a balm to the wound of the heart and the soul. Seek thou the quick healing medicine for the body of the world, and work for the welfare of human kind. Be thou the cause of happiness of the world of humanity, and bring thou together the means of the prosperity of the children of God. Show thou sympathy and love to all the creatures and be a well wisher of mankind. Be thou friendly and at peace with all, and associate with everyone with moral integrity and sincerity, so that the Eternal Grace of the Merciful may become thy associate, and the Effulgences of the Supreme may become the cause of the firmness of the feet and the strength of the heart.

Upon thee be greeting and praise!

(signed) Abdul Baha Abbas. "

"HE IS GOD!

O thou Ali Akbar!

Whosoever is the servant of the believers is the leader of the righteous, and whomsoever is the captive of the friends is the sovereign of both worlds. To serve the believers is to serve the True One, and the Thraldom of the Threshold is the Kingship of the East and of the West. Blessing be upon those who arise to serve the believers of God.

(signed) Abdul Baha Abbas. "

"HE IS GOD!

O thou who art exhilarated with the Wine of the Covenant!

Know thou this of a certainty that today the title of the Most Great Bestowal is firmness and steadfastness in the Covenant of the Almighty, but the magnet for the attraction of the Graces of His Highness the Merciful is to reach and guide humankind. Thank thou God that thou art assisted in the former and the latter, and art confirmed with every glorious attainment. Loosen thy tongue as much as thou canst in conveying the message and with the utmost eloquence and fluency explain the proofs and demonstrate the evidence of His Highness the One!

Upon thee be greeting and praise!

(signed) Abdul Baha Abbas. "

This morning the Beloved sent for Mirza Moneer and dictated many Tablets for the believers of the East and the West. For the last few days He was too busy to reveal Tablets. Mirza Jalal Sina, Mirza Ali Akbar and Haji Niaz received word to go and see the Master, and when they returned

they were all happy. In the afternoon there was a native wedding procession which attracted numerous spectators, and incidentally the Beloved was sitting in front of a tailor shop under the Victoria Hotel. He sent for Mrs von Lilienthal and Mrs. Beede to watch the intensely colorful, picturesque procession, and they enjoyed it very much. Later on they called at the Beloved's house and passed a pleasant hour in spiritual conversation.

During the day several Persians came from Alexandria and visited the Beloved, and drew heavenly comfort and consolation from His advices and exhortations. Thus our days are spent in quietness, peaceful activity and spiritual contemplation. May our hearts be inspired with the love of humanity!

Ahmad Sohrab.

Ramleh, Egypt, October 15, 1913.

Dear Friends:

Another short period of separation from the Master is dawning upon us, thus beclouding the vista of our happiness, deprived of the rays of the Sun of His Beauty. Just for the change of air and environment He left today for Aboukir, a little town half an hour away from Ramleh. Mirza Moneer and Khosro accompanied Him. Aboukir, historically, is very interesting, because it is connected with the military campaigns of Napoleon in Egypt. When he invaded Egypt with his great army, he did everything to enlist the sympathy and the activity and co-operation of the Islamic world in his ambition of world conquest. Thus the contemplation of Islam fascinated him. When here, he went to pray in the mosque, dressed as an Arab, and debated with keenest interest on all religious matters with intelligent Sheikhs. He sought in many ways to conciliate himself with the great Ulemas of El Azhar, in Cairo, gathering them around him and taking their counsel on all occasions when circumstances permitted. When his troops were starting for Egypt he impressed upon them the duty of showing the greatest respect for the Koran, the mosques and the Imams. Indeed, it was said that he seriously contemplated becoming a Moslem.

In his proclamation in Cairo, Napoleon said:
"The French are the true Moslems. We become better Christians than before by becoming Moslems. By the political alliance of France with Islam we create a military power by which the world must count. By the religious alliance of the Gospel with the Koran we will make to shine such a light for the souls of men as they have not yet seen." And when the hopelessness of St. Helena encircled him he still often expressed his sympathy with Islam and spoke of many of its tenets with praise. "It is generally thought that the French people have, and do, always come nearer to sympathetic understanding of the Moslem people here than those of any other nation. It was, I think, only a Christian Frenchman who could have written these words of the Moslems: 'We wait also the return of the Messiah, though we do not know when or how He will appear. Nevertheless, the Spirit of Jesus, Who is Light and Love, can spread itself abroad in the heart of men with power and a new purity to accomplish between brothers, toomlong enemies, a reconciliation which is altogether beyond their own efforts. Be then Christians of Islam and Moslems of the Gospel.'"

I have digressed from my main subject, which is the departure of the Beloved for Aboukir to stay there a few days, and thus be away from the rush and stress of Ramleh. All of us saw Him this morning. He was dressed in a long, cream robe, and looked very vigorous, and His eyes were shining with mellow light of Love. He left about 11 A. M., and later on we received a letter in Persian from Mirza Moneer giving the news of His safe arrival. I will give you a

translation:

"Praise be to God! The Divine Temple arrived safely in the small town of Aboukir, and this locality became adorned with the Blessed Feet of the Beloved. There are hardly any signs of busy city or the progressive thrift of even a small town. It looks like a country without fertility. The only scene that strikes upon the retina of the eye is the ever shifting Sahara of sand and the groves of palms, the dates of which are beginning to ripen. The weather is, however, clear and fine. About fifteen minutes to eleven the Master left Ramleh for Aboukir. From the windows of the train the Beloved Temple looked at the natural scenes, gardens, orchards and palm groves, and the very slight change of air reacted upon His tender constitution, and He felt much better. I hope the weather will agree with Him. The manager of the hotel has seen the Master in Ramleh, and is very considerate and kind. The patrons have already left, and everything is very quiet. I remember the dream of Sayad Jalal Sina (this refers to a dream about the departure of the Beloved.) I do not know when the blessed Temple shall return to Ramleh. He may stay for a week."

So you see for the next few days we will be deprived of His Beauty, although we may receive permission now and then to go and see Him. In the afternoon a number of Persian young men who are on their way to Mecca came to see the Master, but they were disappointed. Now that the Beloved is away I don't know what we will do with ourselves. We are like lost children. I frequent Mirza Abul Fazl's house every afternoon. As of old, he makes his own tea, and serves his guests. His historical talks are intensely interesting, now about India, again about Turkey. His religious dissertations are instructive. We all love him very much.

A few quotations from recent Tablets may not be out of place.

"It is some time since you are living in Yazd. Unquestionably you are the means of joy and the cause of the ecstasy and joyousness of ABMUL BAHA. Continually do I remember them, and beg for these blessed souls especial confirmations. At all times I have entreated toward the Kingdom of Abha, wishing for each infinite Protection and Grace; so that each one of them may become like a shining star in the Horizon of Reality; like a sharp edged sword they may divide the wrong from the right, becoming the ensign of Guidance and the Flag of the Supreme Concourse."

To another believer He writes:

"Praise be to God! That every society thou didst investigate the reality, and at last thou didst attain to the Center of Reality. Those Societies were like so many stages on the road, but the Kingdom of BAHÁ'Ó'LLÁH was the final Goal and the object of the heart and soul. Now be thou thankful to God that thou didst reach the Center of Reality, and at the termination of the journey thou didst find the Palace of His Highness the Desired One. Therefore, strive with heart and soul to become firm, steadfast and unshakable in this great Cause."

To another Bahai He reveals:

"O thou beloved daughter!

Thy letter was received. It became the cause of great rejoicing, for it spoke concerning thy faith and thy advancement toward the Kingdom of God. This Light of Guidance which is enkindled in the glass of thy heart must become more luminous day by day, and illumine all directions. If thou shouldst travel to Japan for the sake of guiding the souls, unquestionably Divine Confirmations shall descend upon thee.

Convey on my behalf infinite kindness to _____ and say to her: The doors of the Kingdom of God are open, the call of the Lord of the Kingdom is raised, Divine Graces are infinite and the splendors of the Sun of Reality have enlightened the East and the West. Under such circumstances negligence and carelessness are not permissible. With the utmost joy and acclamation thou must proclaim the Bounties of Thy Forgiving Lord."

To a lovely Persian poetess He writes:

"O thou who art attracted with the Fragrances of God!

The eloquent and delightful odes of that maid servant of His Highness BAHÁ'Ó'LLÁH - May my life be a sacrifice to His friends! - were in the utmost sweetness and charm. Praise be to God! that thou hast a poetic nature, and thy tongue is inspired with exalted ~~rhythmic~~ thoughts. Therefore, compose thou at all times songs and anthems in the glorification and praise of His Holiness BAHÁ'Ó'LLÁH, Who hath illumined the dark regions, hath conferred new life upon all created objects and infused a new spirit in the temple of the world."

To an Arab Bahai He says:

"That beloved friend is always before my sight, both at home and abroad. With my heart, tongue and pen I mention thee. As regards my vicissitudes it is ease in the Path of God; troubles and trial are comforts; tests are the Bounties and Favours of Thy Lord. Therefore, be thou not sad on account of my difficulties, occupations, burning and sufferings."

To another believer in Teheran He revealed:

"These days are like unto the days of Christ and the days of the Apostles. Unquestionably all the people, especially the leaders of religions and the missionaries, shall loosen the tongue of ridicule and contumely about you, and they will become the enemies of your souls on account of your love for His Holiness BAHÁ'O'LLAH, and will strive to heap upon you every kind of persecution. You have undoubtedly read in the Gospel how the Jewish Rabbis oppressed and maltreated the Apostles. They were scorned and derided at every turn, but after awhile they defeated and vanquished, and the Banner of His Holiness Christ and His Apostles was raised. All the flags were brought down, but the flag of the wronged and oppressed Peter and Paul was unfurled. The standard of the Roman emperors, on account of their opposition to the Cause of God, was shattered to pieces. Consequently, be ye not sad. - - - - -

According to the Teachings of BAHÁ'O'LLAH be ye as the Mercy of the Almighty to all the people of the world, including the enemies. Rest ye assured that ere long the Banners of Guidance shall wave over all the regions and the harmony of the Bahais shall fill the Kingdoms of the East and the West."

This is our duty in this Glorious Cause.

Ahmad Schrab.

Ramleh, Egypt, October 14, 1913.

Dear Friends:

Mirza Moneer came down from Aboukir, bringing to us the good news of the health of the Beloved. He left again after a few hours to be with Him. Haji Wiaz, Sayad Mohsen, Mirza Abder-Re-ouf and Haji Khorassani went also to Aboukir to see Him. He talked to them about the early events of the Cause and their wonderful effects in the future. They all returned in the evening laden with grateful Fragrance of the Spirit of God, whispering to them the charms of service and holiness. When Khosro returned from Aboukir he brought with him a nice little letter in English from Mirza Moneer, which I will incorporate in my Diary, and share its contents with our friends. He says, in part:

"I am delighted to state that our Beloved's health has been gradually changed for the better. This little town, Aboukir by name, with its narrow, sandy streets, old huts and fellsheen tents, and a few hundred inhabitants, is still a remarkable place and a historical spot both in English and French annals; for here the memorable event transpired and astonished the world, when Nelson, the Admiral of the English fleet, battered and put hors du combat the French men of war, and forced Napoleon to return to France and try to forget his dream of world conquest. As the town is built on the shore of the Mediterranean, a fortification is still to be seen standing, as a mark of that great event. I have just walked all through the dusty, narrow streets, and am back to the hotel, taking only five minutes. The Arabs with their children were squatting in front of their shabby huts. It seemed to me, however, that I was walking a whole day, bearing in mind these dreadful events of the past. Later on I went out to buy a simple kind of vegetable for the Master, but all search availed nothing. Hence, the Beloved wrote a short Tablet with His own hand to Khosro, who was at the time in Ramleh, to buy and bring it with him with his dinner.

In the morning when I asked our Lord whether He had slept the night before, He answered: 'Just part of the night.' This hotel where our Lord is staying is near the station, and there are many trains which leave daily for different parts of the country. It is about half an hour's distance from Alexandria. It seemed very significant to me that the Master, the spreader of good will and Peace amongst all men, is today upon the same ground that Napoleon, the lord of war and militarism, was treading about a century ago. What a vast difference between the two Messages! The ambition of one was to become victorious through the sword of war, while the ideal of the other is to summon the people to the Kingdom of Peace through the sword of Love. The former was a hero of battle, the latter is the Messenger of conciliation; one caused the eyes of many mothers to weep the tears of blood,

the other is conferring sunshine and happiness upon all the hearts."

This is a divine night. The full moon is shining with its soft, radiant beams upon the desert, vast, immeasurable, mysterious. The calm atmosphere is wonderful, and its enchanting quietness grips the minds and entwines around the hearts, filling it with an unutterable longing for the Ineffable Good and Sublime Mystery. Where is the Ineffable Good? Who is the Sublime Mystery? How can we ever attain to one or solve the other? For a few minutes I pondered over this. Suddenly I saw our Beloved Lord, coming from the opposite direction. He was walking majestically in the veranda. Contemplation was on His brow, deep reflection was upon His countenance. He was all alone. Instantly I realized that all those who have turned their faces toward Him, have focussed their attention on Him, will attain to the Ineffable Good, and shall finally solve the Sublime Mystery. For everyone feels that the hearts of all the servants of God are open before Him. His infinite penetrating sight, piercing through the veils of imitations, longs to find an unoccupied room in the hearts of all mankind where He might dwell and shed the radiance of the Love of God all around. But if the hearts are engaged only in material pursuits of life and are filled with worldly desires and ambitions, the Spirit of Truth will return to its Own Holy Station; but if a heart is severed and pure, clean and empty, it will become a receptacle for the shining forth of the Sun of Reality. Thus it has been stated: 'The heart of the faithful believer is the Throne of God.'

About one hundred supplications were received today, and there are a package of **Tablets** to be signed by Him."

Mirza Moneer has promised me to write a daily letter as long as the Master stays in Aboukir; thus we will not be deprived entirely of the news. Judging from this one, I believe our brother will give us some interesting accounts of the Master and His movements. I am glad he is with Him. Meanwhile, the Beloved will have a complete rest. Today Mrs. Beede called on us, and wanted to go to Alexandria to buy some beads, so I accompanied her through the Turkish bazaar, which is most interesting. Native shops are on both sides of the narrow streets, and the turbaned owners and sellers are all squatting. In the afternoon Mrs. Stannard called, and together we went to see Mirza Abul Fazl. Several other gentlemen were there, all listening to his afternoon informal talks. He does not have any set of speeches, but the spirit of the occasion, and the need of the persons who call on him, give him a key to speak on any subject which is of special interest and benefit to his hearers. After half an hour's stay, listening to the incidents of the life of the great Persian philosopher, Al Beiruni, who has written more than fifty volumes, the most wonderful among them being on the ancient religions of India, we returned to the hotel.

Here I told her about the Beloved's experiences in California, and how the believers are all happy and the spirit of sunshine.

As our lease comes to an end tomorrow we must leave this house, but we do not know where we are going. We have not yet tented any house, as it is not definitely decided whether the Beloved will go to Haifa or stay here. However, by tomorrow noon other unexpected developments may come up.

I will bring this letter to a close by a few quotations from the Master's recent Tablets:

"The quintessence of the matter is this: with the greatest effort one must arise to spread the Teachings of BAHÁ'Ó'LLAH, the Teachings which are the very Spirit of this age, and they consist of the Oneness of the world of humanity, love towards all mankind, and other Principles which I promulgated in London and America. Rest ye assured that the Confirmations of God shall descend and the spirit of the Heavenly Love will be breathed in the hearts. If ye act in such wise and show steadfastness, ye will be ignited like unto the lamps in the assemblages of the world."

In another He says:

"Convey My infinite love and kindness to and say: One must summon the people to the Kingdom of God. Silence and speechlessness is not at all permitted."

To another friend in Japan He writes:

"O thou herald of the Kingdom of God! The contents of thy letter written to was perused. Thank thou God that in that country thou hast become assisted to raise the flag of the Kingdom, and like unto the candle thou hast become ignited and art diffusing the light of guidance. Endeavor as much as thou canst to create a spiritual awakening in Tokyo and the flag of the Kingdom be hoisted. Turn thy face to the Blessed Perfection and beg for Heavenly Confirmations, and be confident that victory and triumph shall descend upon thee uninterruptedly."

In another Tablet revealed years ago He says:

"O thou who art thirsty for the Salsabil of Divine Bestowals! The acquirement of a part of the Gifts and Graces of God depends upon ability, worthiness and capability. Men will attain to them through effort, exertion and diligence.

Another part is pure Bounty and Absolute Mercy and

Generosity on the part of God, and man will not attain to that Supreme Favor and Most Great Gift through his own striving and tireless work. Divine Guidance, being vested with the privilege of the Knowledge of God and the recognition of the True One, is absolute Favor and Pure Generosity. This Glorious Sun will not arise and will not flood the regions with its glorious lights through human power and human might. That is why it is said: 'This is through the Mercy of God. He giveth unto whomsoever He willeth.' It is also said: 'He specialized whomsoever He desireth for His Mercy.' Likewise, it is said: 'Thou art not guiding those whom thou lovest, but God is guiding whomsoever He willeth.'

Therefore, O thou who art guided by the Light of the Guidance of God! Thank thou God that thou hast obtained such a Grace and hast partaken of such a food! Blessed art thou, and again, blessed art thou!"

Ahmad Sohrab.

Ramleh, Egypt, October 15, 1913.

Dear Friends:

And yet wonders never cease! The Master is back! Our hearts are palpitating with the thrills of joy. Again He is in our midst. We could not bear to be away from Him, even for the distance of half an hour. He is the light of our hearts, the joy of our souls, the radiance of our lives and the rainbow of our horizons. If He leaves us, in His separation we drop and know not what to do with ourselves. Now, praise be to God! He did not stay away a long time. I was thinking that if He stays several days I will ask permission to go and refresh my spirit through His kind and heavenly Presence.

Early this morning, before anybody was awake, the Master knocks at the door of Mirza Moneer's room, and surprises him by declaring that He is going to leave in five minutes, and he should hurry and pack up the baggage before the train leaves. Well, he had to get busy, for the Beloved, having given this command, was on His way toward the station. All the trainmen and conductors were up on their feet as soon as they saw Him coming from afar off, taking respectful attitudes and forgetting their chatter of idle talk. Having a bouquet of flowers in His hands, He distributed it amongst them, inquired about the health of each, and made them feel easy and at home in His Presence. They were trying to precede each other in serving Him, although nobody had told them to do so. The Divine dignity of His attitude, the majestic bearing of His walk, the innate freshness of His manner, and the contagious smile of His lips, mark Him as separate and distinct from the rest of mankind. I tell you it was indeed a joyful moment when Mirza Moneer entered the house with the glad tidings of the return of the Beloved on his lips. The face of every one was immediately wreathed in smiles of happiness. For the moment we forgot all about our departure from our present abode, but we had to come back to earth and attend to our packing. It is arranged, for the present, that we may move in the other house which belonged to the pilgrims, but now it is empty, pending further decision on the part of the Beloved.

There is some talk, semi serious, about His going to Haifa to pass this winter there. A few of the old believers think the conditions in Turkey are not stable, and His return to Haifa may give the authorities another chance to renew His prison. Thus they urge upon Him not to go to Haifa. However, by the 24th. inst. we will know in which direction the wind is blowing. The Master, irrespective of our personal advice or consideration, will no doubt act as the Spirit leads Him and directs Him. He has the benefit

of the Cause at heart, and wherever He goes and whatever He does is based upon Divine Wisdom, the purport and motive of which is not clear to us. We have observed in the past and know this to be an irrefutable fact.

In short, we made all due preparation, and at 2 o'clock moved into our house, which is quite near, just around the corner. In our court yard there are many palm trees, bearing large clusters of dates, and having ripened they are red and ready to be cut off for market. Our present landlady is a Greek girl on her father's side, and Italian on her mother's side. She has been in Alexandria, where she was born, and has never visited Europe; she is a fairly good painter, and speaks fluently Greek, Italian, French, English and Arabic. Generally speaking, you find a larger number of linguists in Egypt than in many parts of the world, because here is the meeting place of the East and the West, and the confluence of widely scattered streams of races and nationalities.

At three o'clock Mrs. Stannard came to our new house, to see how we are situated. After staying awhile, she expressed the desire to see the Master, and together we went out. When we arrived He had just awakened, and was standing near the table making a glass of lemonade for Himself. He welcomed Mrs. Stannard, and started to prepare another glass for her. "I did not find any difference between the weather of Aboukir and here, therefore, I preferred to return," He said. "Beside this, there was nobody there, and the manager was anxious to close the doors of the hotel and go away, for this was at the very end of the season." Then He started down to write a Tablet with His own blessed hands. Mrs. Stannard told Him that she is engaging her cabin for the 28th. of November for India. Without raising His head, and continuing His writing, He said: "Thou seest that although I am not feeling quite well, I work from morning till evening, and have not a moment of rest. Thou must likewise walk in my footsteps, and forget everything save BAHÁ'Ó'LLÁH; that nothing in this world may prevent thee from the service of the Cause, and that in this trip thou mayst ignite such a fire that it may not become extinguished."

While He was giving her further instructions, word was brought in that Constantin Teutunji, correspondent of "Al Ahram," desires to meet the Beloved and receive an interview for his daily journal, published in Cairo. He was conducted into the Reception room, and after a few minutes the Master entered and greeted the gentleman with a wealth of Oriental courtesy. He spoke first about BAHÁ'Ó'LLÁH'S imprisonment in the penal prison town of Acca, and how the first few years the conditions were well nigh unbearable. "We were thrown into the barrack, and no permission was given to have intercourse with the outside world." The correspondent

could not believe in such a cruel treatment. "Do you mean the Barrack?" he exclaimed incredulously. "The Barrack where the criminals are imprisoned? Do you mean that? How is that? What was your crime?" he asked, indignant against the tyrants.

"Oh! Our crime was the proclamation of religious liberty, the liberty of worshipping God according to our own hearts; to spread Universal Peace; to educate public opinion for moral and civic uplift of the nations; the equality of the sexes; Universal Education, so that no ignorant boy or girl remain in the country; the development of spiritual susceptibilities, rectitude, uprightness, honor and righteousness. These were a few of our crimes."

"And did they put you in prison for these things?" he asked.

"Yes, they were very bitter against us. They desired to do away with us, but in a nice way. The climate and the weather in Acca were abominable, and in sending us to this living tomb they had in mind the idea that in three months we would be exterminated by the common enemy, but God intervened and frustrated their plans. While we were in the Barrack an important meeting of the Pashas (here he gave their names, one after another, which opened the eyes of the correspondent) was held in Turkey. They all agreed upon the fact that soon there would be no trace of us, that the young plant of the Bahai Cause will be comparatively uprooted and its fragrant flowers soon withered. But, today each one of those Pashas is afflicted with military or civil punishments, they are all scattered to the winds, but the Bahai Cause has become triumphant, and with the greatest freedom I am living in Egypt. The events of the time have clearly shown us Whose Cause was the Spirit of the age."

Then the correspondent asked about the war which has been waged by the Balkan Allies against Turkey.

"War", He said emphatically, "is the work of Satan, the devilish instrument of hell. Nations in various ages have resorted to different excuses to slaughter their fellow-men and crown their heads with the bloody crown of so called victory, which we may call defeat. In the past religious wars were repeatedly waged, on the ground that this is Mohammedan, that is Christian, this Hindu, that a Jew, etc. This was a pretext appealing to the religious emotions of mankind.

Another excuse has been, and is, that of country, or patriotism; this is France, that is Germany, here is England, and that is India. Let my country advance at the expense of another. Let me do something to grab a piece of somebody's else land. Let the commerce of my people develop while the other is ruined. The wars are brought about by kings, politicians and diplomats. The poor people of all countries are united together by an invisible bond of brother-

hood. They have nothing to fight for, they have not seen each other. But these leaders of the nations live in their palaces, are surrounded with luxuries, they walk for recreation in fairy gardens, they give royal entertainment. They breathe the purest air in their summer palaces; and if they are a little wearied of life they prefer the rhythm of the motions of the waltz in the ball room rather than the stern realities of the battlefield; the dreamy music of the drawing room is more enjoyed by them than the stirring march of battle, where human lives are used as pawns and the field crimsoned with blood. If they mean what they say, let them go to war, let them leave the indolent life of council chambers and chancelleries, and come out in the open to face each other in this brute struggle they set up from behind closed doors. If they have any grievance against each other why should they marshal huge armies against each other who are entirely innocent? Let them settle their disputes in the best manner their consciences dictate to them.

Another excuse for war is that of race. This is black, that is yellow; you are white, he is red; and then they fall on each other's lives instead of on each other's necks! What ^{of} stupidity! What sheer ignorance! These are flimsy excuses, and they stand neither the test of religion nor reason. They are pure fictions of disordered minds and interested parties. While, in reality, we all seek to worship the One Supreme God, Who is the Father of us all! He is the Shepherd and we are His flock. The whole world is one home, and mankind are the members of one family. In the estimation of God there are not many races, but one race, and that is humanity. Therefore, the motives for all these wars are superficial and baseless. Countries are devastated, villages are razed to the ground, thousands of men, women and children are killed for the sake of these shadowy imaginations. When I was in America they asked me whether Turkey will be able to ward off defeat inflicted upon her by the Balkan Allies. I answered, 'she cannot do it, because she is one and they are four. In a way she was surprised and attacked on four sides, defeat was certain in the face of the combined consolidation of the four states'; but I said also: 'that as soon as the Allies achieve their aim they will disagree on the division of spoils, and the erstwhile friends and brothers draw sword to shed each other's blood'; and as you see now these predictions came to pass.

Your paper, "Al Ahram" is a progressive journal, and one of the best dailies in Egypt.

God has sent His Prophets and Messengers to wipe away these prejudices from amongst mankind. May He assist your paper to carry on this work, that it may become a wonderful instrument for the propagation of knowledge and peace, that it may vanquish the regions of darkness, and teach that all the souls are the sheep of God, that they must love each other. The differences which exist in the physiognomy of men, although substantial and extraneous, do not lead to war; then why should the differences based entirely upon human imagination cause bloodshed and carnage? Is this worthy of the station of man? The sheep, the doves, although they may belong to different countries and have various colors, do not fight. If you gather them all in one pasture, or at the top of one tree, they will associate with each other with perfect intimacy and love. Then are we less than these domestic animals? Why should we ever create any imaginary differences between ourselves? Why should we build walls of iron and steel with such airy materials as evil thoughts, malice, race hatred? Religion is the cause of fellowship, not strangeness, the motive of ideal communion and not ill feeling; the foundation of the solidarity of the human race, and not backbiting. I hope you will work day and night to make people understand these Divine Principles."

The correspondent left the Beloved, his face transfigured with a new light. With Mrs. Stannard, we left the Holy Presence, dedicating our lives again to this Divine Cause.

RAMLEH, Egypt, October 16, 1913.

Dear Friends:-

Yesterday and today I have felt a greater joy of the nearness of the Master, because I have been permitted to stay in his Presence a long time, and thus imbibe again the spirit of joyousness and buoyancy and youthfulness which he alone is able to impart. I like to do something to make all those who are around me know that I am very happy, that I love to see every one a fountain of joy and beatitude. A Bahai must always be happy; his happiness must be infectious. He must live above sorrow and misery. From the height of Imperishable Glory he must look upon the world and its conditions as ephemeral, as the wing of a fly or a grain of dust. The Master of happiness is with us; the Mystery of joy is living, the fountain of ecstasy is flowing, the tree of serenity is green and fruitful, the nightingale of exultation is singing, the rose of delight is fragrant and the angels of acclamation are descending! Why should we be broken-hearted? Let us exhilarate those who are fallen, cheer up those who are heavy-laden, sympathize with those who are sorrowful. In the glowing words of one of our distinguished brothers in the Cause: "The mass of men are worried and confused; they cry for peace. They are unhappy; they long for joy. They are dissatisfied with mere material pleasures; they pray for something that is satisfying. They feel the chains of self-centered living; they long for release. Their inner self is a prison; they would exchange it for a palace." Here lies our mission, my brothers and sisters! Let us roll up our sleeves, gird up the loins of endeavor, rush toward the arena of activity and try to alleviate the ills of humanity with the words of Ya Baha El Abha, the Teachings of the Blessed Perfection and the Exhortations of Abdul Baha. According to the measure of our efforts are we judged in this Glorious Cause. The work "Bahai" is meaningless unless we are clothed with these divine attributes. Through our effort the sparkling sea of sympathy must become tempestuous and the high waves of tenderness dash to pieces the vessels of hard-heartedness and cold indifference. In all our dealings with men, let us be prompted by generous motives and unselfish reasons, for one ray of kindness will melt a frozen immensity; one drop of the honey of compassion will counteract a pound of deadly poison; one fragrance of love will dispel all the bad odors of hatred; a whisper of amity will drown the high-sounding noise of enmity, and the still, small voice if once heeded will establish a divine equilibrium in the life of man.

Do your work without turning your head to the right or to the left. What do we care whether people praise us for it or blame? The good-pleasure of our Lord is the greatest reward. Let us first create that genuine quality of happiness within every fiber of our beings, and then go into the sorrowing world. Let us uplift mankind, not only with smiles but with liberal, social and philanthropic activities!

This morning the Beloved sent Mirza Abdor-Raoyf for me. Without waiting one moment, I was on my feet. He had just received his mail. He handed me my letters and asked for news from America. Mr. Albert R. Vail, of Urbana, Illinois, had written a most significant and eloquent article on the "Dynamic Powers of the Bahai Movement", sending a copy for the approval of the Master. Mr. Vail is the Minister of the Unitarian Church, and desires his article to appear in one of the Magazines. The Master told me to go and translate it into Persian. I had the rough copy ready for the afternoon, and took it to him. He asked Haji Niaz and others to come in and listen as I read the translation. "Consider," he would say, "This is written by a Minister!" He was most pleased with its contents, and while he was drinking a glass of water--symbolic of the giving of knowledge and confirmation--he dictated the following Tablet for the author, who has made gun vert gaoot today:-

H E I S G O D !

O thou son of the Kingdom:-

The article that thou hast written was perused. There is no doubt that thou hast composed this article through the Confirmations of the Kingdom; for many of its contents are evidences of the descent of the invisible inspirations. Although its value is not known for the present, yet it will become evident and manifest in the future. There are many authors and their written works are spread in all parts of the world. However, thy article is the crown of all their compositions; because their books belong to the world of materiality, but thy composition belongs to the world of the Kingdom. Theirs is an earthly melody but thine is a heavenly harmony. Through the lapse of centuries and cycles all their works will be forgotten, but the fame and the circulation of this article of thine will increase day unto day, and in the future ages and periods it will be read in all tongues. Therefore, thank thou God that thou art assisted in the writing of this article. Publish and circulate it. - - - - -

Upon thee be Baha El Abha!

(Signed) ABDUL BAHA ABBA^S.

While the Master was dictating, Mirza Mohsen came in, and said Mrs. DeBone and her little girl of nine years old, with Mrs. Stannard, have come to see him. After having slept for an hour he felt refreshed, and in good humor. He was dressed in his beautiful cream white coat and with his white turban and white beard he looked wonderful, a picture to be drawn by the pen of a Michael Angelo or a Raphael. Those men, with their rare genius, painted at their very best an imaginary picture, but the ~~same~~ ~~fixure~~ today the living, spiritual Being is amongst us, teaching again the sons of men the way and the truth.

As soon as the Master entered the reception room, the center of attraction was the little Mona. He took her in his arms, kissed her on both cheeks, and started to converse with her. "Art thou French or English?" he asked. Being shy, she did not answer. "If the people ask thee whether thou art English or French, tell them I am a Bahai. Once upon a time there was a shepherd who tended the sheep of Hossein Ali. He was a very simple man. He could neither read nor write. His neighbors would come and ask him: "Art thou a Mussulman, a Jew or a Christian?" He did not know how to answer them, but after a moment of reflection he would say: 'I don't really understand your question, but all that I know, I am the shepherd of Hossein Ali.' - - - - - Thou art my daughter, my dear little daughter. I want to slap you!" and with great gentleness he patted her cheeks and back. Everyone was of course amused and laughed. Mrs. Stannard had a long letter from Miss Rosenberg, giving the progress of the Cause in London. Mr. Lewis, the Minister of the Church in which the Master spoke when in London, has offered the hall of the church to the Bahais to hold their meetings. "This is indeed very significant and a miracle. The Believers must have the utmost consideration for him, and show toward him true love. When a Minister shows such broad-mindedness, we must praise him for his liberalism and tolerance. I hope he will be assisted with divine aid."

Someone asked about China's future. He said: "The Chinese civilization is very old, and hoary with age. Once they start on the right path, they will reach their destination very quickly. Like the Japanese they are industrious and intelligent. To Mrs. DeBone he said: "You must give your daughter a Bahai education, so that she may become an excellent teacher of the Cause. She must receive a spiritual education. Then she will make extraordinary progress. Religious teachings are essential for the proper development of the mind and spirit. If religious instruction is not given to the children, they will grow heedless and forget moral susceptibilities. They will laugh at all moral obligations. The children are like unto green branches. As long as the branch is wet,

you can train it in whatever way you think best; but once the branch is dried up you cannot do anything with it. If you want to straighten it, it will break." Then somehow questions were asked about Germany. He said: "The future of Germany is very bright. The German people on the whole are religious. They are very noble and progressive. The Cause of God will advance amongst such a good-hearted people. The Star of the Religion of Baha'o'llah will arise resplendent from the horizon of that country. The banner of Universal Peace will wave over the German people, to the contrary notwithstanding. They love peace and desire to maintain their amicable relations with all nations." Again he spoke with the little Mona. "Dost thou love thy parents?" "Yes!" "Which one do you like better? Thy mother or thy father?" "I love both equally." "Bravo! Well Said! Now tell me, dost thou love better Baha'o'llah or thy mother?" This was a difficult question. She waited a moment, and finally said, with much emphasis: "Baha'o'llah!" Then he hugged her in his arms and kissed her. Then the question turned upon one of the Western nation, which sends yearly 15,000 pilgrims to the Holy Land to visit the Holy Sepulchre. The Master told several side-splitting stories about the jokes which are played every year upon these simple, innocent pilgrims, who come really with an ardor of faith and enthusiasm. OH! He made us laugh! Some time in the future I will write these stories for the benefit of the friends. Then the Master gave us permission to depart, and together we walked toward the shore. It was a very beautiful sunset, and we enjoyed it very much, especially after such an exhilarating talk by the Beloved. We returned then to the Hotel, and on the veranda we heard an interesting talk about the Cause. The Master sent for me again. He was dictating Tablets to Mirza Moneer. I read to him some of the petitions from America, and he revealed answers. Now walking, and again sitting, he dictated Tablets till 10 o'clock, and there was no one else in the room. Toward the end, he revealed four Tablets in Arabic, and he chanted them in his most musical voice, creating an atmosphere of spirituality, and enveloped with this holy atmosphere we left the house.

Ramlah, Egypt, October 17, 1913.

Dear Friends:-

To translate a few Tablets is better than my own trite and uninteresting writings; thus I will share this joy with you.

"O ye spiritual friends:-

"Thank ye God His Highness the Almighty, who has granted ye such a gift and conferred such a Bestowal! He enkindled the splendor of the Most Great Guidance and burned away the veils of superstitions. He destroyed the foundation of strangeness and laid the basis of oneness. He caused the illumination of the eyes and made the ears to hearken unto the melody and the harmony of the Supreme Concurrence and listen to the Divine Call, to such an extent that the heart and the spirit cried out Yea! Yea! This is through the generosity of His Highness, the Incomparable One, who hath suffered this imprisoned to be engaged with your mentioning and occupied with your remembrance with the utmost joy and fragrance. Thank ye God for this! Verily this is a great Bounty! Verily this is a great Favor!

(Signed) ABDUL BAHÁ ABBAS."

Another Tablet:

"O ye friends of His Highness the Merciful!

"A hundred thousand glad-tidings are descending at every moment from the Kingdom of Abah, and thousands of the stars of Bestowals are shining at every second from the horizon of Providence. But the heedless souls, like unto adamant rock, do not receive any benefit from the Graces of God, and the inferior realities are shareless from the Bounties of the Superior world. The crow and the gnat will never become the royal eagle, and the owl and the bat will not take the form of the sweet nightingale. Therefore you who have taken a share and a portion from this Bestowal and have received an inexhaustible part from this Most Great Favor, like unto the wineadoring cup-bearers must become intoxicated and taking into your hands this Divine Chalice, may cause to drink the immortal wine those who are the seekers of the Covenant of 'Am I not your Lord?' and inform the longing ones who desire to see the beauty of the Merciful with the sweetness and charm of the Ancient Countenance."

Another Tablet:

"O thou who hast inhaled the Fragrance of Faithfulness from the Rose-Garden of the Bestowal of God!

"By God, the True One, Verily the Prophecies of the Books and the predictions of the Tablets have come to pass and become manifest, like unto the manifestation of the light of the sun, and are shining upon all the countries and regions! Glory be unto my Lord, El Abha! Verily the Splendor of Success shone forth upon the Kingdom of humanity, the garden of Holiness is perfumed, the nightingales of Affinity are singing melodiously, the meadow of significances is adorned, the Paradise of Grandeur is decorated, the Houris of Realities are evidenced, the Goblets of attraction are given around, the hearts are gladdened, the souls are rejoiced, the spirits are exhilarated, the minds are dilated, the faces are illumined and the Temples of sanctification are inspired. But the heedless ones are in manifest darkness, and the agitators are in great pride!"

Another Tablet:

"O thou real friend!

"At this time Abdul Baha in the City of Alexandria is engaged in the mentioning of the friends, and day and night with the utmost supplication

and entreaty I beg confirmation and assistance from the Threshold of the Lord of the Kingdom:- so that the friends may co-operate with each other and assist each other in the establishment of unity in this material world; to such an extent that every stranger may become a friend, the remote one become near, and the unknown known. In the world of existence there is no greater harm than difference, and no more useful object than unity. The Beauty of the Almighty caused the appearance of the oneness of the world of humanity on this earth. But alas! that the inhabitants of the world have deprived themselves on account of a few dew-drops from the most great sea. The Blessed Perfection for more than fifty years accepted most severe hardships, passed His days in exile and imprisonment, forebore chains and fetters:- so that the Tabernacle of the oneness of the world of humanity might be pitched in the center of the world, and the Flag of Unity might become unfurled. Undoubtedly the hosts of the people of the world shall not withstand the path of this great Cause. I hope that ere long this flag may be upraised and the basis of strenuousness may be razed to the ground, and the world of humanity may become the delectable Paradise of Abha!"

Here is a Supplication:-

"O God! O God! Cause me to drink from the cup of Thy Bestowal! Illumine my face with the light of guidance! Make me firm in faithfulness and steadfast in Thy Ancient Covenant! Suffer me to become one of Thy sincere servants. Open before my face the doors of prosperity. Prepare for me the means of livelihood! Give me my bread through channels over which I have no control--Thy heavenly treasures! Grant me the power to turn my face toward Thy Merciful Countenance, and be faithful in Thy Cause! O thou clement and Compassionate One! Verily Thou art Gracious to those who are firm and steadfast in Thy strong and impregnable Covenant! Praise be to God, the Lord of the worlds!" - - - -

This was another beautiful day in our calendar, for early morning I was present in the Holy Presence of our Beloved. Mrs. De Bone and her child were going to leave for Cairo, and so they came to say farewell. He told her: "You must live and conduct yourself in Cairo in such a manner and characterize yourself with such attributes that when people come in contact with you they may feel your spiritual influence; that if they are earthly they may become heavenly; if they are blind they may find sight; if they are dead they may become quickened; if they are material they may become spiritual. Speak to them on divine subjects. Tell them that this world is ephemeral; it is not worth human attachment. Men must seek after the eternal joy; her must obtain everlasting life and become in the image and likeness of God. Speak about the Cause with your western friends. Teach your pupils the beauty and charm of the spiritual music, the harmonies that exalt the spirit and ennoble one's thoughts. Many can teach better through deeds than words. But when the words are the expression of our deeds, then it will be light upon light. - - - - When you write to your mother in Paris, give her my greeting, and tell her: Thou hast made me very happy with thee. Thou hast become the cause of my Joy. I shall never forget thee, and beg from the Kingdom of God that thou mayst sit upon the throne of Everlasting Glory. - - - - " He spoke a great deal on this line, and then took a piece of Russian gold out of his pocket and gave it to Mona as a souvenir. He caressed her very much, and told her mother: "This girl must become spiritual, divine and heavenly. Spiritually illumined, she may become a great teacher in the Cause of God and invite innumerable souls to the Kingdom of Abha."

After an hour, we received the letters from the West, especially from Germany; a petition from Stuttgart believers made him most happy. My Goodness! He gave me such a hard slap on the face to express his joy! For the last two days he has been showering these graces upon me. How I would love to have all of you to share them with me! I am sure you would enjoy them. Then he said: "Always bring me such good news! This news gives me a new happiness, because I see the souls have arisen to teach the Cause of God, to diffuse the Fragrances of God, are detached from the world and its alluring conditions, have hoisted the Banner of Ya Baha El Abha and are spreading the glorious signs of the Merciful One. This news gives me spiritual delight, heavenly bliss, and bestows upon my heart ease and tranquility. Look! Look!" and he extended his hands toward the West, his face wreathed with benign smiles, "What relation exists between Germany and Persia! Notwithstanding this, the Fire of the Love of God is enkindled in their hearts, the glowing Light of the Kingdom of Baha'o'llah is visible on their faces, the rays of the Sun of Truth are emanating from their eyes." Then while walking to and fro, as though intoxicated with the wine of joy, he dictated a wonderful Tablet for them. Until noon he dictated many Holy Tablets, and then we left the house, our cups filled with the essence of the Spirit of the Revelation.

In the afternoon, the Beloved called on Mirza Abul Fazl, and spoke about some of the phases of the life at Adrianople while he was living there. From there he resorted to the Hotel and met our American pilgrims. His talk to them was on the physical and spiritual health. Then he went back home to rest, and none saw him that night.

Ramleh, Egypt, October 18, 1913.

Dear Friends:-

The news that the Master is going to Haifa is gaining ground, and visible signs are becoming evident. Mirza Jalal, the Daughter of the Master and the Greatest Holy Leaf, who have been passing a few days in Cairo, have returned, and preliminary preparations are going on, indicating our approaching departure from Ramleh. When I think of Mount Carmel and the holy atmosphere of that sacred spot, my heart flies toward it. I have no doubt that the Master will recuperate entirely in Haifa, for this is the best season there. All the country will be green, and wild flowers covering the fields. A number of the believers, hearing about the impending departure of the Beloved, have come from Cairo, and each person had a private interview with him, coming out of his room with smiles on their lips and light on their faces. Each person, most naturally, believing in his heart that the Master was most gracious and kind to him, alone, and that he loves him more than anyone else in this wide world. Those who have seen the Master have no doubt realized these two effects upon the people who go into his Presence. However, each one brought out the good news that the Beloved is feeling well, is happy, has been joking with them, and laughing. In the afternoon, he was in the Hotel Victoria, speaking with two prominent Arabs and then with our American friends, on the various stations of life.

During today many Tablets were revealed to all parts of the world, although yesterday I translated many quotations from Tablets many years ago, today I will give you a few brief quotations from the recent Tablets:

"Thy letter was received. It contained good news, and that is: Thou hast guided to the Kingdom of Abha one new soul. Today those souls who have arisen to guide the people are assisted with the Confirmations of the Kingdom of Abha, for the Call of the Kingdom of God is the magnet to draw heavenly Confirmations."

From this extract, you can draw your own conclusions how important it is, today to herald the glad-tidings and invite souls to the Heavenly Banquet. We must always keep this question of teaching the Cause before your attention, lest other affairs make us forget the supreme importance of this one universal Bahai law. Every Bahai is a herald of the Kingdom of Abha, a promoter of the Religion of God, a unifier of the hearts, a brilliant star in the horizon of sanctity. He must of a necessity be and live these things before he can make any claim to the name Bahai.

In another Tablet, he says: "The spiritual Assembly (Board of Consultation, working committee or other names given to it in America) is not the House of Justice. It is only a spiritual gathering which belongs to spiritual matters, i.e., conveying the Cause of God, spreading the Fragrances of God. If the believers on the whole arise to do this, the existence of such a board will not be incumbent or necessary. - - - The aim is to teach the Cause of God and diffuse the Fragrances of God. - - - Today that which is the most urgent of all affairs is to promulgate the Religion of God and spread the Holy Perfume of the Cause of God. We must arise in this service; - so that the world may receive a new light the dark earth may become illumined, these mummified dead may receive a new life, these negligent hearts may become aware, and mindful, and freeing themselves from the nether world they may soar toward the realm of might.

In another Tablet, he says:-

"O thou real friend! Thy letter was received. Thou hast written concerning the unity and concord, the affinity and communication, the fellowship and attraction amongst the believers of God, and how these qualities are made manifest in their dealings toward each other. It is befitting that I may sacrifice my life for such news; for this glad tidings is the cause of the tranquility of my spirit. I hope that the result of the vicissitudes and the trials, tests and sufferings, persecutions, troubles, calamities, exile and imprisonment foreborne by the Wronged One of the regions and the martyrdom of His Holiness the Bab may not become wasted. When a just and fair person thinks of the oppression heaped upon the Blessed Perfection, he will never harbor in his mind any idea of rest, comfort, will not entertain any thought or idea and will not chase after any life or immortality. He will make himself totally evanescent and will have no other hope save self-sacrifice at the Altar of Love. - - - In brief, my point is this: These days are the days of gathering in the fruits of the persecutions and sufferings of the last seventy years;- so that the martyrdom of the Martyrs, the self-sacrifice of the friends and the sufferings of the Blessed Perfection may impart results. At such a juncture, each one of us must become the essence of sanctity and like unto a bright candle we may illumine the world of humanity. This is the day of severance, this is the day of attraction and this is the day of self-sacrifice! If on such blessed days we may occupy our time with other things, I declare by the Blessed Perfection that it is regret after regret and loss after loss! - - - -"

In another Tablet, he says: "The purpose is the Everlasting Glory of the Friends and the heavenly sublimity of the believers, that is, to teach the Cause of God, to spread the Fragrances of God and to promote the Word of God. I hope you may become assisted and confirmed therein;- then you will become a member of the congregation of the elect and a light in the Divine Assemblage."

Thus from these many Tablets we can faintly understand the importance of the command, Teach, Teach the Cause!" During this coming Winter, through the exertion and unanimity of the believers, the Bahai Cause must advance extraordinarily. God has so willed, and the time is at hand. We must not let this golden opportunity slip out of our hands. We have all the means, and we must strive to teach new souls, organize new meetings, awaken new sleepy ones and let the new follow the new. We have partaken of all the Divine Favors; we must ask others to receive a portion. We have quaffed from the Fountain of the Knowledge of God; we must cause others to drink. We are intoxicated with the wine of the spiritual wisdom; we must let others come and take a share. The Truth of God is not a monopoly, neither the Love of the Merciful is a trust, nor are we ~~xxxxxxx~~ ~~xxxxxxx~~ as Trust Magnates. Like unto the free air, it circulates throughout all the avenues and vistas of human life, and similar unto the sun it shines upon all the contingent beings. The rights of the Kingdom of God are not patented. They are distributed without distinction of race or nationality. So the Bahais must likewise try their utmost to divide with their fellow-men these divine treasures; otherwise they will be taken away from them. Both materially and spiritually, the more we give the greater will be our capital; the more we teach the greater will be our own conviction, and the more we herald the principles of Baha'o'Li'ah, the greater will be our assurance.

Ramleh, Egypt, October 19, 1913.

Dear Friends:-

Not having seen the Beloved to-day, and not being present at the various interviews, I cannot write anything or report his words, but I know He has been feeling well, his health improving; that the pilgrims and Mrs. Stannard have seen him during the day, the latter three times, and that he took a long drive in the afternoon with Mirza Ali Akbar talking with him all the while about the Cause. In the evening, he went with Haji Niaz, to call on a prominent Pasha.

Personally for the last three days I have not been feeling well, a severe headache pursuing me like one of the old Furies and trying its best to attack me so hard that I may fall, if not on the floor at least on the bed. But I have been meeting the on-slaught of the enemy by counter-resolution---reducing my diet to a few glasses of warm water daily, eating and drinking nothing else. This I have found is quite a manoeuvre; the result is that although I have brought myself to a starvation basis, the tenacious enemy quite reluctantly is getting its hold loose, leaving me in the possession of my head minus the ache.

A few more Bahais have arrived from Cairo, and as our house cannot hold all of them, they are living in the Hotel Orient, near Bacos Station, and take their meals with us. A more jolly crowd of men--old and young--one seldom sees anywhere else. One of these new arrivals, Mirza Abul Gasem, of Shiraz, hung around my neck for more than two minutes, kissing my cheeks, and of course I inflicted the same punishment on him. Finally, the amused friends had to come and separate us, so that he may go around and perform the same Oriental ceremony. This is a custom which is kept intact amongst the men in the East, but if the company is large the poor new-comer must consume a solid half hour before he is through with this charming custom.

In order to have a few choice dishes of spiritual food, I will translate again a few extracts from the recent tablets revealed by our Beloved:

"O thou who art thirsty for the Fountain of Guidance!

"Thank God that thou hast reached to the fountain; head of guidance and quaffed from the Salsabil of the Love of God. Thou wert a longing nightingale, therefore thou hast found a way to the Divine Rose-garden. Thou wert an adoring moth, thou didst behold the lights of the lamp of the Almighty. I hope that the Favors of His Holiness Baha'o'llah that thou mayst become the cause of the guidance of others.---"

Regarding the Star of the West, he says to one of its Editors:-

"Strive most strenuously that such Tablets, articles and news be published in its columns so that they may become the cause of the attraction of the hearts of the seekers and conducive to the happiness of the hearts of the friends.---"

A beautiful Tablet was revealed to Sardar Umbroosingh of Majitha, living now

in Budapest, and who was with our Beloved often during his stay in that city:-

He is God!

"O thou Sardar of the Spiritual Army!

The letter that thou hast written to his honor Mirza Ahmad was received. Do not say that it was a letter, but a musk-diffusing aroma: because the sweet fragrance of the Love of God was inhaled from its contents. During the days that I was in Budapest thou wert my companion and associate. That fellowship and love will never be forgotten. It is my hope that the results of that fellowship may become very great in the future, because it was in the utmost sincerity and unity. On all occasions we were engaged in the conversation concerning the dawn of the Sun of Reality. Thou hast complained and expressed hopelessness on account of the negligence, blindness and deafness of the people. Become thou not hopeless, for lo! and behold there are many hopes before us. After the darkness there will appear many suns. The beginning of every undertaking is difficult, but once the foundation is laid the structure will be constructed with the utmost facility. Consequently show ye firmness and steadfastness and be ye occupied in the diffusion of the rays of Reality. Then rest ye assured that the Angels of the Kingdom shall support you and the Confirmation of the Lights of the Kingdom shall shine continually.---

"Upon thee be Baha El Abha!

(Signed) **ABDUL BAHÁ ABBAS.**"

Another Tablet, to Mr. Moore, of Budapest, may be of interest:-

He is God!

"O thou real friend

"Moore" in the Persian language, is "Ant"; but I hope this Moore may become the lion of the forest and the eagle of the apex of prosperity and success. Divine Power shall assist: all the powers of the earth are limited, but the Power of the Kingdom of God is unlimited. All the dominions shall at last be annihilated, but the Dominion of the Kingdom shall exist for ever and ever.

Therefore I beg from the Favors of His Holiness Baha'o'llah to confer upon thee the Power of the Kingdom, so that thou mayst become able to guide the souls, suffer the people of defects to attain to the degree of perfection, giving sight to the blind and the spirit of eternal life to the dead.---

Mrs Mary Hanford Ford, the authoress of the Oriental Rose, who is now in London and will be on the Continent during this winter, is honored with the following wonderful Tablet:-

"O thou heavenly daughter!

"Thy detailed letter written to His Honor Mirza Ahmad was perused. It is very acceptable and reasonable that thou hast taken this voyage. The Apostles of His Holiness Christ were always travelling and calling the people to the Kingdom of God. Consequently, walk thou in their footsteps. Travel thou in every country and under all circumstances raise the Call of the Kingdom of God. Mankind like unto the children are satisfied with water and clay, and love to play with their play-things. Their ambitions are very inferior. Praise be to God that thou hast a lofty ambition (Magnanimity); therefore arise in calling the people to the Kingdom of God. This Call shall fill the East and the West, and will continue throughout all ages and cycles. It is endless! That is why in this day, the wise and perceiving souls exalt the ideal and engage in heralding the Kingdom of God.

"Upon thee be Baha El Abha!

(Signed) ABDUL BAHA ABBAS."

To another believer he writes:-

"O thou seeker of Truth!

"All the people are submerged in the ocean of superstition and know nothing of the appearance of the Sun of Reality. As thou wert a lover of Reality, praise God that thou hast attained to it and taken a portion and a share from the Divine Favors."

To another he writes:-

"Thou must undoubtedly be very happy, because thou art confirmed in teaching the Cause of Thy Forgiving Lord. How many philosophers and professors are living today, but God has crowned thy head with the diadem of Guidance; so that thou mayst herald the people of that city to the Divine Kingdom and become the cause of the guidance of many souls. I have not forgotten thee, nor will I ever forget thee. —"

Thus I might go on indefinitely, translating these words of light and life which are falling from the lips of the Manifestation of the Covenant in this Glorious Age. The whole world feels the vibrations of this new age, new possibilities are becoming manifest, new avenues are being opened, new sciences are discovered, new teachings are poured down from the heaven of the Divine Will, new souls are arising to serve the Cause of their Lord, new mysteries are unlocked, new fountains are gushing forth to irrigate the parched ground of humanity. Blessed are those who know!

Reflects Son of Truth.

Lastly, the perfect man, the prophet, is one who is transfigured, one who has the purity and clearness of a perfect mirror--one who reflects the sun of truth. Of such an one--of such a prophet and messenger--we can say that the lights of divinity with the heavenly perfections dwell in him.

If we claim that the sun is seen in the mirror, we do not mean that the sun itself has descended from the holy heights of its heaven and entered into the mirror! This is impossible. The divine nature is seen in the manifestations and its light and splendor are visible in extreme glory.

Therefore, men have always been taught and led by the prophets of God. The prophets of God are the Mediators of God. All the prophets and messengers have come from one holy spirit and bear the message of God, fitted to the age in which they appear. The one light is in them and they are one with each other. But the eternal does not phenomenal, neither can the phenomenal become eternal.

St. Paul, the great apostle, said: "We all, with open face beholding as in a mirror the glory of God, are changed into the same image from glory to glory, as by the spirit of the Lord."

Article in the Washington Post.

Abdul Baha Discourses on Reality of Divinity.

Man all over the world is seeking for God. All that exists is God, but the reality of divinity is holy above all understanding.

The pictures of Divinity that come to our minds are the product of our fancy, they exist in the realm of our imagination. They are not adequate to the Truth; truth in its essence can not be put into words.

Divinity can not be comprehended, because it is comprehending.

Man, who has also a real existence, is comprehended by God, therefore the Divinity which man can understand is partial, it is not complete. Divinity is actual truth and real existence, and not any representation of it. Divinity itself contains All, and is not contained.

Although the mineral, vegetable, animal and man all have actual being, yet the mineral has no knowledge of the vegetable. It cannot comprehend it. It cannot imagine nor understand it.

It is the same with the vegetable. Any progress it make, however highly it may become developed, it will never apprehend the animal nor understand it. It is, so to speak, without news of it. It has no ears, no sight, no understanding.

Animals Idea of Man.

It is the same with the animal. However much it progresses in its own kingdom, however refined its feelings may become, it will have no real notion of the world of man or of his special intellectual faculties.

The Animal cannot understand the roundness of the earth, nor its motion in space, nor the central position of the sun, nor the power of electricity, nor can it imagine such a thing as the all-pervading ether.

Although the mineral, vegetable, animal and man himself are actual beings, the difference between their kingdoms prevents members of the lower degree from comprehending the essence and nature of those of the superior degree. This being so how can the temporal and phenomenal comprehend the Lord of Hosts?

It is clear that this is impossible!

But the essence of divinity, the sun of truth shines forth upon all horizons and is spreading its rays upon all things. Each creature is the recipient of some portion of that power, and man, who contains the perfection of the mineral, the vegetable and the animal, as well as his own distinctive qualities, has become the noblest of created beings. It stands written that he is made in the image of God. Mysteries that were hidden he discovers, and secrets that were concealed he brings into the light. By science and by art he brings hidden powers into the region of the visible world. Man perceives the hidden law of created things and cooperates with it.

Ramleh, Egypt, October 20, 1913.

Dear Friends:-

It is good to go on the shores of the great seas, where the sun is set and the myriads of stars make the night wonderfully majestic and inspiring. I was there half an hour ago, lying on the soft sand, my eyes gazing upward, my mind wrapt up in the contemplation of yon brilliant dome of God. The moon was not yet up, and so the stars were in great evidence, so lustrous, so luminous, so faith-inspiring. The Milky Way was a royal path strewn with millions of stars, each one probably larger than our globe. It was a truly magic sight, over which was thrown the spell of beauty and the motion of the spheres. How stupendous is God's creation, and how small we are trying to make it, to bring it within our human ken and petty understanding! How this Mighty Spirit pervades throughout all these infinite worlds, keeping each within its circumscribed circle and never allowing it to go out one hair's breadth from its natural course! How glorious is this divine workshop, wherein the most complicated mechanism is adjusted by the minutest and most unalterable law! I could not close my eyes; the more I beheld these handiworks of the Lord, the more I was infatuated with them, held as though by an invisible force. No wonder that astronomy held and still holds a most honorable position in the colleges and the universities of the world, and is one of the most instructive and valuable parts of our modern education.

As I was thus spell-bound with the charm of the stars, I heard a voice which brought me to the earth again. "What art thou doing here?" I looked around, and it was the harbor police--an Arab Negro. "I am watching the stars." "Are they not wonderful? I look at them every night, and I believe they are the eyes of the Lord which look down upon the earth, so that men may be ashamed and do no evil", he answered with firm belief. Then we started to talk together. He asked me "Where dost thou come from, brother?" "From America." "Oh!, he gasped, "Methinks I have heard about it. Is it not far, in the other end of the earth?" This gave me a chance to enlighten and at the same time to astonish him a little bit on the subject. He could not believe that there are buildings 40 or 45 stories high in New York. "If such buildings exist, they must of course been constructed by the genii, as no man could accomplish such a thing", he finally concluded. "Are there any Moslems there?" he was anxious to know. "Yes!" I rejoiced his heart--"There are many fair-minded Americans who believe that Mohammed is the Prophet of God and mention the name of the Arabian Messenger with honor. "Are you tellin me the truth? Someone must have worked a miracle in their hearts, because all the Christians I see hate our prophet and consider us Moslems as infidels and worse than pagans, yet we all believe in 'Sayyedena Massih', our Lord Christ." "I assure you my Brother, that I am telling thee the truth." "Praise be, then, to our God on High!" he cried out. "The time has come when the Moslems and Christians must come together, in the bond of love and affinity, and forget their prejudices and know that they are brothers." "Oh! he said, "What joy it will be when that day comes! May our Lord hasten its coming! The Moslems are willing to meet their brother Christians more than half way. "I have lived in America"? I answered him as I arose and shook off the sand from my coat, "for many years and I give thee the good news that will rejoice all the people, that there are thousands of men, women and children in that country who believe in the Prophethood of Mohammed, and their numbers are increasing." He did not know how to thank me, and I left him to his own thoughts. I hope I will see him another night and tell him some more. Now wasn't this an interesting experience? I returned home,

absorb in what the Negro Mohammedan told me, and how he was interested to know everything about America and the people living there. If we appreciate duly the Bahai Cause, it is the most heavenly Gift of God, for with this light in our hands our path will never be dark and we shall never lose our way. We will hail the good, no matter from what source! It gives us such a universal sympathy for all mankind, and a keen sense of discrimination, to weigh and judge the truth, no matter where and how we come in contact with it.

As I was returning home, I saw the Master coming out of the Hotel Victoria. I followed Him to the door of the house, and was glad to have had even those few minutes with Him. I was going to tell him of my singular experience, but there was no time. In the morning also he sent for me and gave me a package of Tablets to translate. Before I left him, however, he did strike me three times on my face. I took them as a part of my salary, advanced and arrears. In the afternoon also he came to Mirza Abdul Fazl, and there were several Arabs present; he presented a wonderful interpretation of several mystic traditions of Mohammed, which were greatly appreciated by his hearers.

To-day another interesting pilgrim arrived from Cairo, a very old man. He is the man sent by Baha'ullah many years ago, before his departure from Khortum, to find out the whereabouts of Haji Mirza Heydar Ali, who was imprisoned there for twelve years and no one had heard anything from him. Finally this man was sent to find them out. He walked afoot for months before reaching his destination, and finally accomplishing the work entrusted to him and returning to the Blessed Perfection with the news.

To-morrow Mirza Mohsen and the daughter of the Master will leave for Haifa, as the first party, and probably in a week or so we will be on our way. The Master has finally decided to go, which will give joy to the hearts of the believers of Syria.

I will translate herein the lovely Tablet revealed to the German Bahais, thereby giving you the vision and the noble outlook of that sturdy nation:-

H E I S G O D !

O ye sons and daughters of the Kingdom!

Your letter dated September 30th, 1913, duly received. From its contents it became evident that the Fire of the Love of God is ignited in that region-- such a flame that shall illumine that world and shall make the east and the west the field of the heroes of the Kingdom; all the people are asleep on the bed of negligence; praise be to God that you are awake! All are inadvertent and you are mindful! All, are deprived of the Bestowals of the Kingdom, but you have taken a goodly portion. The crow and the owl do not enjoy the brilliant rose-garden. The beauty and the virtue of the rose is the food of the longing nightingale. It will receive a share and a portion from the fragrance, delicacy and elegance of the rose.

Now the Kingdom is like unto a rose-garden, and ye are the fortunate and sweet-singing nightingales. The world of the Kingdom is like unto the fountain of life, and ye are like unto inconsolable, thirsty fish. Thank ye God that in the day of the appearance of the Kingdom ye have become so accepted and favored at the Threshold of the Forgiving Lord. Therefore strive ye with heart and soul so that the world of humanity may become illumined; the foundation of hatred animosity may become entirely razed to

the ground and all humanity may associate with each other with the utmost love and kindness, good-fellowship and intimacy.

Upon ye be Baha El Abha!

(Signed) Abdul Baha Abbas.

In another he says:

"O thou servant of His Highness the Friedd!

"Strive thy utmost that in the center of the world thou mayst become the sign of the Merciful and beneath the protection of the Almighty thou mayst become the manifest sign. Mayst thou prepare thy sustenance for the spiritual world in this mortal life, and from the hand of the cup-bearer of Providence mayst thou drink the overflowing goblet of Favor! Rend thou asunder the garment of patience and clothe thyself with the Garment of joy and happiness! Become thou so light and ethereal that thou mayst soar in the pure atmosphere and become the token of the essence of essences."

"O thou servant of the Beauty of Abha!

"Be thou happy because thou hast presented thyself at the table of the heavenly food and partook of the spiritual sustenance; thou didst perfume thy nostrils with the fragrance of the Holiness and illumined thy face with the light of Faith; thou didst quaff the cup of the Most Great Bounty and sweetened thy taste with the honey of the Love of God. Thou must thank God for this Divine Generosity a hundred thousand times, because thanksgiving behooveth this Heavenly Bestowal. † - - - -"

Ramleh, Egypt, October 21, 1913.

Dear Friends:-

As the question of Consultation in the Bahai Movement is of supreme importance, I would like to translate herein three Tablets which were revealed by the Beloved about 15 or 16 years ago, for the Persian believers. They were at that time published and distributed amongst the friends. I translate only a few extracts, which can to a greater or less degree be applied to our Western conditions.

The first Tablet is opened with a prayer:-

H E I S G O D !

O Lord! Thou art the Confirmer of every Assembly which is organized for the purpose of promoting the World of Thy Mercifulness and the Supporter of every society which is united in the service of the Threshold of Thy Singleness! I beg of Thee by Thy hidden Face in Thy invisible Worlds of Abha to encompass these with the Glances of the Eye of Thy Compassion, strengthen them by Thy Supreme Power and reinforce their backs by Thy Penetrative Force which is permeating through all things. Verily Thou art the Listener to all our prayers and verily Thou art Powerful to do that which Thou Willest!

To-day the meeting (or Board) of Consultation has great importance and intensive necessity. . . . The members must be conducted themselves, both in discussion and consultation, that the causes of ill-feeling and difference may not creep in. This aim is obtained if the following suggestions are followed:-

After the opening of the board, each member may with the utmost freedom express his opinion and present facts, and if another member opposes it he must not at all feel sad or agitated; for unless discussion is carried on fully concerning all the questions, the right decision will not become known. The light of Reality appears resplendent through the amicable conflict of thoughts. At the end of the discussion, if a unanimous vote is cast the aim is attained, but if, God forbid! there still exists a difference of opinions, they may settle it by the vote of majority. Whenever the plans or arrangements of the Board of Consultation are disliked or criticized by the believers or a few firm amongst them, the members must rebuke or quarrel with anyone. They must keep silence and write to this Servant. . . . "

The second Tablet deals with the six duties of the members of the Board of Consultation:-

"The first duty of the members of the Board of Consultation is the sincerity of intention, the illumination of reality, severance from aught else save God, attraction with the Fragrances of God, Meekness and humility amongst the believers, patience and forbearance under the tests and servitude at the exalted Threshold of God. When they are qualified and characterized with these attributes, the victory of the Invisible Kingdom of Abha shall surround them.

"The second duty is the affirmation of the Unity of the Invisible Beauty of Abha, the confirmation of the perfect, supreme appearance of His Holiness, the First Point (the Bab) and the declaration of the absolute, pure, real, inward and outward, identical and essential servitude of Abdul Baha, without the least expression save this. This is my highest station! This is my ultimate condition! This is my abode in paradise! This is the light of my face! This is the consolation of my heart! This is the balm of my breast! This is the delight of my eye!

Whosoever believes other than this, verily he has opposed Abdul Baha!

"The third duty is the promotion of Divine Principles and the encouragement of spiritual laws amongst the believers, such as prayers, communes, fasting . . . and other divine commandments.

"Fourthly: The protection and preservation of all the believers under all circumstances and conditions, and the amelioration of the public affairs, such as the education of the children, the instruction of morality, the advancement of useful sciences from all parts, the foundation of schools and colleges for both boys and girls, the guardianship of the poor, incapacitated, the forward children, the orphans and the old people, and holding fast to those means which would increase arts, commerce, professions and the progress of the general well-being.

"Fifthly: General prohibition from taking part in any movement which would breed disorder and corruption. . . . and serenity and composure under all circumstances, and showing love and friendship toward all mankind.

"Sixthly: Leniency toward the peoples of negligence and heedlessness."

The third Tablet is as follows:-

"IN all affairs, whether universal or particular, consultation must be observed, so that that which is suitable may become apparent. Consultation is the cause of insight into the affairs, and reflection upon unknown subjects. The lights of Reality are apparent upon the faces of the people of consultation; the fountain of life will flow in the meadow of the man of truth; the lights of everlasting glory will shine and the trees of existence will be adorned with wonderful fruits. But the members of the Board of Consultation must deal with each other with infinite love, fellowship and sincerity. The principle of Consultation is one of the greatest principles of God.

These are a few portions of the Tablets, the contents of which may serve as guiding stars for all the Assemblies and inspire them with greater zeal and enthusiasm to teach the Message of the Kingdom.

Another Tablet, which is addressed also to one of the oldest Bahais, many years ago, may find a place here:

"O thou who art attracted by the Fragrances which are diffused from the garden of the Bestowal of God!

"Verily God has opened the doors of prosperity with the hand of Might and Power, and the herald of Happiness is crying out: Hasten ye toward success, O ye essence of spirits! Be ye rejoiced, on account of the appearance of this Manifest Day, Praiseworthy Light and lofty station on the part of your Lord, the Clement! I declare by God that the shining light in the Blessed Tree of Sinai has sent forth its flame, raised its tongue, spread its luminosity and scattered its rays and its heat has developed the East of the earth and the West thereof.

"As to thee, O thou who art stirred into cheerfulness through this Bestowal, and art a harbinger for the appearance of this glorious Mercy, dilate thy breast, rejoice thy heart, because God has assisted thee to diffuse these Fragrances through which the regions are perfumed. Verily, I declare by the Glory of Thy Lord that the hosts of the cohorts of the Kingdom of Abha are saluting thee from the Supreme Horizon, and address thee: Blessed art Thou, O thou Herald of the Name of God! Glad-Tidings be upon thee, O thou who art attracted to God! Happiness be unto thee, O thou speaker of

the mention of God! Rejoicing be unto thee, O thou who art assisted by the Holy Spirit from the highest heavens! Reinforce thy back! Strengthen thy knees! Illumine thy eyes, purify thy heart, dilate thy breast; for God hath confirmed thee with this unparalleled Grace--which shall shine and gleam like unto the brilliant star and world-illuminating sun upon that vast region, the dawning-places of existence and the easts of power."

This morning I was called into the Holy Presence. He put into my hands numerous Tablets to be translated, and after taking two cups of tea which was served by Mirza Jalal, I returned. The Beloved was surrounded by letters from all parts of the globe, and he sat there, his eyes closed, immersed in a sea of reflection. What was he thinking? No one could ever dream! No one can ever guess the workings and evolutions of his mighty brain? Single and alone he has faced the whole world, and as the Master Man of the Age he must solve all the problems of our age, social and ethical. No one who has studied in the least the marvellous story of the Bahai Cause can doubt the spiritual ability of the Beloved in adjusting not only the difficult and superhuman work of the salvation of the Eastern people, but in establishing social righteousness and economic justice in the complicated life of the West. He has solved this wondrous problem to a large extent, and his daily life and teachings are doing the rest. The fact that the progressive movements of the world have been largely influenced and helped by these Divine Teachings, no fair man can deny; but this is clearer than the sun at noon-day, and all the thinkers and philosophers have testified thereto. We are all watching the birth and growth of this new-world movement which is being born on the sea of existence and impelling upward the latent forces of progress and brotherliness.

To-day more pilgrims arrived from Cario, and the Master has telegraphed to many others to come, but many of them will not stay more than a few hours. They are the generals on the field of action, and must receive their orders before the departure of the Commander-in-chief.

In the afternoon he came to see Mirza Abul Fazl, who was welcoming a distinguished Arab. The Beloved talked with them a great deal on the mystic life of religion and its influence on external life. The Arab caller was most delighted with the talk, and left the Presence charmed with the Words of Truth.

I would like to bring this letter to a close by the following quotation from a wonderful Tablet revealed by the Beloved:-

"Now you must engage in the service of the Cause of God with the utmost firmness, steadfastness and resolution, and expend day and night in the promotion of the Religion of God. Do not unloose your tongues save for conveying the Message. Do ye not behold save the Kingdom of Abha! Wish for no other companion save the True One. Do ye not desire other associate save turning thy face toward the Supreme Horizon. Do ye not search for any other delicacy save the Heavenly Food, and do ye not hope for any other sweetness save the love of the Beauty of Abha.

"Praise be to God that the Standard of Victory is unfurled over that region, and the fame of the Covenant has reached the ear of every wise and intelligent person.

"Spiritual means are prepared. The Merciful Table is spread

and the Banquet and the Feast of the Lord is inexhaustible. Now is the time of attraction and ecstasy:- so that region may become wholly illumined and that worthless dust be changed into fragrant musk (?)

"I declare by the Blessed Perfection--may my life be a sacrifice to His believers!--that if the believers arise to act according to the good-pleasure of the Blessed Perfection, the lights will be revealed, the mysteries discovered, the veils rent asunder, the darkness dispelled, the verses of unity chanted, and the melodies of the spiritual music of the Glorious Lord sung!

"Show ye an effort! Work unceasingly! Labor diligently; - so that the everlasting Bounty be realized, Eternal Life be destined, and the nostrils be perfumed with the Holy Fragrances!"

FROM MIRZA AHMAD SOHRAB

Ramleh, Egypt, Oct. 22, 1913.

Dear Friends:-

This has been a day of motion. The Master gave up the house in which he and his family have been living since his arrival in Ramleh, and in and around which so many wonderful and significant events have transpired that will ever fill a place of historical interest in the Bahai cause in the future. The Beloved was up early, and Khosro, assisted by the other members of the family, were packing the trunks and other household utensils. The Master was in his own room standing near the window. For months every morning the family gathered together around his particular figure and listened to his words of life, chanting prayers and supplications. There has been an air of sanctity and sacredness in the very atmosphere, and all the late comers felt this spirit permeating the house life of the Master. Every morning the spiritual batteries were set to work, sending forth divine energy for the quickening of nations and peoples. In these morning prayers the Master always prayed for all the friends in the East and in the West, and begged the descent of the holy confirmations upon all, supplicating God to reinforce the believers with a new hope and courage to go out into the wide world and teach by word and deed the principles of universal civilization. But now for the first time the morning gathering was suspended. One could not hear the mellow, sweet voices. There was no trace of the daily devotion at the altar of love. But the Master alone was praying and offering his supplications before the throne of Baha'o'llah. On his face was the light of heaven, in his eyes there were the immortal rays of the Sun of Reality, and his whole being was in a rapture of ecstasy and celestial rapture - the proof of God amongst men.

After prayers he sent for a number of believers who had arrived last night and the remainder of the pilgrims. For a long time they were in his presence, and his conversation to them was on how the soul is purified from all dross and sanctified from all desires once it goes through the fiery furnace of sorrows and tests; that Christ, being a man of sorrow, filled the world with his never-failing joy; that Baha'o'llah underwent willingly all the sufferings and persecutions for no other purpose than to make the load of humanity lighter, their hearts brighter, and their innermost being more luminous. Let them go out with this divine fire. Let them rest neither by night nor by day and work for the general uplift of humanity. Let them have no thought of their own selves save to do the will of the lord of mankind. Let them be ever joyous. Let them be positive forces among mankind. Like unto the rain they must pour down upon the rose garden and the thorny Sahara. Like unto the sun they must shine upon the orchard and the jungle. Like unto the wind they must blow over the living and the dead. They must see no evil, hear no evil, and talk no evil. They must be kind toward all their fellow men, associate with all mankind with joy and fragrance, and like unto the roses of the garden sending their perfume in all directions.

Every one has received leave of departure, and amongst them our story-teller, with whose name, no doubt, you have become familiar - Mirza Jalal Sina. He is commissioned to go to Ishkabad, and later to other cities of Caucasia and Russian Turkestan. All along he has been a happy, instructive companion, and I hope his

stories have delighted you.

At noon Abdul Baha sent for me. He had gathered all his personal belongings and was tired. As I entered he smiled and bid me be seated. The room was quiet, the family had left, and he was waiting for his luncheon to be brought by the faithful Khosro. He turned on me his penetrating kindly eyes and said: "All are gone. We are again left alone. During the last few months we have found many friends, but they have all left us. We have returned to our original number, the old and tried friends. We are the same number as before, three or four, inseparable, and with the assistance of Baha'o'llah we will always be inseparable. I love faithfulness." I was very happy. Who would not sacrifice his life for a friend like Abdul Baha? Who would desire to serve any one else after serving Abdul Baha? Only to serve the cause of God, the friends of God, because they are the visible expression of his love, the outward manifestations of his attributes, the true symbols of his power, the standard bearers of his army. Then he said: "Thou must be ready for the time when I shall send thee back to America." I was startled and said: "Oh no, one hour in the holy presence of Abdul Baha is better than a hundred years in America." I said it with such earnestness. It was the innermost voice of my heart. Now, I could not leave the Master if they gave me the whole world. Later on, probably, and then by his expressed command. Am I so childlike as to chase after my own fancy and leave the Beloved? There is nothing on this earth, nor above the earth, that can separate me from him, the king of my heart. I live beneath the protection of his majesty, and do not care for any earthly glory, name or fame. All are phantoms save his love, illusions except his good pleasure. These thoughts passed through my head, and as though he had divined them he raised his head and with twinkling eyes said: "Yes, yes, this is important. All the rest is simulacrum (mocking). Its importance is not known at the present. It will become apparent in the future. People do not realize what is going on at the present time. They are totally ignorant as to the supreme importance of the cause and those who are devoid of any self interest that are serving it. Some time ago a great discussion was carried on between the theologians of Persia as to which was the greater, Gabriel or Ganbar. The latter was a plain servant of Mohammed. He was young and illiterate. His duty was to run beside Mohammed whenever Mohammed rode, and he also performed small, unimportant errands that were intrusted to him. After months of debate the theologians agreed that Ganbar was the greater personage and his rank higher than Gabriel. A humorist, however, ridiculed the decision of the ecclesiastics, saying: 'O men, have fear of God. Ganbar after all was the servant of Mohammed, but Gabriel was the servant of God. Do you put the former above the latter?' No one gave heed to the just criticism of his wit, and the decision of the council of the learned ulemas remained unchanged. By this I mean that the station of those who are serving at the court of Baha'o'llah is very glorious. Even those who are engaged in serving do not appreciate, cannot see its grandeur in all its wonderful settings. That is why we often see certain people turn deliberately away from the cause and scatter to the wind the heavenly glory destined them. They are like the children who will grind to dust a diamond thinking it glass, or will exchange it for a piece of colored crockery."

In the afternoon Abdul Baha went to Mirza Abul Fazl's where a number of Egyptian men had congregated. They were there to invite him to speak at a meeting. Abdul Baha declined, saying: "Egypt is the place of our retirement. Our field of labor is Europe and America. We have come here to rest. We spoke from the platforms of universities and the pulpits of the churches of America and Europe." Then he gave a very vivid account of his addresses in Stanford University in California and at Oxford in England. Those who were present listened with great attention, and when the Master arose they were filled with the spiritual ideals of the kingdom of Abha.

Ramleh, Egypt, October, 22, 1914.

Dear Friends:-

This was a day of movement. The Master gave up His house in which He was and His family have been living since His arrival in Ramleh, and in and around which so many wonderful and significant events have transpired, and will ever fill a place of historical interest in the Bahai Cause in the future. The Beloved was up early, and Khosro, assisted by the other members of the household, was packing the trunks and household utensils. The Master was in His own room, standing near the window. For months every morning the family gathered together around His patriarchal figure, chanting prayers and supplications and listening to His words of life. There has been an air of sanctity and sacredness in the very atmosphere and all the late comers felt this spirit permeating the home life of the Master. Every morning the spiritual batteries are set to work sending forth divine energy for the quickening of nations and peoples. In these morning prayers, the Master always prayed for all the friends, both in the East and the West, and begged the descent of the Holy Confirmations upon all, supplicating God to reinforce the believers with a new hope and courage to go out into the wide world and teach by word and by deed the principles of universal civilization. But now for the first time the morning prayer was suspended, one could not hear the mellow sweet voices, there was no trace of this daily devotion at the Alter of Love, but the Master alone was praying and offering His supplications before the Throne of Baha'o'llah. On His face there was the light of heaven, in His eyes were the immortal rays of the Sun of Reality, His whole being was in a rapture of ecstasy and celestial peace:-the Proof of God amongst men.

Then He sent for a number of believers who had arrived last night and the rest of the pilgrims. For a long time they were in His presence, and His talk to them was on how the soul is purified from all dross and sanctified from all desires once it goes through the fiery furnace of sorrows and tests; that Christ being a Man of Sorrows, filled the world with His never-failing joy, that Baha'o'llah, undergoing willingly all the sufferings and persecutions, was for no other purpose than to make the loads of humanity lighter, their hearts brighter and their innermost beings more luminous. Let them go out with this divine fire. Let them rest neither by day nor by night, and work for the general uplift of humanity. Let them have no thought of their own save the Will of the Lord of mankind. Let them be ever joyous. Let them be positive forces among men. Like unto the rain, they must pour down upon the rose-garden, and the thorny Sahara. Like unto the sun they must shine upon the orchard and the jungle. Like unto the wind they must blow over the living and the dead. They must see no evil, hear no evil, and speak no evil. They must be kind toward all their fellow-men, associate with all mankind with joy and fragrance and like unto the roses of the garden send their perfume to all directions.

Everyone has received permission to depart, amongst them our story-teller

with whose name you have no doubt have become familiar, Mirza Jalal Sina. He is commissioned to go to Ashkabad and later on to other cities of Caucasus and Russian Turkestan. All along he has been a happy and instructive companion, and I hope his stories have delighted you. I shall miss him very much, but have been delighted with his association. After his long stay in the presence of the Beloved, and coming in touch with so many of the pilgrims from all over the world, he will assuredly be assisted to teach many souls and guide many people to the right Path. Our cook also, Mirza Jamal, will leave also for Haifa. All the members of the Holy Family left today for Haifa, via Port Said, leaving behind only Mirza Jalal. The Master has engaged Room No. 26 in the Victorian Hotel, on the first floor. The room is situated in the corner, and is under the big clock giving the Western and Eastern time, a significant coincidence for all those who understand the universal spirit of the Bahai Movement. By one o'clock all the baggage was either hauled to our house or to the Station, and the Master transferred his abode to the Hotel, and the apartment was delivered into the hands of the proprietor.

At noon he sent for me. He had already gathered all his personal belongings and was tired. As I entered he smiled at me, and bade me be seated. The room was quiet; the family had left and he was waiting for his lunch to be brought by the faithful Khosro. He turned to me his penetrating, kindly eyes. "All are gone" he said. "We are again left alone. During the last few months we have found many friends, but they have all left us. We have returned to our original number, the old and tried friends. We are the same number of friends--three or four--inseparable and with the assistance of Baha'o'llah we will always be inseparable. I love faithfulness! I was very happy. Who would not sacrifice his life for a friend like Abdul Baha? Who would desire to serve anyone else after serving Abdul Baha? Only to serve the Cause of God, the friends of God, because they are the visible expressions of his Love, the outward manifestations of his attributes, the true symbols of his power, the standard-bearers of his army. Then he turned the conversation toward an opposite direction: "Thou must be always ready for the time when I shall send thee back to America." I was startled and said: "Oh! No! (One hour in the Holy Presence of Abdul Baha is better than a hundred years in America.)" I said it with much earnestness. It was the inmost voice of my heart, the living expression of my secret aspiration, which leaped forth without my own volition. Now I could not leave the Master if they gave me the whole world. Later on, probably, and that also with his expressed Command. Am I so child like after all as to leave the Beloved and chase after my own fancy? There is nothing on this earth and above this earth that can separate me from him, the King of my heart. I live beneath the protection of His majesty, and I do not care for any earthly glory, name, or fame. All are phantasms save his love, illusions except his good-pleasure. These thoughts passed through my head, and as though he divined them, he raised his head and with twinkling eyes said: "Yes!

Yes. This is important. All the rest are simulations. Its importance is not known at present. It will become apparent in the future. People do not realize what is going on at the present time. They are totally ignorant as to the supreme importance of this Cause, and those who, devoid of any self-interest, are serving it. Some time ago a great discussion was carried on between the theologians of Persia as to who is the greater, Gabriel or Ganbar (the latter was a plain servant of Mohammed, a young, illiterate man who walked on foot beside Mohammed whenever he was riding and performed the small, unimportant errands they entrusted to him). After months of debate, they agreed that Ganbar was a greater personage and his rank is higher than Gabriel. A humorist, however, taunted satirically the decision of the ecclesiastics, by saying: "O, men! Have fear of God. Ganbar after all was the servant of Mohammed, but Gabriel was the servant of God. Do you put the former above the latter?" But no one gave any heed to the just criticism of our wit. The decision of the council stood unchanged. By this I mean that the stations of those who are serving at the Court of Baha'o'llah are very glorious! Even those who are engaged in it do not appreciate it duly, cannot see its grandeur in all its wonderful settings. That is why we often see certain people deliberately turn away from the Cause and scatter to the winds the heavenly Glory destined for them. They are like the children who will grind to dust a diamond ring, thinking it is made of glass, or will exchange it for a piece of colored crockery."

In the afternoon, the Master came to Mirza Abul Fazl, where a number of Egyptian men were congregated. They had come to invite him to speak at a meeting. He declined the invitation, by saying: "Egypt is the place for our retirement. Our field of labor is Europe and America. We have come here to rest. We speak from the platforms of the Universities and the pulpits of the churches of America and Europe." Then he gave a very vivid account of his address in Stanford University in California and Oxford University in England. Those who were present listened with rapt attention, and when the Master arose they were filled with the spiritual ideals of the Kingdom of Abha.

Our American sisters, Mrs. Beede, Miss Hiscock and Mrs. von Lilienthal, are overjoyed because the Master is living in the hotel. With Mrs. Stannard, they live on the same floor, and they hear the voice of the Beloved often, speaking with the servants and showering kindnesses and gifts upon them, as he walks to and fro through the large corridor of the building.

The plan for the departure for Haifa, although not definitely given up, is a little shaken, and although there was every sign of departure a few days ago, I am not so sure now whether we will leave Ramleh after all, or stay here.

Ramleh, Egypt, October 23, 1913.

Dear Friends:-

For the first time in many months I can go to the Master at any time of the day and be practically with him at any hour of the day. Mirza Jalal has also a room in the Hotel with the Beloved, so He is not alone. This morning I got up very early, full of anticipation. I passed by the Hotel and went toward the sea and for the first time, last night it rained, washing off the dust from the green trees, flowers and lawns, giving to them a spring-like appearance. The morning was very young and the fresh air most invigorating. The sea was swollen by the downpour of rain and I had a fine view from the veranda of a large pekatial residence. After half an hour I returned and from far off I saw the turban of the Master from behind the window. The street was most quiet and having seen me He made a sign with His hands to come up. I bounded up the stairs and in my eagerness to enter the room I almost walked into a Arabian waiter who was lumberingly coming down with a tray in his hand. When I entered the room He was looking over an Arabic newspaper. "There were you this morning so early?" He asked. "I was walking toward the sea." "Do you go there every morning?" "Yes; sometimes I go in the early morning and at other times in the evening." "What do you do when you go there all alone?" "I love to go all alone and for a few minutes meditate away from all men." "Very good but what kind of meditations do you have?" He asked this half amusedly and then continued: "Once there was a man who had a negro servant and his name was Kafour. Having decided to make a voyage He bought a horse and with Him He took Kafour. After traveling all day, they reached a small ruined Caravanserai and realizing how tired they were they resolved to pass the night there and refreshed with sleep they would continue their journey the next morning. As that locality was lately infested with robbers, they decided that the Master would sleep until mid-night provided Kafour would keep guard over the horse. Then He would sleep in turn and the master would sit awake. After their supper the master slept, but an hour He awoke and asked: "Kafour, what are you doing?" He answered:- "I am meditating?" "On what art thou meditating?" "I am meditating on the subject of, why God has fashioned the edges of these thistles so sharp and cutting." "Very good", the master chuckled to himself as He drew His head under the blanket, continue to meditate. This is a good subject. Again He awoke half an hour before midnight and asked Kafour pleasantly:- "On what art thou meditating now?" "O master I am meditating who is going to carry on his back to-morrow morning the saddle and the bridle?" Then the Beloved laughed and I laughed because I thought my "meditation" after all was not quite useless for it made him tell me the above story. After awhile Khosro brought tea and Mirza Jalal also came in. He took a very light cup and while He was drinking the tea He laughed heartily. An event of the Bahi life of Bagdad has come to His mind and He told us:- "It was when Baha'o'llah was away in the mountain of Souleymanieh. We lived most economically as the resources of our livelihood were all closed. I remember that Aga Ammon (brother of

October 23, 1913.

Baha'o'llah) was very fond of tea and He was so accustomed to tea that if He did not take any He would feel weak and not able to walk. Somehow we managed to have a little tea for Him every morning. We had a small old coffee pot and after boiling water in it, we dropped a little tea in it and served Aga Ammon. This was of course a luxury, as we had no means at our command to avail ourselves of the same. Aga Moussa (another brother of Baha'o'llah) and myself drank tea twice a week, Tuesday and Friday. Each one had three lumps of sugar. We would sweeten our tea with one and keep the other two, then every morning after Aga Ammon had His tea, I would put some more water in the coffee pot and boil it for several minutes. The result was a very light colored tea like this, (and He showed us His cup half emptied by this time and laughing again.) In this way we had tea for six days of the week and on the seventh having no sugar we went without any. Notwithstanding this, we were really most happy. Happiness is a mode of thought. It is in the mind and in the heart and not in external things. We were happy because we did not give any importance to these outward conditions. Then another Bahai, who had arrived yesterday from Cairo to visit the Master, entered the room and with Him He spoke about some of the humorous phases of His stay in Paris, such as cooking, turning the joke on me that I always enjoyed a good square breakfast or dinner, but He was not accustomed to their strange dishes. Then in this connection He told us of a man who lived 112 years and who for His breakfast had every day two whole loaves of bread, a large portion of butter and two large dishes filled with honey. "He was a good man and loved Baha'o'llah. He was a Sheikh, the follower of Sheikh Ahmad. He used to say:- "I do not need to become a Bahai." "Why?" I asked Him. Did not the Bab love Sheikh Ahmad?" He questioned. "Yes". I replied. "And do you not love Him?" "Yes?" and does not Baha'o'llah love Him?" "Yes". "Then why should I become a Bahai," reaching His conclusion. Sheikh Ahmad, whose follower I am and whom you love shall intercede for me."

After awhile the Master sent me to translate Tablets, but I had to be back because Mirza Jalal Sina was going to have His farewell meeting with the Master. He was walking back and forth in the long corridor when He entered, the Master said:- "I have written the Tablets for all the persons thou hast asked, but thou art a manifest book. Like unto a speaking book thou must return. Be thou an eloquent book. To-day those souls who are free from every thought save the True One, their hearts are inspired with the divine inspirations. Whenever they begin to speak on any subject, they are prompted by the spirit, as though someone speaks to them. Wherever thou seest one of the believers of God, convey to Him my greetings and salutations and say to them: My heart and soul are occupied with the friends of God by day and by night. I entertain no other thought save their spiritual advancement, happiness, good-pleasure, attraction and progress. Praise be to God that thou hast come, hast seen everything with thine own eyes and hast observed that in this

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Holy Spot there are no other ideals and no other hopes save the diffusion of the Fragrances of the rose garden of Abha. In sickness and in health, in fever and out of fever, under all conditions and circumstances we are striving, making the utmost effort to promote the Word of God. I hope that always good news will be received from thee saying that in such and such a city Mirza Jalal Sina has become the cause of the spreading of the Fragrances of God, has been the instrument for the creation of love and good fellowship and has become the means of the happiness of the hearts of the beloved ones. Mayst thou ever be beneath the protection of God. Thou must leave this place in an ecstatic state, so that everyone who comes in contact with thee may feel the vibrant power of Truth. I have great love for thee. In reality thy household have sacrificed every condition in life in the path of the Blessed Perfection; this family of Nayar and Sina have forgotten every thought and given up every aspiration for the sake of the Cause and because of this I love them devotedly. "

Then He embraced Him and Kissed Him. Tears were flowing from His eyes as He left the Divine Presence of the King of Kings, with fire in His heart.

A little later the STAR OF THE WEST, No. 11, was presented to the Beloved. The fine photograph of Mr. Chase attracted His attention. He kissed the picture several times and tenderly cooed into the face saying, these words in English: "This is my Mr. Chase My dear Mr. Chase, I like Mr. Chase." and repeating it several times.

His lunch was taken by Khoro to the Hotel, after which He had a restful nap.

At three o'clock He came to our house. Another large number of Persian Bahais had just arrived from Cairo and were expressly awaiting His arrival. He inquired after the health of each person and in answer to some questions He said. "We summon the people to severance and enkindlement. We call their attention to spirituality. We have nothing to do with political tricks and chicaneries. All the nations and governments of the world are harboring these thoughts, are flying in this revitalizing atmosphere. But God has given us wings whereby we may soar toward the immensity of space wherein we find the radiant worlds of abstraction, beatitude and certainty. Know this, I give you the following as a disinterested advice. In the world of humanity nothing is as important as the universal principles, they are imperishable. Do give your attention to their propagation and never fail in your enthusiasm. All the limited problems once solved have limited results, but the lights of the Guidance of God are ever shining. In this manner man attains to eternal happiness and will enjoy perpetual spiritual health. For the happiness of man is through the spiritual susceptibilities, the happiness of man is through ovenescence and complete self-abnegation, the happiness of man is to renounce everything in the path of the Blessed Perfection, the happiness of man is through Divine Bestowals; the happiness of man is the conception of the Kingdom.

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The misery of man consists in the absence of these."

Then He spoke about His trip through the states, contrasting the mode of travelling in America and Persia and many other subjects many of them illustrated by interesting stories.

At six o'clock He sent for me to go to the Hotel. As He was going to talk first with a number of Sheikhs, He left me downstairs to entertain Madame Lahebe Hashem, a wonderfully cultured Arab woman and the Editor of one of the most well-written monthly magazines in Cairo. She spoke French and English fluently. I had a long interesting talk with her on Women's influence in the Orient. She is a rare woman. After an hour, the Master called her into His room and gave her a resume of the Bahai Teachings, especially detailing the principle dealing with women. She is going to write an article on the Cause in her magazine, of the next issue of November. Her magazine is called the Women of the Orient. "

/, Ahmad Sohrab.

1913 correction
Ramleh, Egypt, October 23, 1914.

Dear Friends:-

For the first time in many months, I can go to the Master at any time of the day and be practically with him at any hour of the day. Mirza Jalal has also a room in the hotel with the Beloved, so he is not alone. I passed by the hotel and went by the sea. For the first time last night it rained, washing off the dust from the green trees, flowers and lawns, giving them a spring-like appearance. The morning was very young, and the fresh air most invigorating. The sea was swollen by the downpour of rain, and I had a fine view from the veranda of a large, palatial residence. After half an hour I returned, and from far off I saw the turban of the Master from behind the window. The street was most quiet, and having seen me he made a sign with his hands to come. I bounded up the stairs and in my eagerness to enter the room I almost walked into a Nubian waiter who was lumberingly coming down with a tray in his hand. When I entered the room, he was looking over an Arabic newspaper. "Where were you this morning so early?" he asked. "I was walking toward the sea." "Do you go there every morning?" "Yes; sometimes I go in the early morning and at other times in the evening." "What do you do when you go there all alone?" "I love to go all alone and for a few minutes meditate away from all men." "Very good! But what kind of meditations do you have? He asked this half amusedly, and then continued; "Once there was a man who had a negro servant. His name was Kafour. Having decided to make a voyage, he bought a horse, and with him he took Kafour. After travelling all day, they reached a small ruined Caravanerai, and realizing how tired they were they resolved to pass the night there, and refreshed with sleep they would continue their journey the next morning. As that locality was lately infested with robbers, they decided that the Master would sleep until midnight, provided Kafour would keep guard over the horse. Then he would sleep in turn, and the master would sit awake. After their supper the master slept, but after an hour he awoke and asked: "Kafour, what art thou doing?" he answered: "I am meditating." "On what art thou meditating?" "I am meditating on the subject of —Why God has fashioned the edges of these thistles so sharp and cutting.—" "Very good!" the master chuckled to himself as he drew his head under the blanket, "continue to meditate. This is a good subject." Again he awoke half an hour before midnight, and asked Kafour, pleasantly "On what art thou meditating now?" "Oh, master! I am meditating who is going to carry on his back to-morrow morning the saddle and the bridle?" Then the Beloved laughed, and I laughed, because I thought my meditation was after all not quite useless, for it made him tell me the above story. After awhile Khosro brought tea and Mirza Jalal also came in. He took a very light cup, and while he was drinking it he laughed heartily. An event of the Bahai life of Bagdad had come to his mind, and he told us:—"It was when Baha' o'llah was away in the mountain of Souleymanieh. We lived most economically, as the resources of our livelihood were all closed. I remember that Aga Ammon (brother of Baha' o'llah) was very fond of tea. He was so accustomed to tea that if he did not take any he would feel weak

and not able to walk. Somehow we had managed to have a little tea for him every morning. We had a small, old coffee pot. After boiling water in it, we dropped a little tea in it and served Aga Ammon. This was of course a luxury, as we had no means at our command to avail ourselves of the same. Aga Moussa (another brother of Bzha'o'llah) and myself drank tea twice a week, Tuesday and Friday. Each one had three lumps of sugar. We would sweeten our tea with one and keep the other two. Then, every morning after Aga Ammon had his tea, I would put some more water in the coffee pot and boil it for several minutes. The result was a very light colored tea like this. (And he showed us his cup, half emptied by this time, and laughing again.) In this way we had tea six days of the week, and on the seventh having no sugar we went without any,-----Notwithstanding this, we were really most happy. Happiness is a mode of thought. It is in the mind, and in the heart, and not in external things. We were happy because we did not give any importance to these outward conditions." Then another Bahai, who had arrived yesterday from Cairo to visit the Master, entered the room, and with him he spoke about some of the humorous phases of his stay in Haris, such as: cooking, turning the joke on me that I always enjoyed a good square breakfast or dinner, but he was not accustomed to their strange dishes. Then in this connection he told us of a man who lived 112 years, and who for his breakfast had every day two whole loaves of bread, a large portion of butter, and two large dishes of honey. "He was a good man, and loved Baha'o'llah. He was a Sheiki, the follower of Sheikh Ahmad. He used to say:-- "I do not need to become a Bahai." Why?" I asked him. "Did not the Bab love the Sheikh Ahmad?" he questioned. "Yes" I replied. (And do you not love him?" "Yes" "Then, reaching his conclusion, why should I become a Bahai. Sheikh Ahmad, whose follower I am, and whom you love, shall intercede for me."

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always good news will be received from thee;—saying that in such and such a city Mirza Jalal Sina has become the cause of spreading the Fragrances of God, has been the instrument for the creation of love and good-fellowship, and has become the means of the happiness of the hearts of the beloved ones. Mayst thou ever be beneath the protection of God! Thou must leave this place in an ecstatic state, so that everyone who comes in touch with thee may feel the vibrant power of Truth. I have great love for thee. In reality thy household have sacrificed every condition in life in the Path of the Blessed Perfection; this family of Kayyar and Sina have forgotten every thought and given up every aspiration, for the sake of the Cause, and because of this I love them most devotedly."

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A little later the Star of the West, No. 11, was presented to the Beloved. The fine photograph of Mr. Chase attracted his attention. He kissed the picture several times, and tenderly cooed into the face saying these words in English: "This is my Mr. Chase. My dear Mr. Chase. I very like Mr. Chase!" and repeating it several times.

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Then he spoke about his trip through the states, contrasting the mode of travelling in America and in Persia, and many other subjects, many of them illustrated by interesting stories.

At 6 o'clock he sent for me to go to the hotel. As he was going to talk first with a number of Shakhhs, he left me down-stairs to entertain Madama Jaber^{ba}

Hashem, a wonderfully cultured Arab woman and the editor of one of the most well-written monthly magazines in Cairo. She speaks French and English fluently. I had a long, interesting talk with her on Woman's influence in the Orient. She is a rare woman. After an hour, the Master called her into his room and gave her a resume of the Bahai Teachings, specially detailing the principle dealing with woman. She is going to write an article on the Cause in her magazine, of the next issue, of November. Her magazine is called the "Women of the Orient."

Ramleh, Egypt, October 24, 1913.

Dear Friends:

Today we received our mail from America, and in the presence of the Beloved the most distant parts of the world were connected together. A petition from Mrs. Harriet Latimer of Portland, Oregon, containing the charming little letters from the children to the Master, delighted His heart. As is well known to us all, one of the most divine qualities of ABBUL BAHÁ is His love for children, and this spiritual feast was duly provided today. These little letters are so wonderfully touching and beautiful, coming out of their natural and simple hearts, that I would like to quote them in this letter. However, as an introduction to them, I will quote from Mrs. Latimer's letter to the Master:

"These dear little letters which I am enclosing are from the little ones in the Sunday School. Their mothers were all so anxious to have a Sunday School, and asked me to help teach them. We have had three meetings. Dear Br. Buchanan has helped us a great deal. It is such a joy to help these little ones in your precious Name. I know you are with us in the meetings. I do feel sure we can help them understand what it means to know of you and to follow your example. It was so beautiful at the first meeting, when I asked them to tell me what your Name implied. Little Hewart Stimson arose and with earnestness in his voice said: 'I believe ABBUL BAHÁ is a great Ambassador sent by God to teach us to know God.' All followed with similar answers, and Oh! it did make our hearts leap with joy to hear them.

The dear little letters, giving us a peep into the mystic and unknown hearts of the children, and showing us how they speak with the Master, are as follows: practically all of them are addressed to "Dear Abdul Baha."

Bahram Gable Hunt writes: "I think of you with great love every day, and I pray that you will love me and help me grow and that I may work in the Cause."

A little family of children, ranging from fifteen to four, by the names of Edwina, James, Dorothy, Jack, Ruth and Alfred Slough, write: "Please bless and care for this little family of children."

Claire Stimson, four years old, writes: "I dreamed you came to our Sunday School. I am four years old."

Betty Stimson says: "I love the Bahai Sunday School in Portland. Mrs. Latimer is my teacher. I hope you will come to Portland soon. My love to you."

Margaret Stimson writes: "I go to the Bahai Sunday School. I am five years old."

Helen Jeannette Nash sweetly says: "I am a

little girl of nine years old. I love you very much, and long to meet you. Wilt thou sanctify me from all else save Thee."

Audrey Richardson writes: "Make me true and sincere to thy face, to diffuse Thy Fragrances."

Birrell Guild Adams writes: "Love and greeting to Abdul Baha. O thou Centre of the Covenant of God! Grant me a shelter in Thy Threshold, and bless me in my endeavors to do God's will. Bless our Sunday School, so it will grow in honor and love to serve Thy Cause. I hope you will come to America soon, and I will have the blessed privilege to meet you. With much love to all the children of Persia."

Cecelia F. Nash says: "I am a girl of almost 13 years. I want to be meek and lowly, and become a maid servant in the Bahai Cause. I love you very much, and would love to see you."

Horace F. Nash says: "I am five years old. I love you and want to see you. You are a good man."

William K. Nash writes: "We are wandering about Thy Abode and longing for the Gift of Thy Meeting and love Thy Characteristics."

A little family of four children, of 11 to 1 years old, Katherine, William, Minerva and Martin Blakely, writes: "Please bless and care for this little family of children, of which I am the eldest. With love."

And lastly, a boy of nine years old writes: "I think you are the Messenger of God."

Thus these dear children, with their pure, innocent hearts, speak heart to heart across the American Continent and the wide expanse of the Atlantic and Mediterranean Oceans, with the Beloved. On the words of every one there lies a world of meaning, the unconscious, sweet belief of childhood which springs from the depth of the sea of humanity and is only understood by the Possessor of all the hearts.

I can never describe the divine happiness on the face of the Beloved as he read the translations of these little children. "These are my children, the new plants of the Garden of Abha!" He shouted with joy. And then He dictated a wonderful Tablet to them and another to Mrs. Latimer, praising her for her great work. This is a most noble example of how the Bahais everywhere must give great importance to the establishment of Sunday Schools upon Bahai basis, so that the children may be nurtured with the milk of the Love of God and the honey of the Knowledge of God, be adorned with the moral and spiritual virtues and become the standards of the legions of the Kingdom.

Ahmad Sohrab.

Ramleh, Egypt, October 25, 1913.

Dear Friends:

Today our Beloved was feeling well, happy and active. I was with Him all day. Early in the morning I was up, and in order to have an excuse to go and see the Master, I took with me several copies of the "National Geographic Magazine." "What have you in your hands?" He asked as I entered the room. His countenance was radiant, and He was reading a newspaper. Tea was served, and in the meanwhile Mrs. Stannard came in. Mirza Jalal was also present. The Master joked about slapping me, and that Mirza Jalal and myself were in good health and strong, Mrs. Stannard was slender and tall. She must do something to get stouter.

"The Arabs", He said, "are a hardy race. Their physical constitutions are like iron. The Arabs of the interior of the Peninsula still preserve their strong physique and astonishing agility. Their sterling qualities of hospitality and faithfulness are proverbial. Although their principle of faithfulness is clamish, yet their idea of hospitality is all-encircling. One may well wonder how these Arabs live in the Sahara with hardly any modern essential means of living, yet developing such sturdy personalities and genial characteristics. As soon as the Bedouin Arab hears the clatter of the hoofs of a horse, he comes out of his tent thinking that a guest is in sight. Then he welcomes him with a cheerful countenance, brings out the only carpet he has, spreads it under his feet, orders his wife to prepare coffee, and his servant to kill a sheep. Then he goes around and invites all his Bedouin friends to dinner, giving them the good news that he is honored in thus having a guest in his tent. Their conception of hospitality is so unique that if the guest either by accident or by purpose kills the son of the host and takes refuge under the latter's tent, he will be protested and his crime forgiven."

After this Mrs. Stannard asked (she is writing to Germany) has He any message for the believers.

"Yes, convey to them my heavenly Bahai greeting. Write to them that I am most pleased with them, and ever pray that they may more than ever be confirmed in spreading the Glad Tidings of the Kingdom of Abha."

About a quarter of nine He asked Mirza Jalal and myself to follow him out. He was going to call on a Persian believer whose family was going to leave for Cairo. On the way, as it was found the streets were muddy, we got into a cab and were driven to the house. The Master walked in, the men believers waiting in the front room welcoming Him. Then

He entered in the other room and met the women. There no stranger has any right of way, and we walked in the garden while the Master was speaking to them. When He came out and took his seat in the cab He talked to us about contentment.

"Man", He said "must live in content with the exigencies of the time. He must not make himself the slave of any habit. He must eat a piece of stale bread with the same relish and enjoyment as the most sumptuous dinner. Contentment is real wealth. If one develop within himself the quality of contentment he will become independent. Contentment is the creator of happiness. When one is contented he does not care either for riches or poverty. He lives above the influence of them, and is indifferent to them. When we were in Bagdad, often with one pound of meat we served dinner to fifteen or twenty people. We cooked with it Persian stew, and filled the pot with water, so everyone could have a bowl of thin soup. Notwithstanding this, we were all very happy, and thought that ours is the most delicious dinner."

Having arrived at the hotel, He walked for a few minutes in the corridor and talked with the proprietor. He in turn brought his cook and introduced him to the Master. Of course He spoke with him about cooking, and described to him the process of making a cutlet and some Turkish dish with such knowledge and precision that the cook stood there astonished and delighted.

Then He came up to his room and dictated many Tablets for the Persian and American believers. At this time the servant entered the room and arranged the bed. The Master arose from His seat, and coming toward me slapped me hard on the face. The servant was just going out of the room, He called him back. "Did you hear the noise of the slap?" The man answered "no". "Well, then, come; I will let you hear it this time!" and He slapped me again. The man laughed; the Master laughed; as to me I assure you I laughed heartily. Then as though the servant was not rewarded by such a scene, he was given some money and an orange beside.

Miss Hiscock told the Master about her going to the poor house in Alexandria which was visited by Him some two years ago.

"You have done well. The poor are My trust amongst you. You must do everything to alleviate their burdens. I love the poor."

Mrs. Stannard brought a bottle of orange perfume for the Master. He was walking to and fro, from one end of the corridor to the other. She put it into His hands. He put a few drops on her hair, and anointed my head. Then He laughed: "Now I have anointed you."

After His modest lunch of "Abgousht", He took His nap. Mirza Jalal left for Port Said to attend to an errand, and I came to the hotel to take His place for the night, because he will return tomorrow evening.

In the afternoon the Beloved went to Mirza Abul Fazl, and while Haji Niaz and Mirza Moneer were present, He spoke to them about the Cause in Bagdad and Teheran, in contrast with its present standing, and its world recognition as a mighty force for all that which is the best and noblest in the world of humanity. Then He returned to the hotel. Mrs. Stannard was present to greet Him, and we followed Him to His room. Here we had a delightful quiet hour, the Master looking over the pictures of the National Geographic Magazine and was pleased, especially with the tall structure of Siam; elephant hunting in Africa; Ancient architecture of China; the colored pictures of the Russian emigrants to Siberia, the customs of the Servian people; the marvellous ingenuity of the ants in building their homes and storing away provisions, etc. Surely our brother Wilhelm, who has been so kind to send me these excellent magazines, was doubly and spiritually rewarded. Beside, all our young Persian men are reading the articles contained therein with much profit.

Mrs. Stannard asked about the power of and whether it will be transferred from to The Master answered:

"This power is not verbal. It must be actual, demonstrative, dynamic. This power has gone out of the body of Islam. The Islamic world cannot grasp the political principles of modern times, and is devoid of the spiritual potency. If they desire tremendous progress in a short time as possible, they must get hold of the spiritual potency, thus reforming and changing all the various branches of the institutional life. The Western nations for the last five centuries have steadily been going forward, and with a superhuman energy pushing further and further the frontiers of ignorance and illiteracy, they have attained to their present unassailable position. Now if the Islamic people start on this path with the same determination and constancy, it will take them at least five centuries before they could reach the up-to-date level of Western civilization. This is of course a slow process, and as I told you, they must get hold of the celestial power. Then you will observe their magical advancement."

Mrs. Stannard then spoke about her voyage to India. "I believe," she said, "that the only way for the salvation of the Zoroastrian people and their glorification is to accept this Cause. There are many generous hearted people

among them, and they are anxious to serve Persia, but they do not know through what channel."

The Master said: "I hope thou wilt become confirmed to render a great service in India and guide these people to the Shore of Reality."

In the evening all of us gathered in the Beloved's room. He was looking fine. The race question was touched upon. Then He talked longer than an hour, repeating the contents of His addresses before the colored meetings and churches of the United States, showing how untenable and unreasonable is race prejudice; giving us illustrations from the animal and vegetable kingdoms and their varieties of colors and shades, yet these things are not made the causes of misunderstandings!

"When I was in America and Europe," He said, "I went through some of the Zoological Gardens. There I saw great polar bears; savage looking, black and white. The white bear did not say to the black bear: 'thou art of another race, I dislike thy association. Get thee behind me.' Nor the black ever grudged the whiteness of its fellow. They lived in one cage without molesting each other. Now can we confess with shame that man, notwithstanding his God-like intelligence, is even inferior to these ferocious bears?."

Then He spoke with much love about Mr. Louis Gregory of Washington, and the progress of the Cause amongst the colored people of America.

"Mr. Gregory," He said, "is a true, devoted Bahai. He has a gentle spirit, and is continually serving the Cause. I love him very much. He is my son."

Toward the end of His talk He related the story of Esfandayar, the colored attendant of BAHÁ'Ó'LLAH.

"In his palace, my grandfather" He commenced "had many colored maids and servants. When the Blessed Perfection became the head of the family He liberated all of them, and gave them His permission to leave or stay, but if they desired to remain it would of course be in a different manner. However, all of them, reeling in their new found freedom, preferred to leave, except Esfandayar; he remained in the household, and continued to serve us with proverbial faithfulness and chastity. Then when BAHÁ'Ó'LLAH became known as a Babi, and He was teaching the people right and left, the populace rose against Him, and with the tacit consent of the government, our house was pillaged and ransacked. My Father was put into prison, and we were persecuted on all sides. For days the rabble in their fanatical fury and rage threw stones into our house, broke the windows and damaged every-

thing. At that time I was probably six or seven years old. Everybody had left us, and our family then consisted of my mother, my sister (the Greatest Holy Leaf) and Aga Asmon. Fearing that the stones thrown into the house might hit one of us, my mother set out and rented a small house in an entirely different quarter of the city, and for fear of recognition she carried us safely to our new humble quarters by night.

On the other hand, the enemies of my father, who had poisoned the mind of the Shah by saying that He harbored secret plans against the throne, were convinced that Esfandayar is the guardian of all the secret plans of BAHÁ'Ó'LLAH. Therefore, they imagine that once they lay their hands on Esfandayar they would force out of him everything, and then be able to substantiate their vague accusations with these solid facts. Hence they commissioned one hundred and fifty policemen to find him and bring him before them. Esfandayar had a chum with whom he passed most of his time. At first they tried to get hold of his chum, thus he may divulge the hiding place of Esfandayar, but they failed in their purpose.

One midnight we were roused out of our sleep by a loud knocking at the door. It was opened, and lo, and behold, it was Esfandayar. My mother told him with anxiety: 'how is it that thou art yet in the city? Hast thou not know that there are 150 policemen after thee? Fly as quickly as thou canst. If they get hold of thee, thy life will be in danger.' But he smiled and answered: 'No, I will not leave Teheran, even if a hundred or a thousand policemen are after me. I am not afraid. I have much debts in the Bazaar. I owe money to many shopkeepers, and before I leave this city I must pay off all the debts. I do not want the people to say afterward that the Negro servant of BAHÁ'Ó'LLAH escaped without paying his debts.' Then he left us, and for one month and a half he was walking in broad daylight in the streets and Bazaars, and finally succeeded in clearing off all his financial obligations. All this time the policemen were after him, but could not catch him. Then, one night he appeared again, and said: 'I am now free. I have actually paid all my debts and will leave the city with a clear conscience.' He went to Mazandaran, and the Governor, who was not a Bahai, engaged him in his service, made him the chief of his equerry and protected him from the pursuit of his enemies. Years lapsed, and the Governor, being a religious man, desired to make a pilgrimage to the holy city of Karbala. Naturally, he took with him Esfandayar, who by this time had grown very much in his favor and could not separate from him. When they reached the city of Bagdad, Esfandayar was overjoyed to stand again in the Presence of BAHÁ'Ó'LLAH, because he loved Him most intensely. He requested BAHÁ'Ó'LLAH to keep him with Himself, that he would rather leave the Governor, and serve his old Master. But BAHÁ'Ó'LLAH told him: 'You must act in this matter in accord with the wish of the Governor. You owe him a debt of deep gratitude, because at a time when your life was in danger

he gave you a position, and stopped the persecution of your enemies. Now, if he is willing for you to remain with us, we will accept you; otherwise you must continue to serve him with the same zeal and sincerity that you have served us in the past." Esfandayar went to the Governor and explained his case. He answered: "It is impossible! I cannot find in this wide world another man as honest and faithful as thyself. You must continue to stay with me. I have grown to love thee, and will do everything to add to thy comfort and happiness." Of course Esfandayar was heart broken over this decision, but he had to abide by the decision of the Blessed Perfection. He in turn consoled him with His blessings showered upon him. Esfandayar returned to Mazandaran with the Governor, and stayed with him until his last day. Such was the sterling faithfulness of Esfandayar that whenever I think of him my eyes grow dim with tears. He was a king among men, a glorious star in the heaven of humanity. Although his face was black his heart was as white as the snow. He was peerless, and had no equal. I cannot sufficiently praise him. I love him. He was a glory and a jewel on the crown of the colored race, for his life was a noble record of proud achievement, and the whole world may learn a lesson from it.*

Hamleh, Egypt, October 26, 1913.

Dear Friends:

Last night I slept in the hotel. I was very glad to be with the Master again, even if it is for one night. At midnight I awoke and went out on my porch. How scintillating were the stars; how clear was the sky; how sweet to hear the laughter and dance of the sea; how quiet everything seemed. The universe, with all its organic creations, was at that moment, instead of a huge, ruthless, mechanical machine, a sacred awe inspiring temple of the Almighty. The bird of silence had outstretched its imperial wings over all phenomena. The soul was exhilarated by the divine Presence of the Spirit; the mind was renewed through the mystic beauty of the scene; and the heart was transported into the Elysian Gardens of Paradise. What wonderful witchery and mysterious charm there lie hidden in the silent bosom of an Oriental night. One becomes so absorbed in the contemplation of all these majestic forces surrounding his more majestic spirit, that one does not only forget himself, but the whole world. Who am I? What have I to do here? Whither am I bound? The Bahai Cause explains these questions, both from a moral and philosophical standpoint. At last we have a logical interpretation of these Sphinx problems, and the hearts of those who have obtained these answers are at complete rest. In every object they see life, joy, and ultimate welfare. They are indeed the elect of God, and His faithful servants.

It was twilight when I got out of my bed and dressed; was behind the table to write a few letters when I heard the footsteps of the Master coming toward my room. I jumped out of my seat and opened the door. He looked in, and told me to prepare tea. Having drunk His tea, he spoke on the hatefulness of envy.

*There are some people who make this short span of life miserable to themselves and others, because they harbor ENVY in their hearts. Envy is the most despicable quality in man. Some people are so filled with it that they cannot see any of their friends receive greater privileges and higher promotions in life. Like poison, it kills all their nobler sentiments. Envy lowers the station of man, and makes him a supreme egoist and self centered. If man extricates himself from the claws of this ignoble monster, he has defeated the powers of Satan. Then he will attain tranquility and peace of mind. Man must become evanescent and self denying. Then all the difficulties and hardships of the world will never even touch him. He will become like unto a sea, that, although on its surface the tempest is raging and the mountainous waves rising, in its depth there is complete calmness. No one can ever imagine even faintly how we were surrounded from all sides by tests and trials in the nascent stage of

the cause. When we were exiled from Persia, outwardly the means of happiness were completely lacking; we did not have even our wherewithal. Notwithstanding all this, whenever I think of those days my heart is filled with exultation. On our way from ~~Tehran~~ to Bagdad, we could not afford to buy tea for BAHÁ'U'LLAH, so Aga Amnon prepared a sort of hot drink with and served it to Him in an old brass cup. Sometimes there was an extra cup, then he would give it one day to me, another day to my mother, and so it went all around."

French

A fleet of warships has just arrived in the harbor of Alexandria. The Egyptian government, the French population and a number of Foreign Societies have prepared an elaborate program of entertainments to feast the officers and blue jackets. Mrs. Stannard referred to this matter. The Master, rising from His seat and looking out of the window toward the blue sea, said:

"I desire that you may see the Divine ships. These ships are the blessed sails who are traversing the Sea of Divine Mercy; their propellers are the powers of spiritual love and their captains are the Inspirations of the Holy Spirit. No ship is ever wrecked in this Sea; its waves are life giving. Each one of the friends of God is like unto an ark of salvation. Each ark saves many souls from the storms of troubles. The signs and traces of these sails are never ending and eternal. The future centuries and cycles are like the sea on the surface of which these arks glide blissfully toward their spiritual destination."

Then Mrs. Lillenthal and Mrs. Beede had an interview, in the course of which the Beloved spoke about the heavenly accord and communication that exists between the Bahais of all races and countries. When they departed He commenced to dictate Tablets for the believers of Persia. Many of them being in Arabic He dictated in His wonderful voice of chanting. His eyes were closed, and He was chanting in a supplicating and entreating tone at the Throne of the Almighty. Methought He was directly conversing with the Lord of mankind. What a contrast between now, as He sweetly and clearly chanted these prayers in a room in Egypt with no audience except the writer, and those tremendous moments when He raised His mighty voice in big churches of America and Europe, before vast congregations! I could hardly believe in the magic transformation, so real and yet so ~~mystical~~. How wonderfully He prays; all the fibers of the human heart respond to His sensitive pleadings!

Many of the Tablets were about the education of the children, revealed to the authorities of the Bahai School in Hamadan.

Then about noon He came out, and I followed Him toward the sea. For more than half an hour He sat on the shore watching the sea, submerged in the Great Deep of reflection. On our return, Khosro brought the lunch, and for the first time in many months I had again the joy of eating with Him the frugal repast. At four o'clock He took the tramway for Alexandria, and I was with Him. When He descended from the car He bought apples, and for an hour walked on the sidewalk near the sea. Returning, He went up to His room and dictated some stirring calls to the Bahais to rise and teach the cause of God, and deliver eloquent speeches in meetings and assemblages. Mirza Jalal returned from Port Said, and so for tonight I am returning again to our house. One of our friends was sitting silent. The Master asked her to speak. "I would rather pray quietly in Thy Presence," she said. "Mayst thou ever be in a prayerful attitude. In the worlds of existence there is nothing more important than prayer. Prayer confers spirituality upon the heart."

Ahmad Schrab.

Ramleh, Egypt, October 27, 1913.

Dear Friends:

For the present the New Victoria Hotel, Room 26, is my Mecca, and the Mecca of the whole Bahai world. There being no obstacle in the way, my feet tread every morning toward the Holy Shekinah. My first thought as I open my eyes in my bed is "My Beloved Abdul Baha!" and the last thought as I fall into unconsciousness of sleep is about Him, and what He did and said during the day. Great is my joy, and inexpressible is my thankfulness because I can look into the face of my Lord every morning, and stay with Him till the late hours of the night. Do I not see on His divine countenance the freshness of Paradise; in His voice hear the Aeolian music of the seraphs; in His words the wisdom of the ancients; in His carriage the majestic dignity of a heavenly King; and in His daily life the full reflection of the Kingdom of God? To me everything He does, everything He says, is a miracle; no one else in this world can do or say the same thing in exactly the same way. This, of course, is a miracle. All that He does or says is original unto Himself. He has not acquired it from others. He is like unto a clear fountain, the source of which is in the great deep of the earth. We are dependent upon Him, but He is independent from all else. Thus, when circumstances arise that I do not see Him every hour during the day, I feel like unto a dried well; but now I am swimming in the Sea of His Gracious Mercy. The Sun of His Beauty is rising from the Horizon, shining upon the Kingdom of the heart and the spirit.

I was in His Holy Presence this morning early. He was praying when I quietly entered the room. He did not see me, so I sat on the floor and in my heart prayed with Him for all the believers in America and Europe, entreating that God may confirm them in the promotion of the Bahai cause. When He turned His head and saw me sitting on the floor, He smiled and asked me how long I was present in the room.

"I felt when thou didst enter the room", He said, "but I knew thou wert praying, so I did not want to disturb thee."

Then Mrs. von Lilienthal, Mrs. Beede, Mrs. Starnard and Miss Hiscock, each in turn, paid short visits to the Master, and listened to His advices. One of them enquired about His health.

"My spiritual health is always perfect, I enjoy an Eternal health of the Spirit. I hope all of the people of the world will gain this celestial gift. You pray that the spiritual health of mankind may be improved daily; for there

are many doctors who attend to the physical ailments of the people, but there are very few divine physicians. It is in this connection that Christ said: 'Be not be afraid of those people who have control over your body, but have fear of them who may control your spirits.' Let your spirits be free so that they may soar toward the height of sanctity. Let your spirits push forth the white wings of progress. Often physical sickness draws man nearer unto His Maker, suffers his heart to be made empty of all the worldly desires, becoming tender and sympathetic toward all the sufferers and compassionate to all the creatures. Although physical diseases cause man to suffer temporarily, yet they do not touch the spirit; nay, rather, they contribute toward the Divine Purpose; that is, spiritual susceptibilities will be created in his heart."

One of the radical changes in our party surrounding the Beloved is the approaching departure of Mirza Ali Akbar for Constantinople. He had been such a staunch and faithful companion to ABUL BAHA during His journey in America and His stay in Egypt. We have grown to love him and honor him as a man of sterling qualities and strength of will. We felt the pang of separation when our dear old Sayad Assadollah left us for the fray of battle and the heat of activity, and now another will go out equipped with spiritual lances and darts to pierce through the rank and file of the army of ignorance and superstitions. The Beloved is sending away one by one to work in the Vineyard; for this reason he was in His Presence a long time, receiving instructions for his spiritual campaign in Constantinople. All day different races, Turks, Arabs and Europeans called on Him. I showed Him a number of long articles, with photographs, about Green Acre. He looked at each, and said:

"Nothing can prevent the final triumph of this cause."

In the evening He kept Mirza Ali Akbar with Him to dine with Him. I left the hotel at 10 o'clock, with a joyful heart and happy consciousness.

Ahmad Sohrab.

Ramleh, Egypt, October 28, 1913.

Dear Friends:

"If you are sincere in your love for me, then love and serve the believers of God, love and serve your fellow men."

This was the keynote of the Beloved's talks and observations today. Love must sweep away all the iron barriers; love must change the mental copper into spiritual gold; love must uplift man from the animal kingdom into Celestial Presence of Deity; love must teach us the lessons of human brotherhood; love must illumine the dark recesses of our hearts; love must readjust our social and economic relations with the rest of humanity; love must make us independent from all else save the Beloved; love must instruct us to forget evil and remember only the good; love must banish away the gloom of despair; love must inspire us to bear every humiliation for the sake of the loved one; love must purify us from all the stains of egoism and self adulation; love must plant in the garden of our beings fruitful trees; love must so overspread us that we may look upon all creatures with the eyes of love; love must heal us from all the moral diseases; love must transform the shriveled and crumpled area of our hearts into the Rose-garden of the Kingdom of Beauty; love must vest us with instinctive beauty and sympathy, impeccable veracity, resistless energy and divine hope; love must make the inhabitants of this world the angels of Paradise; love must make us divine, spiritual and Godlike.

With everyone who came to see Him today He talked about Love and its efficacy under all circumstances.

"These days", He would say, "I do not feel very well. My remedy is to see and hear the believers love each other. Any other news makes me sick and unhappy. Let everyone speak to me about love, and I will love him more. The friends must be real peace makers, and not stirrers up of strife and the sowers of the seeds of discord and the superiority of one over another. I am now growing old, Ah, very old! All through my life I have carried on my back gladly the burdens of the believers. But now I ever anticipate to hear the good news of their services, service actually rendered. Save this I have no other joy in this world. Will they not make me happy? Will they not answer my call when the shadow of the last night of my earthly life is falling slowly across my path? Will they not arise with a superhuman energy and united effort to spread the Cause, thus imparting to me new vigor? Will they not heed me? I am calling to them. Will they not listen to me? Ah me! How my heart leaps with joy when I hear the friends are loving

to each other, overlook each other's small mistakes, and forgive their enemies!"

Then He would close His eyes, and the listener was melted into tears, and wished all the believers were here to see this moving, soul stirring scene of Divine Love and pity, and unutterable pleading of the Master for the display of greater love and charity on the part of the believers toward one another, and toward the denizens of the world. This morning, after drinking tea from His tender hand He dictated cablegrams for some of the friends in Persia, giving them permission to leave for Egypt, and gave a package of Tablets to translate for the American believers. In the afternoon Mrs. Beede called on the Master and found Him in good humor. He spoke in English with her:

"I ate today piece bread, little cheese, four olives and bowl broth. Very good. I sleep one hour. You well, happy? All right. Weather good today. Not cold. I go out Mirza Abul Fazl."

It was very sweet to hear Him speak so well. I told Him He does not need any interpreter, because He can speak so many phrases and words with great facility.

Then He went to Mirza Abul Fazl to address the young Arab Bahais, and told me to wait in the hotel for the arrival of someone who had made an appointment with Him. On His return a French Doctor called and had an interview with Him. Because He does not sleep at night as many hours as usual, the Doctor has advised Him to a bath every night before going to bed. This is the third night that He has followed this regime, and beneficial results are forthcoming. After His bath I rubbed His feet and breast for a long time. Then Khosro brought Him His supper about 10 o'clock. When He returned, about 10:30, we left the hotel for our own abode, in the expectation of seeing Him again in the morning.

Ahmad Sohrab.

Ramleh, Egypt, October 29, 1913.

Dear Friends:

Mrs. Stannard left this morning for Cairo, to prepare herself for the trip to India. Before her departure the Beloved called her into His Presence, and spoke to her as follows:

"Consecrate all thy time to the service of the Kingdom of God and the propagation of Its Principles. Let thy own supreme concern be the promotion of the Word of God. Thou wilt ever be surrounded by the Invisible Angels of Confirmations, and they will always come to thy assistance. Whenever thou dost enter a meeting, raise thy voice and say:

"O ye believers of God! This Day is the Day of your attraction! This Day is the Day in which you must diffuse the Fragrances of God! This Day is the Day that you must unfurl the Banner of the Kingdom of Abha! This Day is the Day of Peace and Concord! This Day is the Day of the Proclamation of the Oneness of the World of Humanity! This Day is the Day of forgiveness and leniency! This Day is the Day of Truth and Righteousness! This Day is the Day of Conciliation and Beatitude! This Day is the Day of Awakening and enkindlement!

Waste not your precious time in fault finding and back biting. Polish the surface of the mirrors of your hearts from the dross of human frailties. If you live according to the standard of other communities, then what difference does there exist between you and them? BAHÁ'U'LLAH has summoned you to such a lofty summit, the very thought of which is too dazzling a prospect! He has not chosen you to be satisfied with water and clay!

Thou must live in such a spiritual condition that thy very presence in the meetings may transform the audience into the congregations of the elect and set aglow the hearts the Fire of the Love of God. Exalt thy ambition. Universalize thy ideals. Spread thy wings of compassion over all the regions of the globe. If some people come to thee alone complaining against each other, don't listen to them, don't let them breathe the faults of others in thy presence. Tell them: "I have not come here to engage my time with these things. I am not a judge. I have come to summon the people to the Kingdom of Abha; to call you to unity and accord; to raise the dead; make mindful those who are unaware; awaken those who are asleep; breathe new life into the mouldering bones and sound the Trumpet of Resurrection. Friends, it is high time for you to throw away these tales, these barren stories. God is not pleased with them, humanity is not pleased with them. Your time is too costly to be expended on these trifling events. You are made in the

image and likeness of God. Your birthright is more valuable than all the treasures of the empires. Arise with heart and soul and let not these golden days slip by without results. This Day is the Day of the Splendors of the Sun of Reality. This Day is the Day of the Lord of the Kingdoms. This Day is the Day of the fulfillment of glorious promises. This Day is the Day of Joy and Fragrance. These petty backbitings and jealousies make one lose all the traces of spirituality; excommunicate a person from the divine company of the worthy ones; submerge one in the sea of phantasms; suffer one to become cold and pessimistic and throw him headlong into the depth of despair and haunting hopelessness.*

You must not listen to anyone speaking about another; because no sooner do you listen than you must listen to someone else, and thus the circle will be enlarged endlessly. Therefore, O friends! Let us come together, forget all our self thoughts and be in one accord, and cry at the top of our voices 'Ya Baha El Abha!' "

After the above talk the Master stayed in His room writing and reading, and I was in the other room translating some of the Tablets lately revealed. Meanwhile, a Jewish Bahai, who had come to see the Beloved from Resht, and has been here and received permission to depart. A believer had just received a letter from the Persian Gulf, giving the news of heaping persecutions upon a Bahai. He said:

"Happy is his condition, for in this latter part of his life he has become the object of sufferings in the Path of God! May we all attain to this great gift! "

In the afternoon the Master spoke about taking a trip to Upper Egypt, Luxor, Assuit, Asswan, by the Cook's steamers, which run on the Nile, giving excursions of one, two and three weeks, but it was arranged that we may investigate the matter. Then the Chamberlain to the Khedive came to see the Beloved. He was with Him for a long time. He is devoted to the Master. Someone said that if the Master takes this trip no one must follow Him, no Secretary must accompany Him, and no letters must be sent to Him. "All right", I thought to myself, "I am not a Secretary, neither will I carry any letter with me;" and forthwith I uttered my conviction in word. The Master laughed. "No, indeed," He said, half amused, "thou hast two positions here, Secretary and Translator."

At four P. M. He told me to be ready, because He was going to take a walk. As I was ready without having recourse to my room, I just walked behind Him. Having reached the telegraph office at the Bacos station, He ascended the few steps of the Modest Building, and sat on the chair which was

offered Him by the chief operator. The Master used to come often to talk with him, or in other words, to "elbow with men and mix with them", right in the market place. How wonderful it seems to me, the power of the Beloved's adaptability to all people, under most peculiar circumstances! How He brings Himself to the intellectual or moral level of the listener, and how He enjoys the free and unimpeded association of men. Here was the Lord of mankind sitting in a small telegraph office of Ramleh, talking heartily in Arabic with an operator, and how he listened to Him. First He spoke about the brother of the Khedive, and how He met him in America and France, praising his progressive ideas and intelligence. Then He said:

"When I was in America I was most busy. Often I addressed three meetings a day, and gave innumerable interviews from early morning till midnight. In Europe I spread certain Divine Teachings which will insure security to the human world, and taught them that the foundation of the religions of God is One and the same. Now I have returned to Egypt in order to rest from the effects of this arduous journey, and while I am here correspondence is uninterrupted with all parts of the West. All the newspapers and magazines published my addresses, and the Western world is ringing with this call. I have done this, not because I expected the praise of men. Far from it! How foolish are some people who may think that we have accepted all these hardships and undergone forty years of imprisonment by Sultan Abdul Hamid, in order to receive the commendations of men! How thoughtless they are! Neither their adulation or blame shall reach me. I have done my work! I have sown my seeds, and leave it to the Power of God to cause their growth! You wait a few years longer, and you will then hear the notes of this melodious music!

Once upon a time there was a poor fellah (farmer) who cultivated a patch of ground with cotton. His neighboring farmers were all rich landlords and Pashas, and so they prevented in a high handed manner this poor fellah from receiving his just share of water wherewith to irrigate his parched farm. He pleaded several times to their fair sense of justice, but they laughed him out of their presence. Finally, realizing that his cotton will dry and his labors fail, he went one midnight and changed the current of the stream toward his own farm, and irrigated it most thoroughly. When in the morning the landlords saw what their daring neighbor had done, they sent for him and rebuked him severely. Not being satisfied with this, they bastinadoed him very hard. While he was undergoing this cruel punishment he cried out: 'O ye men! I have already irrigated my farm; this will do you no good. I have saved the destruction of my crop by the drought! Why do you inflict upon me such a useless torture? The earth is watered.'

"In a similar manner we have done our work; the censure and criticism of all mankind will not undo it. It is said that late at night a man was passing a house. He saw a man digging patiently and laboriously and quietly at the wall. 'What art thou doing?' he asked. 'Oh, I am digging away the foundation!' the man in the dark answered. 'For what purpose?' 'To rob the house.' 'But no one hears the noise of thy hammer, how is that?' 'There is yet time, tomorrow they will hear it. Its noise shall fill the whole town!' Now, before long the people of the Orient will be awakened and hear the great tones of the New Music of God!"

Bidding the delighted operator goodby, He arose from His seat and returned homeward. On the way He stopped at the apartment of our beloved Mirza Abul Fazl, said a few words of greeting and came to the hotel.

Here we received a telegram from Ahmad Yazdi, giving the news of the safe arrival of two dear American sisters, Mrs. Hoagg and Mrs. Wise. Permission was sent by wire, and tomorrow they will be with the Lord of Majesty. They have journeyed far. Little did I realize then, less than a year ago, that I would be here with the Master ready to welcome back our American pilgrims. Mrs. von Lillenthal and Mrs. Beede called on the Beloved in His Holy Presence, and had many spiritual questions to ask. One question was about the fishes and the five loaves.

"The five loaves," He explained, "are the five different kinds of Teaching with which Christ satisfied a hungry multitude, and the twelve baskets left over were the disciples."

When the long interview came to an end, He said:

"My hope is that in this dark world you may become like brilliant torches, illuminating the gloomy path of the wandering travelers."

I left the Presence of the Beloved late at night, my heart happy and my soul peaceful, because for the last few days I have been again permitted to be with the Master. For an hour I walked through the deserted streets and quiet villas, thinking over the Bounties of the Most Merciful.

Many people have left Ramleh for Cairo, because the social season has come to an end, the hotels are practically empty, and one sees fewer people in the bazaars and avenues. But as long as the Heart of the world beats in this body (Ramleh), it is the most important place in the world.

Ahmad Sphrab.

Ramleh, Egypt, October 30, 1913.

Dear Friends:

Now that the trip to Haifa is given up after all its outward signs, we are again at sea where the Master is going this winter. All the members of the Holy Family have gone, save Mirza Jalal, and he may also leave for Haifa any moment. Of course Ramleh is a very lovely, delightful place, and it will be very quiet from now on, but I don't think the active spirit of the Beloved will be satisfied. He needs rest, but when all the means of rest are prepared for Him, He longs for activity; so, if I am not mistaken, the month of November will bring a change in our mode of living. We may have a sea voyage; where, I do not know. The trouble, or it may be the advantage, is the Master never lets us know what He really and actually wants to do. However, we are glad and satisfied with what the day brings to us, and are supremely happy under the protection and glorious care of our Lord. As there are not many distractions, one can to a certain degree concentrate his thought upon the object of his heart. The aim of our lives is to serve the Cause of BAHÁ'Í LLÁH, and unfurl the Banner of Brotherhood amongst all nations. We love this Cause, not because it brings to us joy and spiritual satisfaction, but because it confers universal salvation upon all mankind. ÁBÐUL BAHÁ today is the center around whom revolves the forces of unity and concord. He has made possible the gathering of the East and West, and the adequate foundation upon which the structure of human solidarity shall be built is prepared by Him.

This morning I found the Master in His room, reading over a package of Tablets for correction and His final signature. He desired to send a cablegram to Ahmad Yazdi to stop the departure of our American sisters from Port Said, but it was too late. Later on, Mrs. von Lillenthal and Mrs. Beede and Miss Hiscock called on the Beloved, and received ample answers to their questions. To Miss Hiscock He said:

"Thou art a good Baháí. Thy heart is at rest, and I have great love for thee. I hope that wherever thou goest thou wilt be confirmed to serve the Cause."

Later on, Khosro brought to Him several very small heads of lettuce, and He ate these with the juice of pomegranates with great relish. He apparently enjoyed it, and then as He could not sleep very well last night, He tried to snatch an hour of quiet slumber out of the hand of Father Time. For lunch, He had a little "Abgousht" with bread. His fare is just as simple as His life.

A telegram from Ahmad Yazdi gave us the news that Mrs. Hoagg and Mrs. Wise have left for Ramleh. I went to the station at 3:30 P. M., but it became apparent that they

are going to arrive at 7:50, so I returned home disappointed. I heard the Master is in the rose garden, and as copies of the Christian Commonwealth containing His article on Universal Peace had just arrived, I took a number to Him. When I arrived I saw Him sitting in front of a large patch of red roses, thousands of them, making the air most fragrant; a symbol of His love for all the people. Mirza Ali Akbar and Mirza Moneer were there also; but the Beloved was not speaking; He was looking straight into the faces of the roses, conversing with them in the language of the spirit. It is only in such surroundings that one would like to see the Beloved; roses, everywhere roses, Himself the King of all the roses, unfading, imperishable, fragrant.

When I gave Him the article, glancing over it He said:

"Universal Peace is the best panacea for the diseases of the Islamic world, because it cannot withstand the military aggression of the European nations. But the cause of International Peace once fully established, then there will be no war and the world of Islam will find eternal security. At present their social and intellectual lives are in a chaotic condition, and on the verge of disintegration. They can save what is left to them through the Proclamation of Universal Peace."

Then He came to the Hotel, where two Russian princesses and two noblemen from Russia who have already known something about the cause were awaiting His arrival. One of the women is elderly, knows fourteen languages, amongst which are Persian, Turkish and Arabic, and lives in Egypt during the winters. She is a talented artist, both with brush and with musical instruments. The Master at first spoke to them about His journey through Europe and America, and sent me to bring some copies of the newspapers containing articles on the cause. As she is a Theosophist she was glad to get several copies of the "Theosophy in Scotland" and other similar magazines.

A part of the Master's talk is as follows:

"A Bahai is at the same time a Christian, a Jew, a Zoroastrian and a Mohammedan. The Bahai cause is like unto a tree, on the branches of which you will find all manner of fruits; it is the Ultimate Goal to which all the paths are converging. The mysteries of the Old Testament; the objects of Christianity; the principles of Islam; and the inner teachings of the Theosophists, are made to appear in this cause. You will likewise find herein the essentials of divine and material philosophy. This Revelation is like unto a great Banquet, at which there are all kinds of dishes to satisfy the peculiar tastes of all people.

A CAUSE IN THIS AGE MUST BE UNIVERSAL, and man must embody the universality of the Cause, otherwise it will yield no fruit. For example, a man has head, eyes, ears, hands, feet, heart, mind, soul and spirit, then he is called a perfect man. The essential part of man is, however, his spiritual faculties (Glad Tidings of God) the powers of perception, the comprehension of the Divine Mysteries. The spirit of man must be capable of journeying throughout all the degrees of creation; for instance, he is in the east, he may travel throughout the west; he is living upon the earth, he may travel illimitable distances. Man must reach this station; otherwise he is not man, he is an animal. Just now, were there no light in this glass, it would have been dark. The spiritual powers in man are like the light in the glass. Our hope is to see all humanity united with the ties of one family, to such an extent that the powers of the spirit may encircle the earth and wipe away all the differences of race and nationalities. One is white, another is black, this is yellow and that one is red. I am tall and you are short. All these are imaginations! I am Persian and you are a Russian. Creations of the brain, all these! When the spirit becomes the ruler, all these non-essential considerations are wiped away. Just now, although we are of different nationalities we are perfectly united and are conversing together with great spirituality.

Every Movement in this world has a center. For example, the power of gravitation has a center; and although there are many luminous centers of lights, yet there is a most great center, and that is the sun. Now, that you be independent from all the smaller centers, you must turn your face toward the Great Orb. For example, this electric bulb is a center of light, but it only illumines the room; but the sun shines upon all the created phenomena without any distinction. - - - - - This was a lovely night. Praise be to God! That we associated together with the utmost of concord. The Power of the Divine Spirit has brought us together. I hope that we may be together always spiritually, that our spirits may talk one to another, that although we may never see each other in this physical body, we may commune together on the plane of Reality. May you ever be assisted to investigate Truth and the search after God."

They left the Beloved with the parting word that 'we shall never forget this evening and this conversation.'

Then the Master walked for half an hour on the open veranda of the hotel, and at 7 o'clock I found myself again at Sidi Jaber station to welcome our dear sisters. At 7:30 the train arrived, and I was indeed very joyful to see Mrs. Hoagg, who was working all the time during our Beloved's stay

in California, and Mrs. Wise, who was our companion traveler in New York. We exchanged heartfelt greetings and were in the carriage after a few minutes. They have brought with them many loving messages from the friends in America, and my heart went out to them with divine gratitude. Having reached the hotel, their rooms were assigned to them, right on the same floor with the Beloved, and very near to Him. As He was rather fatigued He sent His loving greetings to them, with the message that they must rest tonight, and He will see them tomorrow morning.

I wish all the western believers were here to see our Master, and to hear His heart ennobling words; but when one or two believers come, we look upon them as their representatives in every sense. The Spirit has so united them that no difference is left. They are the rays of one light, the fruits of one tree, the rivers of one sea, and the notes of one music. They have known the Truth, and the Truth hath made them free.

Ahmad Sohrab.

Ramleh, Egypt, October 31, 1913.

Dear Friends:

Mirza Ali Akbar, the friend of ABBUL BAHA, and the friend of the friends, left the headquarters of the Commander-in-Chief for an active engagement at the front. The Beloved took him into the rose garden this morning, and while he was walking through the flower beds He spoke to him words of kindness and love:

"Thou hast been with me for a long time, and I have grown to love thee very much. When I love people I do not tell them to their faces. You know how much I love Mirza Abul Fazi and Haji Mirza Heydar Ali, but I have seldom told them to their faces. I am sending thee away. Thou art not alone. The Hosts of the Supreme Concurrence are with thee. They will assist thee and reinforce thee under all conditions. Doctors tell me I must completely rest (and He turned His wondrous eyes straight to him). Don't listen to them. When I hear good news from the believers, then my health is improved. Now, if thou longest to see me in good condition, go away and serve the Cause and teach the souls. The news of the spiritual conquest will make me well. Wherever thou goest announce my wonderful Bahai greeting to the teachers of the Cause, and tell them on my behalf:

'The responsibility of the steady progress of the Cause depends upon you. You are the physicians of the sick body of the world of humanity.'

You must not stay anywhere for a long time. Travel ye from land to land like the Apostles of Christ, and carry with you the Glad Tidings of the Kingdom of Abha to the remotest corners of the earth. Why are ye silent? Shout! Why are ye sitting? Move! Why are ye quiet? Stir! This is not the day of rest and comfort. Travel ye constantly, and spread far and wide the Teachings of God. Like unto the stars arise ye every day from a horizon! Like unto the nightingales sing every day from a different rose bush. Like unto the breeze waft every morning from a garden. Do not stay a long time anywhere. Let the world profit by your lessons and learn from your example. My health consists in the progress of the Cause, and the progress of the Cause depends upon the energy and wisdom of the teachers."

Our brother left at two o'clock for Haifa. From there, after a few days he will go to Constantinople. After his departure the Master sent for Mirza Jalal and told him to take Mirza Moneer and myself to the Russian steamer and bid him our last farewell. As the steamer was going to leave at 5 P. M. we had ample time. After forty minutes ride on the tramway, we found him in his cabin. He was most thankful to our Lord for His loving messages and extreme

kindness. We stayed with him half an hour, and expressed our hope that he will be confirmed and assisted in his glorious mission. While we were in our little boat returning to the shore, we saw the French warships and torpedo boats, bedecked with flags and buntings. Mirza Moneer said (pointing to the warships): "ABBUL BAHHA desires to remove from the face of the seas these monstrous blots upon the present day civilization with the point of His pen, and He WILL DO IT with the assistance of the Holy Spirit. The world, no doubt, must learn the lessons of peace at a heavy cost. They must use all these brute forces before they realize their futility. At present they are like the children. They are playing with these dreadnaughts and warships, and know not the impending danger. Soon they will come to their senses and know their own folly. Like drunken people, they cannot think intelligently. What a waste of money and humanity."

When we landed on the pier we did not take the car, but walked back through the Arab quarter. I walked through the narrow streets like a dazed man. What filth, what dirt, what poverty. Small, narrow houses, like dark jails, the children covered with dirt coming out of these dreadfully unsanitary houses, little shops and restaurants, men squatting on the floor. Such evil odor filling the narrow lanes, women all pale and haggard looking. As I passed by I looked through the open doors of the houses, and through the dark passages I saw women scantily dressed sitting on the damp floors. How my heart ached at these dreadful sights. It seemed to me that civilization has marched all this time above their heads, and has not left the slightest impression in their manners and customs. You see, there are certain things that we must learn by going to school, and there are other things that we learn easily by observation and example. Now, I thought as I was going through these unclean streets, there are many things in the line of sanitation and cleanliness that these Arabs could learn from their constant association with the Europeans; but no, they have not done so. Really, I was sad, a spectator of all these scenes of squalor and misery, and wondered all night whether there is a way to teach these Arabs the higher ideals of life; a life so full of the beautiful and joy, if we just look from the right standpoint.

In the morning the Beloved spent His time all alone in the rose garden. There was no one there to trouble Him, and He read His correspondence. When we returned in the evening, again He asked for Mrs. Hoagg and Mrs. Wise. This time they presented to Him the loving messages of many friends, and received answers to each. They were most happy to be thus permitted to come and see Him in Egypt.

"The friends of God must devote all their time to teaching the Cause, and spreading the rays of the Sun of Truth," He said at last. "You see how the world is dark; they must illumine it. How the people are material; they must spiritualize them. How they are neglected; they must make them aware."

A lovely Kodak brought by Mrs. Hoagg will be my future companion, and I hope I will be able to use it to the best advantage. There will be many scenes and peoples that will find a place in the film of my Kodak, and in turn all of you will share with me the joy of seeing them; if not in person, at least in photographs.

I may bring this month to a close by giving you the translation of a Tablet revealed the other night to a believer in Persia, showing again how important is the Cause of teaching the Truth in these days.

"O thou who art chosen by ABBULBAHA for the diffusion of the Fragrances of God!

Thy letter was received. Praise be to God! That in Marajeh thou hast become confirmed and assisted. Today no praiseworthy action can be compared with teaching the Cause of the Forgiving Lord. For this is the seed sowing time. Every real farmer engages his time at this season in seed sowing. But the heedless ones during the seed sowing period think of the time of harvest. Harvesting is one of the departments of agriculture, but not in the time of seed sowing. The crop is the result of farming, but not at the time of irrigation. Now, praise be to God! That thou hast occupied all thy time in seed sowing, unquestionable, thou shalt become assisted and aided. Travel thou in all the cities of Azarbayjan, and guide the souls to the Fountain of Light. And when thou findest time, journey through Caucasus and guide the people to the Religion of God. All the countries have attained to the greatest capacity, but very little teaching is done."

In another Tablet, to the Assembly of Teaching in Hamadan, He says:

"O ye blessed souls!

Many assemblies are formed and organized in this world, but the name of this Assembly is the hope of the people of Heart. It is indicative of Teaching, and from the Kingdom of Abha is honored with the eloquent Firman.

'Assembly' means the diffusion of the Fragrances of God. 'Assembly' means humility and friendliness toward

the believers of God. 'Assembly' means the promotion of the Word of God. 'Assembly' means to be sanctified and holy from all else save God. Such is the Spiritual Assembly. Such is the Divine meeting. Such is the Lordly congregation. The ultimate desire of ABDOU BAHA is the organization of such Assemblies, and He is their Servant. For this Servitude is the Crown of Eternal Sovereignty, and this Thralldom is freedom from both worlds.

Therefore, O ye friends, strive with heart and soul, so that you may become a life member and an eternal organ of the Heavenly Assembly, and the Meeting of the Kingdom of Abhai "

Ramleh, Egypt.
November 1, 1913.

Dear friends:

The clear, bracing air, the turquoise blue sky, the soft rays of the sun, the wafting of the cool breeze, and the occasional showers have made the weather of Ramleh most exhilarating. Under the charm of such invigorating air the health of the Beloved is daily improving, the hours of his sleep become longer and the reservoir of his physical energy better supplied. One month or even one week of complete rest works wonders and he will be then better enabled to cope with the many branches of his spiritual work. When he enjoys comparative good health at this advanced age the world will become richer through his Teachings and Instructions. The moral atmosphere of mankind in this age has become foul and vitiated; he must purify it. The tone of the divine life is lowered; he must raise it. The palace of human welfare is threatened with destruction; he must safeguard it. The river of heavenly graces is dammed; he must cause it to flow. The mirrors of the hearts of mankind are beclouded; he must polish them. The sea of celestial susceptibilities is calmed down; he must set it into motion. Humanity is confused and restless; he must confer upon it order and serenity. The ideals of the Kingdom of Abha are as yet invisible; he must disclose them. The Cause of Universal Peace is in the hearts of man; he must lay its solid foundation. Hail unto him! for he has all power and might and we are all his servants standing before him!

After taking his tea and receiving a number of visitors he called for Mirza Moneer and toward the rosegarden he set his feet. From morn till noon the Beloved walked through the golden avenues and shady lanes of the ideal rosegarden of Abha, preparing bouquets of never fading, colorful flowers to be sent as never to be forgotten souvenirs to all parts of the world. Every spring this rose garden bursts out into the luxuriance of a thousand multi-colored flowers, the fragrance of which is welcomed by all the lovers of nature, but the rosegarden of Abdul Baha is abloom in all the seasons and its fragrance is hailed by the spiritually minded people. The flowers of the former are only for a few days and then fade away, while that of the latter are for all ages and cycles. The petals, the hue and the perfume of the one are the outcome of the chemical refinement of the lower elements, whereas that of the latter are made with the indestructible elements of the Kingdom, its petal is the law of God, its hue the essence of knowledge, and its perfume the compassion of the Almighty. As the spiritual gardener he plants in the ground of the hearts the seeds of the flowers of Reality; so that the conscience of every person may become an ideal, delightful rosegarden. He desires that we may pull out the thorns of selfishness and the tares of uncharitableness in order that these seeds may receive the rays of the sun of truth and the rain of the clouds of Providence. May we become confirmed to act in accord with his good pleasure and prepare a holy place for him in our hearts.

In the afternoon he wrote many short Tablets with his own hand for the Zoroastrian believers in India. He loves these people so much that he revealed these epistles for them as a mark of his love and affection. Although each Tablet carries on its envelope many names I translate herein only the text:

HE IS GOD!

"O ye friends of God!

Praise be to God that those pure souls are released from the world of matter and enlisted in the rank of the angels of the Universe of the spheres; that is, you have obtained a heavenly nature and found your way to the secret Chamber of His Highness the Merciful.

(Signed) Abdul Baha Abbas."

HE IS GOD!

"O Thou Forgiving Lord!

Shed Thy Radiance upon these servants of Thine, and give unto them a melodious voice in the Rosegarden of the Most High! Make them the musicians of the Heavenly Feast. Suffer them to become soul sacrificing in the arena of nearness and union and let them rest on the Couch of the Everlasting Glory.

Verily Thou art the Giver, the Generous, the Pardoner and the Kind!

(Signed) Abdul Baha Abbas."

HE IS GOD!

"O ye real friends!

Whosoever belongs to the company of the elect, his head is at the Threshold. Whosoever is humble, he is the most noble, and whosoever is dispossessed of passion and desire, possesses everything. Therefore walk ye in the footsteps of Abdul Baha for he is in the utmost state of humility and submissiveness.

Upon ye be Baha el Abha!

(Signed) Abdul Baha Abbas)"

HE IS GOD!

"O ye servants and maidservants of God!

Happy, happy are ye, for ye have found the Sovereign of the Heavenly Empire, heard the music of the sphere of the Kingdom; without waiting ye have turned your faces toward His Highness the Incomparable One and displayed sagacity and understanding. I hope that ye may become worthy for the crown and the throne of Eternity and each one of you become the general of the Army of God.

(Signed) Abdul Baha Abbas."

HE IS GOD!

"O ye wooers of the Beloved of regions!

The true Beloved like unto the

Joseph of Canaan, unveiled His face and entered the emporium of Persia. Some desired to buy Him with mere words, and others tried to gain His love through self sacrifice. Those who wished buying Him with words did not show steadfastness and soon afterwards they thought they were cheated. But those who came forward with the idea of self sacrifice found the Beautiful Joseph in arms of supplication and invocation. Therefore, thank ye God that ye are sincere buyers. (lovers).

(Signed) Abdul Baha Abbas."

HE IS GOD!

"O ye divine believers!

For many centuries the horizon of Persia was dark and the country of Iran an open arena for the Arab, Turk and Tajik. Now the Sun of the Universe on high hath shone forth from the Orient of Glory and its Zodiacal Tower was the region and the province of Persia. Therefore the Zoroastrians must commemorate that day like unto the auspicious New Year's day and occupy their time in celebrating the praises and commendations of the Forgiving Lord with the utmost joy and gladness.

Upon ye be Baha!

(Signed) Abdul Baha Abbas."

HE IS GOD!

"O ye beloved maid servants of God!

In this most wonderful Dispensation, God hath clothed the women with a new garment and hath crowned their heads with a glorious Diadem and that is equality between men and women. Therefore in the coming ages the women shall make signal progress. Hence, render thanks unto the Lord who hath bestowed upon ye such priceless gift.

Upon ye be Baha!

(Signed) Abdul Baha Abbas."

After writing these beautiful Tablets with his own blessed hand and drinking his tea he sent for Haji Niaz and together they took the train up to Sidi Gaber and then a carriage drive through the Nozha garden. On the way he talked with Haji Niaz on the beauty of the shifting scenes and dwelt on some old events of the Cause in which the old veteran had participated. On his return he ate some lettuce and rested for a while. Then he called for our American visitors. It was about six o'clock. After greeting each and inquiring about her health and comfort he said:

"You must feel very happy because you are here with me and we are associating together with the utmost kindness. In reality, our stay is like unto worship, for praise be to God we are occupied with His mention and have no other aim save His good pleasure. It is my hope that important results will be the issue of our gathering in this place. All the people are asleep but you are awake. They are all engaged with the affairs of this world but ye are occupied

Ramleh, Egypt.
November 2, 1913.

Dear friends:

His Royal Highness Mahamad Ali Pasha is the brother of the Khedive of Egypt. He is a great traveler and student of the customs and manners of different nations. Last year he took a long trip through the United States and Canada and the result of his varied experiences and learned observations is embodied in a compact volume of 474 pages just published. This book is now on my table and I find on pages 414-16 an excellent testimony by this royal Prince about his interview with the Beloved in New York. For the benefit of our Western readers I will give herein an exact translation. The book is of course written in Arabic. He writes:

"On the morning of Monday July 22, we rode in a carriage and went out to buy some architectural dealing with the American school of Architecture in order to present them to Mahmud Bey Fahmy the head architect of Vakic. On our return to the hotel they announced to me that the learned and erudite, the glorious Oriental, Abbas Effendi, the leader of the Bahais, desired to pay me a visit. I appointed the hour of three in the afternoon of this day. At two o'clock came to me Jalal Bey, the Turkish Consul to the United States. I found him a perfect gentleman. On his face I observed dignity and virtue and through his talk I detected his power and ability. I was delighted with him and begged God to increase the number of such Turkish officials especially in the European countries.

Afterwards Abbas Effendi arrived. I arose and welcomed him. His presence imparted to me exceeding joy and I revered him accordingly. His marvelous intelligence is not in the least impaired by old age. He stayed with me for more than one hour, and spoke to me on sundry subjects which were most instructive and indicated faintly the vast range of his knowledge and the unlimited variety of his information. Lo! and behold he is a Wise Man; Great and one of the greatest men of the Orient! After the departure of this Glorious Personage we got an automobile * * * * * Afterward we went to pay back the visit of Abbas Effendi. I found his house comparatively small but containing all the means of comfort and order. There I saw about ten persons who wore on their heads Persian hats. From this I realized that this honorable, wise man has divined the American disposition in thus bringing with himself this large number of people in order to attract their attention. By this statement I do not mean in the least to detract from the position of this Person, nay, rather, this idea of his denotes again most forcibly his intelligence and his knowledge of the ways through which the souls are attracted and the people are satisfied.

As regards his immeasurable addresses: They were effective in the hearts. Verily these addresses started a great intellectual revolution in America, and at this very moment they are quoted in the newspapers and magazines and made the storm center of a great discussion. Around these addresses the opinions of their learned men of religion revolve. His influence and power has reached to

such a degree that the envious indeed envy him. I stayed with him for a long time. I spoke to him and he spoke with me. The charm of his words enthralled me. Then I departed from his Presence. Forever I do preserve in my heart his love and honor."

Today the Master had Osman Pasha and a few others as his guests at lunch. Khosro was ordered to prepare a good oriental dinner. The guests arrived at noon. Before noon the Beloved went out and had a long walk. I may just as well say here that the Biography of Prince Mahomed Ali contains a good sized introduction by this Osman Pasha, who is thought of as one of the most intellectual men of Egypt and a man much loved and admired by the Khedive. At the table the master served Pilau and chicken to our American believers which they enjoyed very much. For more than three hours he spoke with these men on almost any subject under the sun and when he ascended the stairs to go to his room and rest he was very tired. He arose from his nap about five o'clock and came to our room. He felt very happy and his face was full of smiles. He said he liked to slap me which he started to do before I could say 'yes.' When the slap was given he laughed, and asked me to say aloud 'Alhamdulillah.' This I did but he thought it would be better to repeat it again again, this time a little louder. Then he sat in the porch and the tea was served to him. His happiness was contagious and my heart in me responded to it and the outward manifestation of it was tears, but I had to check them before he could turn his face.

Sheik Asad and another Pasha, - two members of the Turkish Parliament from Syria, - have just arrived from Constantinople. They are old friends of the Beloved. They sent their secretary to inform him about their arrival in Alexandria, and the Beloved immediately went to the city to call on them. He returned about nine o'clock and brought with himself two very influential officials. As our American sisters were in the reception room he spoke about the recognition of Mahomed as the prophet of God. Till eleven o'clock he was speaking with these men. In the afternoon Mrs. Hoagg and Mrs. Wise called on Mirza Abul Fazl. Twelve years ago he was living in Port Said and Mrs. Hoagg and the deceased Mrs. Cale and Mrs. Getsinger, for many weeks attended the instruction classes taught by him. Therefore it was a great joy to both to meet each other after so many years. In the course of conversation he said: "You must be very proud and happy because our Lord Abdul Baha, traveled through your land. Up to this time the feet of no founder of religion have trod on the soil of America. This is the first instance in the history of the world. Teaching in the United States at this time must be comparatively easy; because many people have either seen the Master, or heard him speak, or read about him in the press. They know that the spirit of this Cause is brotherhood and freedom from prejudice. When you speak about this Revelation to a Christian you do not tell him 'Leave your Christ' because you as a Bahai believe more firmly in the Christ and have a clearer conception of him, but you tell him

'Discard your prejudices, love mankind, see the countenance of your Father in every face, love your brother Catholic or Methodist, love the devotees of other religions.' Consequently your work is chiefly a work of conciliation; you must convince people that fellowship is better than enmity. We must put aside all these names and worship the Reality.'

Many other subjects were discussed, all of them most instructive. He served them tea with his own hand and before they left three phopos were taken, two alone of Mirza Abul Fasl and one with our two sisters.

This was a very full day for the Beloved for he talked for hours with these men. Although not Bahais, they love the Master very sincerely and will do anything for him. From him they receive light and guidance and they are deeply grateful. His praise is on their lips, his love in the depths of their hearts.

Ramleh, Egypt.
November 3, 1913.

Dear friends:

I have started every letter with the simple two words 'Dear friends,' knowing well the quality of friendship is more permanent and lasting amongst those who are banded together in the Kingdom of Abha and that this friendship is 'dear' to the heart of each one of us. What magic touch and power there lies in the spirit of a true friend. The thoughts of a friend are just as precious to us as the brilliant jewels. The latter adorn the body, the former embellish the mind. How often we are transported into the seventh heaven of rapture because a friend has sent his loving thoughts to us. It is to a certain degree true that we "meet" oftener those who are absent, because we have only to shut our eyes and dream of those who are thousands of miles away from us, while those who are around us are precluded from this ideal companionship. Physical friendship is limited and shallow; spiritual friendship is unlimited and deep. The former is the light of the candle, the latter is the effulgence of the sun. There is no separation between those who are spiritually united with the bonds of friendship. Friendship is the elixir and the healer of many wounds. The aureole of friendship is around the heads of those who have given up everything for the sake of the Beloved. Friendship is spontaneous, instinctive and not calculated nor taught. Like unto the sun it rises slowly yet surely from the horizon of the heart. Its charm is irresistible, its beauty is bewitching, its simplicity is entrancing, its object is humane and its support is sincerity.

Early this morning our American sisters found themselves in the Presence of the Beloved. They all sat silent drinking in the spiritual atmosphere that surrounds His divine Personality. They were of course most happy to be thus honored. After a while he raised his majestic head and said in English: "This is beautiful weather, beautiful sunshine; this weather is like California. The East is temperate now, moderate, like spring. Chicago, New York, Paris, London, are cold now."

Then he spoke through the translator as follows:

"Today I am going to speak to you on the object of the appearance of the prophets. It is evident that the world of humanity is in need of educators. As we look at the phenomenal world we observe that growth and development depend upon culture and education. For example, when we look at the plant life and the trees we observe that if they have no gardener they are turned into a jungle. The trees will remain sickly and fruitless and there will be no symmetry, no order and no beauty in the garden. But if the jungle falls into the hands of a gardener fruitless trees will be grafted by him and become fruitful. Or if the trees have become stunted by neglect, yielding poor fruits, the care of the gardener transforms them, causing them to produce delicate and luscious fruits. Whereas formerly they had no

freshness and delicacy they gain these attributes through cultivation. Through the training of the gardener the little rose with fine petals is changed into a rose of a hundred petals and its fragrance, increases correspondingly. Thus having been a small rose it becomes a large one. This shows that in the vegetable kingdom there must needs be a gardener.

Now if we cast a glance in the mineral kingdom we see that a piece of ground left without a gardener, thistles and thorns will grow on its surface and weeds and tares abound and the earth loses its fertility. But if a farmer is engaged and the land entrusted to his hands, after a while we observe that through his labors it will yield fruits and vegetables. He pulls up the thistles and plants flowers. From an ungainly appearance the land is transformed into charming scenery. From this we understand that even the mineral kingdom is in need of cultivation. The wilderness holds no charm of life because it is not green with vegetable luxuriance but the prairies, the meadows and cultivated farms have great attraction to the eyes. Consequently the mineral kingdom requires a person to cultivate it, that it may become productive.

When we look at the animal kingdom what a difference we find between the domestic and the wild animals! The dog is one of the domestic animals; the jackal is one of the wild animals. Although these two are much alike in appearance, yet in action they are very different. The sheep is a domestic animal, the wolf is a ferocious beast and we see what a difference there exists between the one and the other! The wild dog running over the mountains is one of the most ferocious beasts. It is naturally savage, ravenous and ungrateful in disposition. No matter how much kindness a person showers upon this sort of a dog the result is ungratefulness. This also demonstrates that the animal kingdom is in need of education.

Coming to the human kingdom we observe that the uncivilized and uneducated men are similar to the wild tribes of Africa, lower than the animals. We see that the animal does not tear to pieces and devour those of his own kind, but in Africa cannibalism still is practiced in certain parts. A tribe will kill and eat those belonging to it. There is nothing worse than a savage man. But if he is given an education he will become a perfect being. A Man who has not received an education is the center of all the defects, give him the necessary education and he will become the collective center of all the virtues. An uncivilized man is a calamity to the world of humanity; the educated person is the light of mankind. The uneducated man is the destroyer of the world of humanity; the educated man is the constructor of the human race. This finally brings us to the conclusion that the world of humanity, including all the lower kingdoms, is in need of education. The above statements are, however, only the premises and at our next lesson we will go a step further."

Then the Beloved was left alone for an hour or two after which he went to our house and stayed a long time there. He was in a cheerful mood and related several stories which brought forth laughter and tears to the eyes.

At noon he had honored guests at the table, two of the

Turkish representatives from Syria. At the table he spoke to them about his tour in the United ~~XXXXX~~ States and Europe, because this was the thing they were most interested to hear. They had read a great deal about his marvelous work in the press but they were eager to hear the account from his own lips.

In the afternoon the fourteen French warships of various sizes passed by and the Master with a marine glass in his hand went up on the roof of the hotel to see them passing out of view. They were formed in a military procession, quite ~~XXXXXXXXXXXXXXXXXXXX~~ ~~XXXXX~~ distant from each other, an imposing spectacle of Armed Peace. From here they go to Beirut, then they will touch other ports before they return home. The Beloved looked at them through his glass for a long time. The clouds of pains and sorrows were slowly gathering on his ample brow. What was he thinking? What were the thoughts that were crowding in upon his mind? What ideals of Peace were seething in his brain in contradistinction to these ironclad dread-noughts? What were the emotions of his heart as he looked at the passing by of this naval demonstration and pageantry? Slowly he raised his head. In his eyes I saw pity and compassion for the ignorance of man, in his face was depicted not despair, but the light of the unquenchable hope. "Yes" he closed his eyes, and as though talking to all the peace workers and peace lovers of the world, "the law of Peace has come to stay. We are living in the Radiant age of Peace. The Angels of Peace are hovering above our heads. We are daily advancing in the Path of Peace. The army of Peace is being recruited from amongst all nations and peoples. Let the pacifists know that the Unconquerable Power of God - that irresistible, moral, ineffable Something - is behind them. No government and no nation can withstand them. With this power alone they will be able to defeat all opposition and remove all the stumbling blocks. From now on lesser and lesser will be the magic spell of war, greater and greater will be the influence of Peace. The day is coming when the Dove of Peace shall reign over all the continents, the laws of Peace shall rule all the nations, and the resources of war will be expended over that which would be conducive to the spiritualization of mankind. Let all the pacifists gather their scattered forces and combine their material and moral resources. They must look forward; and not backward, above and not below. They are the real benefactors of humanity, the burning torches of bright hope. Just as the heaven is above the earth, so their ideals must soar above the ideals of this age. Unfailingly they must inspire the hearts with peace and concord. With perfect faith and assurance they must toil and labor and know of a certainty the goal is ahead. They shall reach there if they work steadily and firmly. The Lord of Hosts is reinforcing them. The Sun of Peace is up in the horizon and its rays are penetrating through the clouds of prejudice and ignorance. These warships will be changed into the merchant steamers binding the nations and countries more closely together. The cry of Peace is being heard from every throat and the sweet, resonant harmony of Peace shall drown all the screeching noises of war. Blessed are those who are enlisted in the ranks of Peace!"

Ramleh, Egypt.
November 4, 1913.

Dear friends:

Every one in the Bahai Movement today feels the need of greater activity, more efficient propaganda, a broader field of labor and an unchanging and unchangeable quality of enthusiasm. The statement of Christ is just as significant and true today as 1900 years ago that the harvest is ready but the laborers are very few. The world is ripe for the reception of this Revelation but it must be presented to them in the same spirit of Abdul Baha. From every possible viewpoint the Beloved has been of late urging the believers to put forward a new zeal in the promotion of the Teachings and the spread of the Cause. They must subordinate all other objects to this object and with unparalleled determination unfurl the flag of this Truth from the kingdom of every heart. All other thoughts must be forgotten and the supreme importance of this thought burn in the consciousness of every Bahai. We are in the beginning of this Cause and the faithful must have the courage and the daring of the pioneers. The trees of their lives must bear fruits. They must convey the message of the Kingdom at every opportunity. They must invite the souls to the meetings. They must infuse new spirit into the dead bodies. They must rest neither by day or by night, for the day is so short and the people are anxious to find the way and the life. They are searching and investigating, longing to see the light and free themselves from darkness. While the iron is hot they must strike, and strike very hard. For this reason I may again translate herein the contents of a few Tablets recently revealed by Abdul Baha:

"Truly I say his honor - - - is striving with all his powers in the diffusion of the fragrances of God. Therefore for a few months he must travel in and around the province of Shiraz. From there he may go to India to spread the message, then to the Holy Land."

"Praise be to God that the Fragrances are daily spreading in those parts. This is through the self sacrifice of the friends. Therefore with heart and soul Abdul Baha supplicates toward the Beloved of the Spirits, so that the effulgence of His Beauty and Perfection may be reflected upon the nature and disposition of the friends. May they at every moment find a new spirit, and carry away a manifest Victory! It is assured that this prayer will be fulfilled. If Abdul Baha had time and opportunity he might have written individual letters (Tablets) to each and all of the believers. Notwithstanding this he is busy day and night and letters are being forwarded uninterruptedly to the friends. This is through the motion of the sea of the love of Abdul Baha who loves each one of the believers better than his life and spirit."

"Praise be to God that the believers of - - - - are in the utmost of happiness and poise and are engaged in the service of the Manifest Light. I hope that in the future they may be confirmed in teaching the Most Great Message. The friends of God must associate with the spirit of friendship with other souls and show to them infinite love and tenderness. This kind of association will display an effect in the heart of many people; then they will listen to the words. Whenever they see that a capability is created, they may speak with wisdom and deference and utter the words with dignity and kindness. At first they must make the effort to remove all the barriers of reserve and indifference. For example, each one of the believers may select at the very least one soul in a year. In the beginning he must show him the beauty of friendship and hospitality in a practical way, so that he may not shun his association, then little by little he may teach him the truth. This is one of the ~~many~~ many best ways."

"In reality, Hamadan, nay, rather all Persia has found infinite capability. Therefore all the friends must unloosen their tongues in teaching the Cause; that is, each one of the believers may associate at least with one outsider in a year. At first he may only show him companionship and friendship and astonish him with his praiseworthy actions and deeds. When love is obtained between them, then he may teach him step by step. It is possible for every believer to teach in this manner."

"O ye real friends: In every country and city of the world innumerable meetings are organized. Their organizations are well established and most varied in nature. But the objects of all such meetings belong to the material world. Here is a meeting the object of which is the accumulation of wealth; there is a syndicate the aim of which is to usurp the prosperity of the nation. Here is a club the clarion call of which is imperialism and militancy, and there is a society for the exploitation of mines, the invention of infernal instruments and the making of deadly armaments. But, praise be to God, in Hamadan the merciful assembly is organized. That assembly must be illumined. The illumination of every assembly is teaching the Cause of God. This is the meeting! This is the assemblage! This is the gathering! Blessed are those who are assisted thereunto! U

Upon ye be Baha el Abha!

(Signed) Abdul Baha Abbas."

HE IS GOD!

"O God! O God! Thou beholdest these faces are brightened by the Light of Guidance, these eyes are looking toward Thy Kingdom El Abha, these hearts are overflowing with Thy Love amongst mankind and these breasts are dilated with the signs of Thy Unity in the expanse of the earth.

O Lord they have relinquished the lowest depths of superstitions and soared toward the seventh spheres, the apex of knowledge.

O Lord! Assist them with the army of proofs and evidences,

confirm them with wisdom and understanding and inspire their tongues with such eloquence and elucidation as to humble the intelligences and conquer the voices!

O Lord! They are poor! Make them rich with the treasury of Thy Kingdom. They are lowly! Endear them through the outpouring of Thy Realm of Might! They are thirsty! Cause them to drink from the fount of Tasmin, (a fountain in Paradise) and they are naked, dress them with the garment of Sanctity! Verily Thou art the Clement! Thou art the Compassionate, the Merciful, and verily Thou art the Bountiful, the Ancient!

(Signed) Abdul Baha Abbas."

Last night Haji Sayad Javad arrived from Cairo and stayed over in the hotel to see the Master. He was standing in his Presence this morning, receiving his instructions before leaving for Port Said; What an old man he is! There are so many old Bahai men in these parts, all between seventy and ninety years; many of them have seen Baha'o'llah, many of them and up to this day whole-heartedly working for the progress of the Cause.

A letter was received about a friend stating that she has cremated the body of some one who died in the family. The Master said: "This is not good. Why do they stop so suddenly the wheels of evolution? The body is composed of so many elements and each element in its dissolution must return to its original constituent substance. Now cremation arrests too suddenly this process of the returning of each element to its original part. Some day this body will become flowers and adorn the field with loveliness and charm. Why should we then hinder this charming transformation? What would we gain by incarcerating the ashes of this body in a glass bottle?"

After a while the Beloved called into his room one of our American sisters. She was weeping with joy and could not contain her feeling of rapture and delight. She went and kissed his hands. "How she is pure at heart. Whenever she enters the room my heart is rejoiced at her sight," he told me. Then to her: "I love thee very much. From thy heart I sense the feelings of spirituality and sanctification. I hope that the Banner of this Cause will be upraised first in America, for the capability of America is very much. The American believers must demonstrate an extraordinary effort to spread the Cause * * * * * When she left the Beloved said, with a vibrant note of happiness in his voice: "Truly I say, what a wonderful woman she is! I wish all the souls to become like unto her. Her heart is illumined, her spirit is pure and holy. Like unto a mirror she is clear."

In the afternoon we were sent to Alexandria to find out the steamers that shall leave within the next few days for Port Said. The Beloved desires to take a short trip on the sea and at the same time meet a number of pilgrims gathered there. Dr. and Mrs. Getsinger also have returned from Haifa and are now in Port Said waiting the Master's command.

On our return from Alexandria the Master was sitting in the hall of the hotel. Three dogs belonging to the manager were scampering around. Their jollification brought to his memory a dog story.

"There was in Acoa" he said, " a Greek merchant who had grown very wealthy. He had a dog which followed him everywhere and was renowned for his intelligence and faithfulness. He understood every thing his master told him. Once he had piled many loads of wheat in front of the mosque in the center of the public square. The Sheik of that mosque came to him and said, 'You must pay something for thus taking this space in front of the mosque.' 'I will do nothing of the kind.' The Sheik threatened to carry away a load of wheat. The merchant said something in the ear of the dog. It climbed the loads and stood there keeping guard. As soon as the Sheik came near to make good his threat, the dog came down on him and he had to fly away for his life. This Greek merchant died after a few years. The dog became very disconsolate and would go to the tomb of his master and bemoan and sob. Several time they went and brought him back. Finally they had to tie him with a rope. All night he would sob and actually weep. He would eat nothing and finally died in this pathetic state. On the other hand, three days after the merchant's death his wife put aside black and was laughing and making merry. Although he was so good to her in his life that he made it a rule to bring her something every day. Afterward when it became known people said, 'To the same amount that the dog was faithful to the merchant, his wife was unfaithful.'"

Ramleh, Egypt.
November 5, 1913.

Dear friends:

The Beloved having his tea and inquiring about the health of each of his servants told me to ask our American sisters to come and see him. After two or three minutes they were sitting in his Holy Presence. He was writing a Tablet but he put it aside and commenced speaking in his rich, divine tones:

"The other day we touched upon the subject, concerning the object of the appearance of the Prophets. For what purpose did God send Moses? For what object did Christ appear? What was the mission of His Holiness Mahamad? Why did His Holiness the Bab step forth upon the arena of the world? For what cause did His Holiness Baha'o'llah manifest Himself? The answer is: The appearance of all these divine men is for no other reason save the education of the world of humanity. Thus mankind may become the dawning place of the virtues of the Lord of Hosts, obtain eternal life and be established upon the throne of the Kingdom. Through this education the drop may become a sea, the atom find the importance of the sun, the extinguished lamp become the brilliant star and the wild tree a fruitful one. Consequently, if we observe a person qualified with these characteristics, then he is the first educator of mankind and the first instructor of the race. Then there remains no doubt whatever that he has come on the part of God.

One of the prophets of God was His Holiness Moses. If we study his life and Teachings and find he has fulfilled these duties we come to the conclusion that he was the first spiritual educator of mankind. We observe that Moses was a Jew. From an outward standpoint he had no power, no dominion and no influence and there were no means at all at his disposal. He himself was in the utmost poverty. A person like unto this appeared in the field at a time when the Israelites were in the lowest stage of humiliation. They were extremely ignorant and wrapped in the dark and gloomy atmosphere of human defects. They were captives and were looked down upon by all mankind as a nation of serfs. His Holiness Moses delivered them from captivity. Out of the darkness of their former conditions he led them into the Holy Land of Promise, and imparted to them a moral education. As a consequence of this education they obtained to the then highest degree of civilization. He conferred upon them ideal virtues. In scientific knowledge they made great progress, such progress that degree by degree they became famous throughout the world, and distinguished from all neighboring countries. Their knowledge and wisdom reached such a state of perfection that the philosophers and learned men of Greece traveled to the Holy Land and learned from the lessons of philosophy. Then the Splendid Sovereignty was established. Therefore there remains no shadow of a doubt that His Holiness Moses was the first Educator of mankind. Unique,

single, with no assistance, no support, no aid and not withstanding a stammering tongue, he caused the rise of such a lowly, degraded nation to the apogee of spiritual attainment and wisdom. This shows that he was unquestionably confirmed by the divine Holy Spirit, because from every standpoint this is unparalleled. All the great philosophers who have stepped into the world of existence could not give a moral education to the inhabitants of a village. The utmost they could do was to have ten or twenty students to whom they gave lectures and conferences. From these instances we comprehend that His Holiness Moses was inspired by the spiritual power; because were man would be unable to inform a nation like unto that of the Israelites, delivering millions of people from the claws of defects and ignorance and causing them to fly upward toward the realms of light and the effulgence of God!"

In answer to the question of a friend he said:

"The health or sickness of the body are the same to me. The spirit of man must enjoy health. I have much work to do and if I am well enough to cope with my duties I am satisfied. I have grown old, very old now. I must not expect to have the powers of youth."

Having given me a number of Tablets for translation he left the hotel and was out for nearly four hours. When he returned he was in deep thought and did not speak with anyone. He asked for his lunch and Khosro took it to him. He ate very little, because his thought was somewhere else, very far away from his modest repast.

It was about two o'clock when I went to Alexandria to buy a few things, because I am laboring under the harmless impression that the Master is going to leave Friday for Port Said leaving most everybody in Ramleh and taking with himself only one person. You don't scold me if I tell you that I long to be that one person. Will you? Because whatever he says and does you will know after a while through these letters. I am trying to Bakshesh you so that you may come around and look upon the subject from my standpoint.

When we returned from Alexandria I went directly to the hotel and found the Beloved walking in the reception room. He asked me to go in and demanded where I had been. I told him where I was. Apropos of something he said: "It is most strange how some people are utterly ungrateful and have not in them a vestige of humanity. There have been some young men who have been educated in through my solicitude and recommendation. While they were going through their studies in the college they would write me most earnest letters that as soon as we finish our terms we will devote all our time in the service of the Cause. But once out of the college they were engaged with their own ideas. My hope in educating these young men was that they would become the spreaders of the Teachings of Baha'o'llah and the heralds of the Covenant, but they forgot the Cause entirely and preferred their own desires to my will."

How well it is said by a thinker that whatever you train will give you some benefits except the trees of a part of humanity. If you cultivate a piece of land you will gather a crop; if you plant a tree, it will give you fruits; if you train a cow, she will yield milk but the tree of an ungrateful will produce nothing else but bitter fruits."

Then he told us the story of a merchant who was very poor. He wrote to Baha'o'llah and asked for His blessings in his business. The Blessed Perfection wrote him, "Wait, the blessing of God shall descend upon thee." After a few months fortune smiled at him and he became the possessor of twenty-seven thousand English pounds. One day a Bahai called on him and remarking the change in his attitude told him that it was through the blessing of God that he had become wealthy; wealth must not make him proud. The merchant laughed and pointing to his large safe said: "Do you see that safe? That is my God." After a few months he lost everything but he became a good Bahai. "Fortune" at last the Master said, "makes some people forget God, its absence turns their faces toward Him."

Ramleh, Egypt.
November 6, 1912.

Dear friends:

I hope I am not mistaken this time. The Beloved told me to be ready to go to Port Said with him tomorrow and from all indications this plan will not be changed. The rest of the party consisting of Mirza Jalal, Mirza Moneer, Mirza Mahmoud and Khosro will stay here in Ramleh pending the Master's further instructions once in Port Said. I have the feeling that we will not return here again this season, although I may be mistaken. The steamer belonging to a Russian company leaves the Port tomorrow at 5 P. M. arriving in Port Said next morning. I am very glad to be with the Beloved on this short sea trip. It will be a fine change after three months stay in one place. Ramleh will of course be always associated with Bahai history in the future. Its streets, its hotels, its houses are all blessed by the feet of the Lord. Many events have happened here, many incidents transpired in the Cause during the past three months. Personally I could not have had a better time had I lived in Paradise. The Lord of mankind was with us under all circumstances and conditions; his angels came from the four corners of the earth to pay him homage; vivid pictures of him shall ever be treasured in memory and heart. The past three months were equal to three years, or three hundred or three thousand years. So wonderful was each day, so spiritual each hour, so calm and peaceful each moment. Who can say we were not happy in being so greatly privileged to have lived a life near the Presence of Abdul Baha. What I have been able to write is not even a thousandth part of what has been transpiring here! My reward has been the sweet and beautiful experiences of the spirit which cannot be recounted with pen or uttered by the word of mouth. I have seen and heard many things and I hope I am better fitted now to serve the Beloved and with more faithfulness.

Our old Haji Niaz has also received instructions to go to Cairo. He was today many hours with the Master. Mirza Abul Fazl will likewise leave for Cairo in a few days and probably I will not see him for a long time. Ramleh will become indeed an empty place. How wonderful the venerable figures of Haji Niaz and Mirza Abul Fazl as I saw them walking today side by side in the streets. These men are indeed the elect of God. They have given up everything for the sake of the Beloved of the world. They have annihilated themselves so that they may live in accord with the good pleasure of the Lord. In this world they live alone for his sake. They love his countenance; they ~~YXX~~ are made joyous through his words and are satisfied with his love. Nothing else does interest them. I love and respect both of them very much. I owe them a great debt of gratitude. For were it not for the kindness of Mirza Abul Fazl and our brother Ali Kuli Khan who were at that time in Washington, I would not have probably come to America, and the history of my life would have taken entirely a different channel. Praise be to God that I am living in this day and love all the people of the world.

This morning the Beloved was busy partly with his corres-

matters have no importance whatever in our estimation. There is no doubt that before long the newspapers of the world will be divided into two parties. One party praising the Cause to the utmost degree and the other party condemning it most thoroughly. We have given our lives in the path of the Beloved and not in the path of the newspapers.

Consider that the books of the world are filled with the condemnation and commendation of the Holy divine souls who have appeared in former times! However those sanctified spirits are present in the sacred chamber of the True One and are free from all these things. The stone of scorn does not touch their pure spirits, the dart and the arrow of ridicule do not reach their lofty summit, neither applause or approval find their way to their world of sanctity. They are sanctified and holy above these conditions!"

The interpretation of a Mohamadan tradition is given as follows:

"O thou art advancing toward the Kingdom of Abha! This tradition does not mean literally. It has other meanings than the mere "letters." It means that all that has appeared in former centuries, such as the excellencies of the world of humanity, sciences, and arts, inventions and discoveries, undertakings and the disclosure of the secrets of phenomena and the realities of existence, are equal to two letters; but those wonders which will appear during the Dispensation of Gaem as regards the uncovering of the mysteries of the universe, the unveiling of the realities of things, the appearance of sciences and knowledges, the increase of the information of mankind, the revelation of the recondite Mystery and guarded secrets, is equivalent to twenty-five letters.

Thou observeest what important and condition changing events have transpired in the world since the appearance of Gaem. All the knowledges discovered in the past cannot equal one of the inventions of the present day. Consider the material world which is only a reflection of the spiritual! For example, all the inventions of great moment and material discoveries out of the hidden treasures of the earth have been made during the present age and the latter part of the nineteenth century; such as telegraphy, photography, phonography, telephone, electricity, wireless communication, etc."

This is two o'clock after midnight that I am writing you this letter. With Mirza Moneer and Khoero I went to the city for sight seeing as this for the present my last night and when we returned I had to finish the letter because I will be very busy tomorrow before our anticipated departure for Port Said.

Ramleh, Egypt.
November 7, 1913.

Dear friends:

The Russian steamer is late in arriving at the Alexandrian port and so of course we are yet in Ramleh. She may get in tonight. I have everything ready to start at a moment's notice. Today the Beloved was busy receiving many people. From morning till evening he rested not. When I went to the hotel very early there was already some people and they continued to come and go all day. Meanwhile he found time to dictate a few Tablets and call in the afternoon at Mirza Abul Fazi's where he talked in detail about the prophecies in the old Testament and the Talmudic traditions, concerning a fabulous city wherein they believe their Promised One is living and will come out at the end of the world and make the Jews a nation of rulers over all the people of the earth.

Before noon with Mrs. Hoagg and Mrs. Wise and Mirza Moneer, I went into the rosegarden and took six photos of this historical spot where hundreds of Tablets have been revealed by the Lord of mankind, so many ever living anemones, deathless hyacinths and immortal roses to perfume the eternal essence of men and women in the East and the West.

In order to share with you the contents of some of the recent Tablets revealed in this rosegarden I will translate them for you:

"From the beginning of the Dawn of the Morn of Guidance the friends of Neerees were like unto overflowing cups and respected and beloved in the Kingdom of Abha. The goblet of every ordeal was quaffed by the heroes of God in that great province and with infinite rejoicing the friends drank from that pure wine. They endured every affliction and calamity in the Path of God and all of them deserve the graces of His Highness the Almighty.

Praise be to God that that blessed land is over-shadowed by the Sacred Tree, the splendor of the Sun of Reality is cast upon it with the utmost intensity and the Breeze of Providence is wafting from the direction of the Merciful One * * * * * My heart and soul is occupied with the memory of the friends that is indescribable. At midnight and the dawn I supplicate at the Divine Threshold and entreat the downpour of the immeasurable Bounties and pray:

'O Almighty! Suffer that pure ground which is crimsoned with the precious blood of the martyrs to become a wonderful country, illumine its inhabitants with the Manifest Light, confirm them in rendering great services, intoxicate them with the Wine of Thy Love. Make everyone a bright candle and each person a conspicuous flag for they are deserving all these favors, because they are awake and mindful and in the Covenant and Testament firm and steadfast. * * * * *

"Thy remembrance is always my intimate and associate and

the heart and the soul of Abdul Baha supplicating toward the Kingdom of the Merciful Lord, so that confirmation may encircle thee in this Most Great Day and that beloved friend with the utmost effort may arise in the promotion of the Word of God, become the leader of the spiritual lovers, and the chief of the longing ones, and to assemble the friends in the meeting of supplication and entreaty and the circle of prayer and devotion and raise a melody with the utmost sanctity and holiness."

Regarding the opening of a branch of the school of Tarbiat he says:

"Thy brief letter made me very hopeful. Praise be to God that thou art firm and steadfast in the Covenant and art thinking to spread culture and education in that city. Unquestionably the friends of God must display the utmost exertion so that the school may be founded in Gomrood with thoroughness and efficiency. Convey my greeting and longing to the believers and say, This school is the cause of fellowship, it is the cause of love and and conducive to the enlightenment of the children. By all means you must strive so that a model school may be established in the city and all the people may bear testimony that the children are educated therein in the most perfect manner."

To another friend he writes:

O thou who art thirsty for reality! Praise be to God that the light of Guidance shone forth and the court of the heart became illumined. This was through the Bestowal of the Lord of Hosts. For the Divine Call reached the ear and the Message of the Kingdom was heard. Yre. - - - became the cause of thy life and conducive to thy salvation, so that thou didst find the lost path and hastened in order to enter the Kingdom of God. The Kingdom of God is like unto the sun but only those who have eyes can see the sun; the blind ones are deprived of the rays. I hope thou mayst become the divine farmer, engaging thy time in that country in the blessed cultivation, scatter pure seeds and irrigate them with the water of life; thus many harvests shall be gathered. The Zephyr of Grace might blow, the fragrances of the Paradise of Abha might be diffused, the nostrils be perfused, a large number of people be saved, and sacrifice their lives in the Path of the Everlasting Life."

To another teacher of the Cause he writes:

"O thou spiritual friend! Thank thou God that thou art not an unserviceable and idle instrument. Thou art working. Thy example is like unto an active army engaged in the front in the thick of battle. The attention of the King is entirely turned toward the army which is in the field. Continually he is solicitous about their well being and success and sends them reinforcement. But the reserves who are living in the barracks and forts and are comparatively comfortable and well at ease are not so much the

object of his solicitude and care. * * * * Thank thou God that thou art confirmed with this eminent Bounty."

"O thou who art confirmed by the Divine Spirit! A thousand times bravo! because thou didst forego the material ~~pleasures~~ comfort and rest so that thou mayst give the glad tidings of the heavenly Light; girded up the loins of endeavor and for the diffusion of the Fragrances of God thou didst go to Holland. Shouldst thou realize how blessed is this journey thou wouldst not rest one moment; nay, rather, at all times thou wouldst diffuse the Fragrances of God. When thou didst go from London to Holland, with heart and soul Abdul Baha was thy traveling companion and guide. Although the body was remote, the spirit was near. I hope from the Bestowals of the Lord of Hosts, His Highness the Promised One to crown thy voyage with success like unto the voyages of Peter and Paul."

To a Zoroastrian believer in Bombay he writes the following about his probable visit to India:

"Thy letter was received. From its contents it became evident that a report is circulated in those parts that I am departing for India. Truly I say the longing to behold the faces of the friends is infinite, but there are yet some hindrances in the way. As soon as they are removed and the path is cleared unquestionably I shall prepare myself to take the journey to those parts."

Our beloved sister Miss Edith Sanderson of Paris, is well known to many Bahais. She is one of the staunch, faithful believers in the West. The Beloved has given her the name of Roubich Khanom, which means "Spiritual." Those who have had the privilege of meeting her know that she fulfills all the requirements of this beautiful name. The Master has showered his blessings upon her on many occasions both in the Holy land when she was there on a visit some years ago and on his two memorable journeys to Paris. Lately she was afflicted with the loss of her mother who was a patient sufferer the past year or two. As soon as the news was received the Master cabled her words of consolation and afterward he revealed for her two wonderful Tablets full of spiritual promises and comfort. A letter from her tells us very touchingly the last happenings. As the Master has been at the bed of Mrs. Sanderson many a time, always soothing her pains with cheering, spiritual words, I would like to quote herein as a keepsake portions of this lovely letter:

"My dear, brave, lovely mother left us as you know on the morning of October 21, at about three o'clock. She did not realize it was the end. It was heart failure and almost instantaneous. Dear Master! You tell me that she lives and all my thoughts acknowledge that she does. When your first cable reached us and I told her of it she was very deeply touched and kept saying over and over again, "How wonderful!" She asked me to chant a prayer for her several times. I am sure she lived through many an hour of beautiful spiritual experiences but alas! she was not able to tell us

of them. Towards the end she could not speak above a whisper and it was very hard to understand. We could only tell by her eyes - so beautiful and so sad! She loved you and that makes me very happy. I supplicate you to always remember her in your prayers. I have felt all these months your loving kindness, and know that through it God has given me strength, both physical and spiritual. Mother passed away on the morning of her birthday. For some years past she felt sure she would die on her birthday. She looked very beautiful as she lay there after death, with an expression of majesty and sweet calm on her face. We had a short ceremony in the house. Eight choir boys sang, "Lead Kindly Light," and "Peace, perfect Peace." The clergyman said several prayers and read a chapter of St. Paul's. The flowers sent by the friends were very beautiful."

In the evening the Beloved sent for me and as though by a miracle he spoke in detail about the soul after death. Mrs. Von Lillenthal asked the question about the "lost souls" and this opened the way for the explanation of the Master. In another letter I will embody his remarks as well as a quotation from an ancient philosopher of Rome on this subject. I was so struck when I read it with its similarity to modern teachings on Immortality that I would like to share it with you, although you may know it already.

On Board S. S. Jerusalem,

A Vapeur et de Commerce.

Compagnie Russe de Navigation.

November 8, 1913.

Dear friends:

Again the Beloved of the world is sailing on the bosom of the sea, just for one night. It is now eleven thirty P. M. I left him in his well appointed cabin an hour ago, walked on the quiet upper deck, watched the marmoreal sea with hardly a ripple on its surface shimmering under the white beams of the moon and on the further fringes of which shone the bright and lustrous stars. The magic of this divine night had cast its sweet spell on me and I could not tear myself from its elusive charm. Here am I all alone, but am I alone? Have I not the Beloved just to myself? - captivated by the grandeur, beauty and attractions of the night and cannot go to my cabin. I think of the believers of the present and the believers of a hundred or a thousand years to come! What would they not give if they could see the Lord face to face, and travel with him from country to country, ocean to ocean and city to city? What a great privilege is then ours in this day of all days! I wonder whether we were able to live even for one hour if we could appreciate fully the marvelous importance of this fact!

At last I am in the writing room. There is no one in. Everyone is asleep on the ship. Deep silence reigns everywhere save the whir of machinery and gentle swish of the water. I sit down and try to collect my thoughts. I think for a few minutes. Then I take my note book out of my pocket and look over scrawled notes jotted down hurriedly in Persian. You can't decipher them I'm sure.

It was early this morning when I went to the Hotel Victoria to see the Beloved. Evidently he had been up earlier. As I entered and offered him my hearth homage he smiled and said: "We are going away by all means today. Go and pack up your things." I answered, "I have already attended to this and am ready to start now." "Not now," he laughed, "We have a few more things to attend to but we will leave at two o'clock." Then he left the hotel to call on Aga Ali Akbar - he is a very old Bahai, and lying on a bed of sickness patiently bearing the sufferings of these last days of his life well spent in the Cause and worthily lived to glorify God and His Manifestation. For the last two weeks his malady has grown worse and therefore the Mater has called on him several times to comfort and console him.

On his return after settling the account of the hotel keeper he told me to ask our American pilgrims to be ready because he will see them and talk to them before his departure. When he came up they were all ready. He walked ahead and opened the door of his room, and invited all to come in. After greeting them most cordially he said:

"Today I leave for Port Said. I am leaving you here for three to five days. During my absence speak only of divine subjects, speak about spiritual, active principles whereby the hearts may soar

towards the apex of sanctity, become illumined and attracted to the Kingdom of Abha. Let all **KN** your thoughts be converged toward this heavenly center so that you may be drawn nearer unto God. Speak of nothing but God and recognize no one else save Baha'o'llah. Have no other thought save for the good of humanity. Your hearts must be so filled with the love of God that there may be no place for anything else, so that when I return I may find you as luminous beings, find you happy, radiant and merciful. * * * * * Mention nothing save that which is good concerning the people. Praise everyone. If you find a fault or mistake in some one do not speak of it. If you see good qualities, mention and try to emulate them. Love mankind for the sake of God and love each other very much. * * * * * I have much love for each one of you. Baha'o'llah knows how much I love you. It is indescribable. It is immeasurable. It is difficult to leave you and go away but I must do so. Some blessed pilgrims are now in Port Said. They expect to depart for their respective homes and I must go and see them and bid them God speed. The Zoroastrian believers who are waiting for me at Port Said are very blessed, very luminous and their hearts are very pure. I love them very much; I desire therefore to go and see them. During my absence I shall pray for you. The servants and the maidservants are always in the Presence and they are spiritually associating with each other. The essential thing is the ideal communication of the hearts. Praise be to God, that our hearts and spirits are connected with each other."

Miscok said that this was her physical and spiritual birthday, now trebly blessed by his divine Presence. The Master then gave her a large bouquet of roses which adorned the table and said: "The greatest day in the life of a human soul is when as a thirsty one, he arrives at the fountain of the Water of Life; when as a lover he attains the Presence of the Beloved; when as a blind and a deaf man he receives spiritual sight and hearing; in short, the day wherein he enters the Kingdom of God. That is indeed a most memorable day."

At one P. M. I was again in the hotel and the Master having had his rather short siesta was up. A young believer, Mirza Fazlollah, had just arrived from Cairo, not knowing the Beloved is going to leave. He was a little disappointed but when he stood in his Presence he said:

"Thou hast arrived at the time of our departure but it is good that thou hast come. Our meeting is spiritual in character and one minute of it is equal to centuries, one drop of the sea of our love will set into motion all the oceans. How many souls came into the Presence of the Blessed Perfection but their spiritual eyes were blind, but some people met Him only for a few minutes and their hearts were set aglow with the Love of God."

At two o'clock the Master started with a number of believers who followed him to the pier. Mirza Mahmud helped me with my bag and we arrived a few minutes later. The steamer was anchored far away from the pier and we hired a boat to be rowed to it. From far we saw the Master walking on the deck. Mirza Dalal, Mirza Moneer, and Khosro were all there. The Master was speaking with the doctor who examines the passengers, and with another gentleman, and an English woman. The doctor introduced the Beloved to her with pride as

very greatest Eastern man who has traveled all over Europe and American revolutionizing the religious thoughts of the age with his god given intelligence and the array of his never ending ideals. It was most interesting to watch this doctor trying his best to find superlative praise for the Master before this English woman, because he had a special pride in him as the most wonderful living Oriental. At five thirty P. M. our friends and those who had come to bid farewell to the Beloved left the steamer because the hour of departure was announced for six, but it was a few minutes after seven when 'Jerusalem' started toward Port Said. The name of the steamer is significant for the Heavenly 'Jerusalem' is on board. He has descended from the heaven of the divine Will and is sailing on the tempestuous sea of existence and saving derelict ships and maroons on desolate and unchartered islands of self conceit and vanity.

There are ever so many large steamers in the port and they are ablaze with electricity. The reflection of these thousands of lights in the sea is very beautiful as each light is like a shaft piercing through the depth of water, trembling with the motion of the sea. The Beloved watched the receding lights of the city and the steamers and pronounced the scene most fairy like and magical. As he walked to and fro on the deck he said: "I feel always much better on the sea." Then he laughed. "It would not be a bad idea if we could travel from Alexandria to Beirut, then to Smyrna, then to Constantinople, then to other Asiatic Ports."

After walking for a while on the deck under the moonlit and starlit heaven he came down to his cabin. I followed him. For more than half an hour he talked now about this now about that. Toward the end he said: "I have found a way to gain my living with the sweat of my brow and the labor of my hand. Man must be the candle of severance and detachment. When I go to Haifa and Acca I will get a piece of land and plow it and cultivate it with my own hand. Then I will not accept anything even from the Persian believers." The thought immediately came to my mind that if that time ever comes, God willing, I will try to be as near to him as possible and hand him any tool or instrument he needs. What a primeval, charming prospect! To live on a farm with the Beloved and be a farmer. My blood tingles with enthusiasm and great possibilities. I have not the slightest doubt that the Master will then teach the people, even the United States with her experimental farming stations, a few lessons in practical and scientific agriculture, and many students may come from far and wide to see his model farm. Whether this is realized or not it is immaterial to me but the very wish of the Master is a lovely lesson and a precious possession for all of us. To know that he is thinking at this advanced age of farming is in itself wonderful, independent of its realization.

The bell for dinner rang loud and the Master went to the dining room. As I had a second class cabin with the permission of staying with him as long as I wanted I went also to dine. It must have been an act of Providence because they gave him a seat beside the Russian Consul General of Beirut who has been traveling with his wife, has been in Persia for fifteen years and speaks the language fluently. After dinner they came up on the deck and for a long time they talked on the naval reorganization of Russia after the

Japanese war, the Russian tacit and open support for the independence of Bulgaria, and the moral and economic loss of the Balkan wars. Then the subject of conversation was changed. The Beloved invited him to come tomorrow on shore while the steamer is anchored and dine with him in Ahmadiz Yazdi's apartment. He was so sorry that he could not accept the gracious invitation. Then the charming scenery and the delights of Haifa were dwelt upon. In short the Beloved was delighted with them and there was no need of a translator. I could sit near by and watch the wonderful power and sweetness of the Master.

Tomorrow at nine o'clock the steamer will arrive in Port Said. After more than three months of absence we are returning again not from Europe and America but from the delightful summer resort of Alexandria. This time there is only one servant in the company of the Master. I hope he will take a good rest in Port Said and then start - where? In what direction? No one knows.

Port Said, Egypt.
November 9, 1913.

Dear friends:

To tell you the truth - this is a secret and you must not breath it to a living soul, walking erect with two feet, I mean a biped - I love Port Said and I love Ahmad Yazdi, and I would like to stay here as long as the Master is here, not one minute after his departure; because then, there is another place that I would love best. You see beside this primary, all sufficient reason I have ~~XXX~~ another reason. Before I ever dreamed of America, before I dared to think that I have so many splendid brothers and sisters across the Atlantic, before I learned the a b c of the language in which I am laboring to express and write the events surrounding the Beloved I actually lived and moved and had my being in this city of Port Said for more than three years. Here I met our dear teacher Mirza Abul Fazl several months before his departure for America and the bee buzzed in my ears the first intimation of a faint possibility of my going to the New World. At the time it was too dear and too wonderful to believe it. "Who am I?" I addressed myself "that the Lord of mankind may send me to Mirza Abul Fazl to serve him in that far off mythical land of giants! I know there no one! I know but two or three words of their language!" But when the command came I left and crossed the sea all alone and in the strange tumultuous New World I found all that my heart had longed for, genuine hospitality, fathers, mothers, sisters and brothers; because my mother passed away from this life when I was only three months old and I never knew what the love of a mother meant till I went to America. I did not have any brother and sister of my own so you can realize how great was my joy when I was surrounded by so many spiritual relations in a strange land. Often in the middle of the night I would cry out, "O Baha'o'llah! O Baha'o'llah! What miracle Thou hast wrought! What love Thou hast created in these hearts! O Abdul Baha! O Abdul Baha! What magnificent palace of spiritual brotherhood thou hast raised! What marvelous unity thou hast brought between the East and the West! If I give up my life for these glorious bounties I have done nothing. I have offered no thanksgiving. Then let me be the dust of the feet of these friends. Aid me to serve them and if needs be sacrifice my life for them. I am ready to answer thy call at any moment."

What was I doing during those three years in Port Said? I ~~XXXX~~ was working in Ahmad Yazdi's store. He was very good to me and that happy relation still exists between us. Whenever I go to his store familiar scenes come back to my memory. I want to pull up my sleeves and pitch into work but he laughs and prevents me from doing so. Well and faithfully has he served his Lord for the long years stretching in the past. He is a good, active soldier of Abdul Baha. You see, then that I owe him a great spiritual debt because his love and kindness made it possible for me to stay in Port Said till the hospitable doors of America were opened before my face.

This morning when I opened my eyes it was half past four and by five o'clock I was on the deck. No life was stirring. The big sea was as calm as a pond, the ship had hardly any motion, a balmy young breeze was blowing, the stars vied with each other in brilliancy and the whole scene was blissful and ecstatic. I passed several times

times by the half opened window of the Beloved's cabin and peered in. He was asleep yet, because last night when I left him he drew out an Arabic paper from his satchel and commenced to read. The morning grew brighter and brighter and in the Eastern horizon faint traces of golden colors, rosy hues and silver brightness, all embroidered together by the hand of Nature, became visible. I turned to make a round of the deck and stopped on the opposite side a moment or two, then returned, when lo, and behold a great ball of livid fire had leapt so suddenly out of the briny deep, - just as Minerva leapt out of the head of Jove, fusing the whole Eastern sky with wonderful benign colors. Such is the dawn of the Sun of Reality illumining the sky line of the hearts and minds with its white lights of spiritual susceptibilities.

Little by little the Beloved, - the Sun of Reality, - rose resplendent and beautiful. He came out of his cabin and while he was walking on the deck I prepared tea for him. He found his friend of last night and asked him to drink a cup of Persian tea. They sat side by side and the Master talked and questioned him now and then. He spoke on the duties of a ruler of a nation and his relation to the inhabitants of the country:

"A ruler must consider himself the real father of all the people. Just as the father is solicitous about the education of his sons, so a ruler must think about the progress of the inhabitants of the country over which he rules either by the law of heredity or by the choice of the nation. He must devise new plans of reforms. He must encourage the building of national highways, bridges, schools, railroads, expand the limits of commerce and insure the safety and security of the public. If he on the other hand devotes his time to luxury, self gratification, indulgence in personal likes and dislikes, favors favoritism and laps in the lap of debauchery, he is not a ruler but a hydra-headed public enemy. For the last six hundred years all the countries conquered by ----- have been deteriorating and even their ancient glories are ransacked. A country in this age cannot be ruled by the sword. It needs the magic touch of progress. The two kings who did a great deal for Persia whose architectural endeavors are as yet scattered all over that land are Shah Abbas and Azadod-Doulet. On the other hand Sultan Soleyman has built only one mosque in Damascus. Nothing else has been done to improve the country or expend the income of the state on those sources which would advance the civilization, open the eyes of the people and let them avail themselves of all technical knowledge and practical accomplishments. Then the people will be happy and contented and the country shall prosper by leaps and bounds."

By half past seven, the outline of Port said with its towering searchlight became visible. The master asked me to bring him his marine glasses which I did. He looked at the far off city for a few minutes and its buildings - not as tall as New York - interested him. All around us there were great ships with sea worthiness leaving or arriving at the Port. It is really a wonderful network of international communication, these ships appearing on the far off horizon as though mysteriously leaping out of the depths of the sea, heading along steadily toward the Port and once anchored, load and unload their freight and human cargoes and filling their bunks with rich

argosies just as mysteriously disappear as though they had never touched the port. This is of course a sign of that greater network of spiritual communication which is being established between the Orient and the Occident through the celestial power of Abdul Baha. This outward manifestation of unity is the symbol of the compelling, unseen forces of harmony working on and on to leaven the whole earth with the leaven of solidarity. Then traveling in itself gives one always new sensations, new enthusiasm and imparts to him new knowledge. No matter how many times you may have seen a place, on how many occasions you may have met a friend, there are so many things that may have escaped your notice that you will be liable to see again and appreciate them, if only your steps are turned in that direction a second time.

By nine o'clock the ship anchored quite far from the port and just at that time our brother Ahmad Yazdi and Aga Aziz were spied in a Folouk, or a boat. The ladder was lowered and they came up. The master welcomed them and as soon as our baggage was transferred to the boat, the Beloved, after personally thanking the Captain and the Russian Consul General, descended. "This is the feast of Beeram" he said to Ahmad Yazdi, "I have left it in Ramleh and come here." "This is then a real feast for us," answered Yazdi with reverence and a subdued voice. After landing the Master and Ahmad Yazdi drove in one carriage and we in another. The Master is going to live in his home (Ahmad Yazdi's) and strange to say I am in the same hotel, Sultany, and have been given the same room I occupied last time. The Master appointed the hour of four for the pilgrims to pay him their first visit. For lunch I was invited by Ebrahim Effendi, a native Bahai, whose son Basheer was graduated as Doctor of Medicine this year in Chicago. He is trying to find some work in Cairo but he is now in Port Said for the holidays. For ten days people are feasting, the schools are closed and the holiday spirit is abroad.

At three o'clock I thought I would call on Doctor and Mrs. Getsinger who are staying at the Hotel de la Porte, but I met them just at the door of the Master's house. After twenty-two days stay in Acca and Haifa they looked well and happy. We went up and the Master asked many questions about the various people in the above two places where they have been. At four o'clock he came out of the antechamber where he was resting. He saw all the believers were waiting for him. They all arose from their seats, many of them approaching him to kiss his hands and offer him the bouquets of roses they carried. The roses were laid on each other on his right hand as he sat on a long divan. The son of Haji Mohamed, about eight or ten years old, was standing. He beckoned to him to come and sit beside him. He is a lovely, intelligent boy. It was a lovely picture then to see the Master and the roses and the little child side by side, a wonderful portrayal of the simplicity of the Kingdom and the poetry of the spiritual life.

"Praise be to God that you are all gathered together. You have brought me the loveliest gifts. (referring to the roses) You are welcome. I have come to see you." He referred to the debts of a Bahai who passed away a little while ago in Bombay. The believers must see to it that all his debts are paid. They may sell all his goods he has left behind. He enquired about the health of some of the old Bahais in Acca and Haifa and then he said: "These old

veterans of the Cause have been with Baha'o'llah in Bagdad, Constantinople, Adrianople and Acca. They have borne the brunt of war. They have undergone the sufferings of exile and imprisonment. They have served the Cause. When we left Bagdad for Constantinople, as there were a large number of us we had to divide our duties, Mirza Aga Mahmud, and Aga Reza were the cooks and I was the commissariat man. One cannot say how hard all of us worked. The former two always walked in front of the palanquet of the Blessed Perfection, and when we arrived at a Caravanserai after a hard day of traveling, these two went immediately to prepare a fire and cook the dinner. I went also after food supplies both for the men and the animals. What a hard time I had, often till midnight going through villages and trying to persuade the farmers to sell us something. Especially at that time there was a famine in those districts and people loathed to give up their hoarded provisions, fearing that worse might come to them. In short all those persons who were on our journey were most blessed souls. Baha'o'llah loved them. I loved them."

Then he ordered a carriage and with Ahmad Yazdi went out driving. With Doctor and Mrs. Getsinger I came out and walked toward their hotel. They invited me for dinner and I stayed there till half past eight. The topic of discussion was of course the Cause, America, India, Persia, and the love of the Master for all these friends.

Today at noon Ahmad Yazdi brought me a package of letters which have been accumulating here pending my arrival. Many letters from America gave me cheer and joy. I thank all the friends for ~~their~~ their thoughtfulness, their remembrance. One word from them sent across the oceans is another chain to bind the hearts together. We want all be active in the Cause, and be the means of spreading the Message of the Kingdom.

Port Said, Egypt, November 10, 1913

Dear Friends:

The first glimpse that we had of the Master this morning was from the upper porch of the hotel. He was walking in the street, followed by Ahmad Yazdi. All around him there was a motley crowd of Arabs--a European might say with more or less the same clothes--but they looked upon him with an eye of reverence and adoration, as though he is a being from another world, an exceptional individual descended from the Court of Divine Majesty. As he walked on they reverently made room for him, and then advanced with the spirit of respect to kiss his hand or touch the hem of his garment. He walked through their dirty, evil-smelling streets and men, women and children came out of their unclean quarters, and as he passed by, he smiled at them and they paid him the divine homage of love and worship. These simple Arabs do not know him-- as the Baháís assume to know him and discuss his title and position pro and con-- but they behold in him the Shining of the Spirit of God, they love him because he loves them, knows their needs, inquires about their conditions, supplies their spiritual and material requirements, and holds aloft before their eyes the burning torch of the true religion of charity and the waving Flag of moral rectitude. He appeals to their sense of justice and reason and leads them on in his matchless way toward the radiant heights of Brotherhood.

It was about nine o'clock when the Zoroastrian pilgrims, with a few others from Bagdad, wended their way toward Ahmad Yazdi's home to the meet the Beloved. Tea was served and he came out of his room and greeted them. For a few minutes he was silent. Then he asked them to speak to him. "Tell me" he asked, "is the weather in India better than that of Arabia?" One of the Zoroastrians, who loves his native country very much, came out earnestly with the answer: "Persia's climate is the best." The Master laughed. He could read in the eager eyes of our brother this thought: "I want to see Persia great and glorious civilized and prosperous, advancing steadily in modern culture and science!" and henceforth satisfied his longing by the following remarks:

"Persia will become luminous. Her future grandeur shall by far eclipse her past recorded glory. How pure is the climate of

the mountains of Yazd! Rest ye assured that Persia shall progress. On this account have the utmost confidence. God has brightened Persia. The example of Persia is like unto a garden which has been taken out of the cultivating hand of the gardener. The wild animals have run through its pastures, its meadows are turned upside down, its trees are leaflets, its plants are dried and its tender, fragrant flowers trodden under foot; to such an extent that whereas formerly it was a rose-garden, it has now become a thorny patch. But when the real Gardener appears, He takes the garden again under His care and arranges it better than its former condition. Whereas before it was a dumping ground for all kinds of refuse, the wise gardener clears it and causes the growth of roses and hyacinths and plants fruitful trees. Listen to me. Do not heed the doleful prophecies of the malcontents. Persia will progress marvellously. God has opened every door before the faces of the Persians. He has unlocked before them the doors of heaven as well as the doors of the earth. I will illustrate this by the following example, and the rest will become plain to you. In this world there is no soil so unproductive as the soil of Mecca. It is a desert of sand, black, bare mountains and barren Sahara. There are no springs in Mecca. They bring in their drinking water from a very remote place. Now because this desert of shifting sand, these fearfully shaped dried mountains, this extremely hot climate, became the birthplace of His Holiness Mohammed, the eyes of the Islamic world have turned toward it. Nearly three hundred thousand souls go yearly on a pilgrimage to Mecca to kiss the black sacred stone. Now from this you can see what will be the future of Persia, which is the birthplace of the Blessed Perfection, Baha'o'llah. Its climate is delightful, its soil is rich, its waters salubrious, its gardens charming, its meadows green and its topography varied. Reflect upon this and many mysteries will be revealed unto you."

One of our believers who was present mentioned that several hundred Hajis had returned from their Pilgrimage to Mecca, but on their way they were robbed by the Nomads. The Master said the following story in this connection; "About 38 years ago a few Hajis who were natives of Yazd came to Acca. On their way they were stripped clean of all their possessions. Their steamer accidentally anchored at the Bay of Acca, and they came on shore. They did

not know that such people as Bahais were living in that town. They inquired from the inhabitants: 'Are there any Persians in Acca?' They answered: 'Yes.' A guide brought them to me. They were in a pitiful state. As soon as their eyes fell upon me, they started to cry. They said: 'While we were in Medina, the Arabs accused us unjustly with something we had never committed. Then they attacked all the Persians, beating us with their swords and clubs, killing six of us and taking all of our belongings. We were fallen on the ground entirely unconscious. When we came to ourselves, the Government officials saved us from the fury of the mob. There were many cuts and wounds in our bodies, but there were neither doctors nor medicines, and nature had to lend its healing ointment. When news was received from Constantinople that we were innocent, they let us go. We have begged all along our way for our sustenance, till we have now reached here. We are now at the end of our rope, and are destitute of everything. When we reached this Port we thought we would disembark; perchance we might find some of our compatriots who would be willing to assist us. Here we stand in your presence, hungry and naked and needy. You may deal with us according to your justice, sympathy and humanity. At least you may give us one Toman (\$1.00) to carry us to Beirut. We plead for your mercy!' Thus they spoke, and I realized they were telling me the truth. In short, I prepared for them the means of their journey as far as their home in Persia. As their steamer was going to anchor one day in the Port, I invited them to stay over for lunch and dinner, and ordered tea to be served to them. When they partook of the Pilau and other dishes prepared for them, and before their departure, one of them asked: 'Who are you, and why are you living in this most desolate spot?' I answered: 'We are prisoners in this barrack town of Acca.' 'Prisoners! I can't believe it? Why? What for?' 'Because we are Bahais they have brought us here and incarcerated us!' They were very much astonished. Then one of them said: 'No, indeed! Whosoever tells us that you are Bahais commits an unpardonable sin. You are very good people. You are good Mussulmans. They have told us that the Bahais are very bad people. You are the angels of heaven. You have treated us with such generosity and hospitality, not even equalled by a Mohammedan. I do not accept this, You are joking

with us!' I answered: 'My friends! Listen to me. We are not joking with you. We are telling you the solemn truth. We are Bahais. We are prisoners. Hearken and I will tell you why we are here.' They became silent and then I told them the history of the Cause, the Principles and the events leading to our incarceration. They were very much impressed, and left the town with a happy, yet no doubt incredulous mind about our being Bahais!" Here the Beloved had a good, hearty laugh, and continued: 'You must make the people understand the aims and teachings and behests of the Blessed Perfection; inform them to what Cause it has beckoned their attention, how He commands us to associate with all, to what height of purity, attraction, sanctity, morality, behaviour and deeds He hath summoned us. Then Persia will become like unto a rose-garden. If the believers of God live and act in accord with the Commands and Exhortations of the Blessed Perfection, in a short time Persia will advance extraordinarily. I hope you will make India a rose-garden; thus each one of you may become a fruitful tree, a brilliant star and a spiritual sign of the Kingdom of Abha. May you find a new severance, a new joy and fragrance and a new hope and courage.----- Do those Zoroastrians who have migrated to India centuries ago, desire to return to their native land? You tell them that: 'We declare unto you that the glories of Persia will become in the future, a thousand fold. If you do not believe in our declaration, make a note of it in a book that a day is soon coming when Persia shall reach the highest zenith of glory, it will be built and become ver prosperous. All the ancient cities of Persia will be built up, and the fame of Persia and the Persians shall be spread over all the regions of the world, and the greatness of the Persian civilization will cover the East and the West.'

Then the Zoroastrian women went into his Presence when we left. The Beloved felt well. For the past two weeks all the letters have been kept away from him, that he might have a complete rest.

Later on three Arabs received permission to go into his Presence and he gave them a detailed explanation about "Sacrifice." The Feast of Beiram is the Great Mohammedan feast in which everyone who is able kills a lamb or a sheep, and distributes its meat amongst the poor. "The outer sacrifice of the sheep is a

symbol of inner sacrifice. One must sacrifice his life, his identity, his being in the Path of God. This is a spiritual sacrifice. We must strive to attain to this station." As some of the Zoroastrians Bahais were present, he pointed them to our Arab visitors and told them how through the Power of God these men, who have never believed in Christ, the Word of God, Moses, the Interlocutor of God, Ibrahim, the Friend of God and Mohammed, the Prophet of God-- have become believers in all these Messengers of the Divine. That is why it is written in the Koran; "Thou dost not guide them, but God guides them." When they left, they kissed the hem of his garment and his hands. I was much moved by this real scene of earnest devotion.

Then he called Doctor and Mrs. Getsinger into his presence. To Doctor Getsinger he said:

"Greater love has no man for another than I have demonstrated toward thee. I have sent for thee and am sending both of you to India to spread the Cause of God. Send to me always cheerful and happy news. The more you have love and genuine consideration for each other, the happier is the heart of Abdul Baha. Be as one soul in two bodies. Then you shall be able to render more effective service to the Cause and will be loved and honored by all the people. This is thy first and most important work. Look at me! I do not listen to sickness. I do not listen to sleeplessness. I do not listen to fatigue. I do not listen to anything. I work and strive. I toil and labor. Both of you must walk in my footsteps and seek my good-pleasure and diffuse the fragrances of the Kingdom of Abha. This is the path."

To Lua he talked with great animation, his strong voice at times reaching to a high pitch. He was speaking with a glowing conviction and divine authority. The room was filled with the inspirational atmosphere of his spiritual utterance. I will try to preserve here only a few notes out of the rushing torrent of celestial music breaking upon our ears from the unknown source, which was full of orchestral beauty and mystic charm:-

"When thou dost enter a city in India, associate with the people in the beginning as a tourist, as a person interested in India and a lover of Indian people and institutions. Meet all those who come to see thee or upon whom thou callest, with

sympathy, and do not in the least prejudice them. Thou must reconcile together the adherents of various religions and the votaries of different creeds with the solvent alchemy of love and infuse amongst them Bahai freedom of conscience and solidarity. If some one ask thee 'Who art thou and why hast thou come to India?' answer: 'I am a Teacher of the Bahai Cause. His Holiness Baha'o'llah has commanded the Bahais to consort with all the religions and nations with the utmost concord and harmony. In our estimation mankind are the children of God and as the children of the Almighty it is enjoined upon us to love one another and co-operate with each other. The past century of prejudice and bigotry has passed; the cycle of the oneness of the world of humanity is being ushered upon us. Then speak to them with great power and penetration and cause them to soar toward the divine height of spiritual brotherhood and divine Unity.

"When thou arrivest in the city of Calcutta and happen to meet the Editor of-----, say to him: "Today a most glorious Sun hath dawned from the horizon of Persia. Even the blind have felt the penetration of its heat and rays, but you are submerged in the sea of your own thoughts. We who have been living in the furthestmost part of the globe, have beheld the rays of this world-illuminating Sun and are illumined by it. How is it that you are yet asleep upon the bed of negligence?

"This is the same sun which dawned 1300 years ago from the horizon of the Arabian Peninsula, but not it has appeared with greater potency from the horizon of your country and its heat ere long shall cover the whole earth. Now is the time of your redemption! Now is the period of your salvation! If ye are blind, become seeing. If ye are deaf, become hearing. If ye are dead, be resuscitated. If ye are negligent, become ye mindful. The Sun of Reality hath arisen from the horizon of your country. Become ye illumined. The Breeze of Bestowal is wafting from the direction of your native land, be ye stirred. The nightingale of Significances is singing in the rose-garden of your home, hearken to its melodious songs. The Movement hath deeply affected the American and European world, and hath made us the real friends of Persia. Know ye this of a certainty that the East shall never conquer the West through the power of material civilization, but it can accomplish this as it has done in former ages through the Power of Divine Religion. Now

Persia is in a position to complete the spiritual victory of mankind through the Potency of the Universal Religion of God. What a marvellous Sun is this! What a stupendous movement is this! How the world and its inhabitants are being consciously or unconsciously stirred and moved by its soul-satisfying effect!

"O ye Persians! The Sun of Righteousness hath arisen with healing in its wings! Are ye not aware of it, that your country is the dawning-place of this Glorious Orb, the first rays of which are the oneness of the world of humanity, its second ray is love for all mankind, its third ray is Universal Peace, its fourth ray is the correspondence of science with religion, its fifth ray is Universal religion, universal language, universal education, etc. etc.' Speak in meetings and assemblages with a spiritual power. The Holy Spirit shall inspire thee. Explain the Principles of Baha'o'llah. Make them understood by all the people. Cry out at the top of thy voice.

"Furthermore, say to the Editor: 'Despotism ruined Persia. Despotism withered away the genius of Persia. Despotism extorted the incomes of the people unjustly. Despotism made the inhabitants of Persia poor and destitute. Despotism hastened into the arena of martyrdom 20,000 Bahais. Despotism played havoc with the resources of Persia. Despotism brought to the verge of starvation the ancient families of Persia, Despotism cast ashes of gloom and despair on the intelligence and illiteracy. But when the Persians upraised the banner of the Constitution, everyone became hopeful, expecting Persia through the beneficent influence of a democratic Government will loom large in the family of the live and progressive nations, and will enter upon an era of upward prosperity and internal development. However, instead of uniting all their forces together, they formed various political parties, with no definite policies, save to work against each other and this heap greater disasters upon the already weakened and disorganized state. Consequently we observe that even the Constitution, upon which the hope of everyone was suspended, did not yield the desired results. Yes, the Constitution would have saved Persia, were these political parties united upon a broad, national, constructive platform; therefore the lack of such a common ground

made confusion more confounded. Notwithstanding these mighty events, the Persians are yet asleep, but there are certain impelling forces which are working for their final awakening."

In the afternoon, we were again in his Presence. He was in a happy frame of mind, and joked with Doctor Getsinger. He shed the sunshine of joy and beatitude. Then he ordered grapes to be brought, which he divided amongst us with his holy hands. We stayed with him about two hours; many stories were told and lighter subjects discussed. When we left him we knew he is steadily improving in health. Coming out of his presence, we walked toward the store of Ahmad Yazdi, and there met many of the friends. His store is the rendezvous for all the believers who desire to meet one another. A telegram was sent, that Khosro may come from Ramleh to attend to the cooking, and I have no doubt but that he will start with the very first train; He is so happy in the service of the Beloved, and whenever he is away from Him, he is grieved and sad. Other pilgrims are on their way, and before long many people will arrive to drink from the fountain-head of Truth. The Master loves them most affectionately

Port Said, Egypt, November 11, 1913.

Dear Friends:-

"How fervently I long to go to Mount Carmel, the Garden of the Lord! How inspiring is the matchless panorama spread before one's vision! How quiet and spiritual is its very atmosphere! This is the best season of Mount Carmel. Those who have seen the sweeping, heavenly scene spread before their eyes from the Tomb of the Bab cannot forget it throughout all their lives. In the future there will be seven beautiful terraced gardens from the base of the Mountain up to the Holy Tomb. Then the scene will be most ravishing and unexcelled in the whole world. The Mountain covered with fragrant flowers, the bright sun shining upon it with its vital, life-giving rays, the educational and charitable institutions springing up here and there, the spiritual inheritance coming down from an age of the Prophets and going back to an era of the Patriarchs and the sacred stories and blessed traditions woven about every spot -- will make this place most cherished and beloved by all mankind."

Thus spoke the Master, with his eyes shut and in a contemplative mood. I also long to go to Haifa, and I hope yet that somehow the unexpected door will be opened and I will have the great joy of sleeping and resting and walking and working on that Holy Mountain, so often blessed by the feet of the Blessed Perfection and Abdul Baha. But I must exercise my patience and wait the development. Almost any day something may happen that may carry us to Haifa.

When this morning we went into the sacred presence of the Master, he said: "Mirza Ahmad, I am feeling well today and have started to work again. I have already read many letters. Whenever I meet the believers of God, I feel much better. I am made very happy." Then he gave a long talk to the friends about his address in the Jewish Synagogue in San Francisco, and how the noble Rabbi Meyer has invited a Christian community to hold services in the Synagogue! Repeatedly and on many occasions the Master has highly praised the noble action and the lack of prejudice of this "man of God," hoping that he will ever serve the Cause of Universal

Religion and human brotherhood.

A letter from Doctor Clock, of New York, who has been living in Teheran for some years, made the Beloved very happy, She writes:- "You know how much we love the Persian girls and women and look forward to the time when they will be better educated. Last year there were forty schools for girls in Teheran and now there are sixty. All these schools are under government supervision. A young woman, Nooro-t-taj, employed by the Government, visits them and reports great progress in general, but says the Tarbiyat school for girls is best of all." Cablegrams received from the various parts of the world as regards the spread of the Cause or the demand of urgent advices were read to him, and the answers were in return cabled

Mirza Hadi Efnan (the third son-in law of the Master) and Mirza Hossein (the third brother of Ahmad Yazdi) with two other pilgrims, arrived from Haifa this afternoon. Now I have had the pleasure of meeting all the three sons-in-law of the Beloved. They are all very excellent men. As you no doubt already know, Mirza Mohsen and Mirza Hadi are the descendants of the Bab and Mirza Jalal is the son of the King of the Martyrs.

With a singing heart and happy face, Khosro ran into my room. Having received the Master's telegram, he had travelled all night to come as soon as possible. His love for and faithfulness to the Master are his wonderful qualities. I have grown to love him very much, on account of his simplicity and agility. Often in Ramleh he would fill our dishes with what he had cooked for lunch and dinner, and we came to know later on that he had left nothing for himself. With the greatest light-heartedness he would then take a piece of bread and cheese and eat with evident relish. He was surprised one day when I gently scolded him because he did not keep back something for himself. "Oh I never thought of that!" he said.

In the afternoon the Master, having read many letters, was quite tired and wanted

the bugs were in a state of drunkenness. We carried him out of the bed, and he came to himself after some exertion on our part.

He started to speak to Doctor in English, telling him that the language is very difficult but the Persian is easy, when somehow the word "conspicuous" was mentioned. I suppose that the word somehow caught his fancy, and for a long time he was repeating it over and over again, and every time he would ask Dr. Getsinge whether his pronunciation is correct. How we enjoyed it!

Freemasonry was spoken of, and again the Master showed his great knowledge and startling acumen in giving us the history and the origin of Freemasonry. For what purpose and when it was organized: What were the primary objects and why they have been keeping their doctrines secret.

Then he bade us farewell, and went to his room. We left him with dancing spirit and went out walking in the moonlight. The weather now is cooler even in Port Said, and it is very beautiful to walk along the shore and think of the objects of the Spirit.

Port Said, Egypt, Nov. 12, 1913

Dear Friends:-

Conscious that this is essentially a spiritual age, an age when man must become in the image and likeness of God, an age in which the potential virtues of the world of humanity must be fully portrayed, an age in which all the old ideas must be burned by the Fire of the Love of God, an age of supernatural susceptibilities and an age of tremendous spiritual awakening,- it behooves the Bahais of the world to stop a few hours, ponder over their great responsibilities to mankind; realize them even if it is so dimly and dedicate themselves again to the service of their fellowmen. Everywhere people are seeking, searching, wandering, groping hither and thither with no apparent satisfaction. The divine urge within them is pushing them onward and forward and they try so hard to solve the problem -- not so much of their own lives -- but of the lives of their brothers and sister. They are shattering cherished conventions, throwing away fondled doctrines and breaking into shreds ideas once held sacred. From the depth of their hearts they are crying for peace, the peace that passeth understanding but the scoffers and agnostics laugh at them and consider them weak mentally and irresponsible. The materialists have dethroned God, the majority of the leaders of religions have enthroned superstitions and thus you find people dissatisfied, peevish and replete with doubts. Everywhere in the West the standard of materialism is upheld and when the Ministers deliver sermons on Sundays they are not apostolic in character; they are not emanated from the emanations of the Holy Spirit, they are not the unconscious outflow of the heavenly inspiration -- they are rather the results of the theological training, ethics and morality and not the burning message of true religion unadulterated by human interpretations and intellectual conceptions. Creeds and dogmas do not create a religious spirit, they stifle it. The present day sects are like so many commercial undertakings and business propositions. They are looked upon as good or bad investments. They are judged by the standard of dollars and cents. The eyes of a theatrical manager is to the Box Office and the attention of a successful minister is riveted upon the collection plate. The congregation is now and then and often regularly warned for their apparent negligence and insisted upon not to contribute cents, nickles and dimes but dollars. You have heard people telling you "such and such a man is the pastor of a rich church, its members are wealthy. They are going to build a new temple or a magnificent cathedral." Was Christ a success? From today's standpoint. Was it so easy for the rich man to enter the Kingdom of God? What was the simple direction of the Christ 2000 years ago and what are the confusing rules and the Babel-like regulations of the different denominations attributing themselves to Him in this age? When and how can the people arrive at the fountain of Reality and by what method can they catch a gleam of the light of truth? Modern intolerable social and economic conditions have driven pure religion out of the chamber of their hearts and placed in its stead a plast-cast Christianity. Now again out of the mysterious heart of the Orient a new Spirit of the same religion of God is gone abroad; out of the deep wells of the contemplative life of the East a new spring is gushing forth from the shining eastern horizon, a new sun hath arisen. The Bahais are those people who are quickened by this spirit, drank from this spring and are illumined by the rays of this sun,- men, women,

adults and children are daily attracted to this new interpretation of the same fixed moral law. They are from amongst all religions and sects and are slowly and surely forming a spiritual nucleus of the brotherhood of humanity. People of various tastes, and diametrically opposed opinions and nationalities have sat around this heavenly table and their particular appetite and craving have been most wonderfully satisfied and afterward they have all shaken the hands of friendship and comradeship. Thus the Bahai Cause has just come in without much ceremony has set to house-cleaning and cutting away the devitalized and atrophied organs of the body politic. It does not do away with that which is good. It is a constructive evolutionist and not a destructive revolutionist. It is a light that causes the disappearance of darkness. It is primarily a harmonizer and a pure agency for moral upliftment. It discards all superannated traditions and inculcates living truths; it emphasizes the common origin and destiny of mankind and it inspires the hearts with the highest and loftiest ideals of religion. It means the expulsion of prejudices and the ostracism of greed and irreligion.

In a former letter, I promised you to record in these pages a short talk by the Beloved on the eve of our departure from Ramleh. The question asked by Mrs. Von Lilienthal was:

"Are there any lost souls?"

Abdul Baha: "There are souls who are capable of becoming quickened by the Divine Fragrances and the statement of His Holiness Christ in regard to the second birth applies to the, -- that is, one must be born again, born of the Spirit. Every soul who is spiritually born - through the assistance of the holy Spirit - that soul which receives the Breath of the holy Spirit will have an upward journey and attain to a lofty station in the spiritual world.

"As regards the souls who do not receive the Breath of the Holy Spirit, they remain in the world of imperfection; they are as though blind, deaf, without intelligence and surrounded by darkness. They do not attain to the world of light. Such souls, although they have life, yet are as dead, as lost compared with the souls in the world of light. To illustrate: Consider the savages of Africa. Although they live a natural life, yet they are as dead, because they are deprived of the benefits of civilization, do not enjoy a share of the human progress and are not imbued with the virtues of the world of humanity. They are submerged in the darkness of ignorance, so altho they live they are accounted as dead. A person who is not aware of the knowledge of God is dead. A soul out of touch with the Kingdom of God is dead. A soul who does not receive a portion of the immeasurable Mercy of God is dead."

Q. "Will God raise them?"

Abdul Baha: "God is powerful to do whatsoever He willeth."

Q. "Do souls choose to come into this world?"

Abdul Baha: "That is according to the Will of God. When God wills, they step into the arena of human life."

Q. coming here?"

"Do we exist as individual souls before

Abdul Baha: "Individual consciousness is realized after birth."

I may also quote herein a wonderful epistle by Seneca, the Roman Philosopher, on the life after death:

"A great and generous thing is the soul of man, reaching to the limits of a common intelligence with the Deity Himself."

He says then of physical death and the life beyond:

"Dismiss, therefore, without uneasiness, these members which are no necessary part of you; this body which has so long been your lodging. Let it be divided, destroyed, abolished. Why does the thought of this make you sad? It is the common destiny; thus what envelopes the newborn infant perished. Why love you so much these things which are not your own? They are only your outward covering. The day will come which shall take this outward covering from you, and make you come forth from your present unclean quarters. Even now take your flight from them as much as you can, estranged even from these things which seem most necessary to you; fix your thoughts upon something else, higher and nobler.

"At some time or other the secrets of nature will be revealed to you; this darkness shall be dissipated, and light shall break in upon you on every side. Imagine within yourself how great will be that effulgence, when so many stars intermingle their glorious beams. No shadow shall cross that pure, serene radiance; on every side the heavens shall be equally resplendent.

"Day and night are changes known to us only in this lower, elemental condition. Then you will say that hitherto you have lived in darkness; when wholly yourself you shall see around you that universal radiance which now you can but imperfectly discern through the narrow vision of your mortal eyes, and yet are filled with admiration at the distant spectacle. What, then, will be the effect of its divine effulgence, when in its own realm, you shall at last behold it?

"Such a thought will not allow anything sordid to settle in your mind, nothing base, nothing ungentle: - - - -by dwelling upon which, in our thoughts, we are raised above the dread of armies; no trumpets sound can dismay us, no threats alarm. What can he fear, to whom death is an object of joyful expectation?"

When I presented myself this morning in the Presence of the Beloved, his voice was weak, the result of sleeplessness last night; otherwise he was feeling well. He gave me a very large pomegranate, a basket of which was brought from Acca by the pilgrims. He said: "this is a pomegranate the tree of which was planted in the garden by Baha'o'llah himself. It is not yet big enough. They must be left on the trees, encased in a sack till the middle of the winter. Then its size will be doubled and its grains dark red like rubies; its taste most delicious." Then he went into his own room to sit quietly alone till the pilgrims came.

being 24 years of age I started to want to believe in God. ---- I then studied the Catholic religion and became a Catholic, but only for a few years, when I began to see that I could not go to confession and profess to confess my sins and ask absolution and say a few Hail Marys and be forgiven; in fact know that I did not tell the truth in the confessional and know positively from my experience of human nature that no one else does, because they do the things over and over again that they are confessing. After that I did not go back to the Catholic Church. - - - - Two years ago I joined a Presbyterian Church, partly to become acquainted with the people. ---- When during this time I became thoroughly acquainted with the Pastor and a few of the Elders and I found they did not have the love of mankind in their hearts nor believed what they preached. - - - - I have prayed more of late for the true enlightening Light than ever before. I feel there is something within me that has never been satisfied. I am not in harmony with myself or anyone else. I am tossed about like a ship which has lost its rudder. I have never really and in truth believed in God like others. My heart and soul long for Faith and religion. I am unhappy. I am very weak. My prayer to you is to show me the right path and to give me Faith. There are times when I do not seem to have faith even in myself. Yes, I feel as if I could not go on with my work another day. - - - - I am told you have the power to help me. Oh, I lack faith and light. Please, please give me light and faith; show me the way to do right, live aright and for others. I ask for it on my knees. O, God! I want to be right. Help me, help me, Abdul Baha, and I will pledge my life to help others according to God's Will."

Such are the heart-rending cries of hundreds, nay thousands, all over America and Europe, crying out as though moved by one mighty impulse for the spiritual verities. The purport of all the appeals is the same and the two above, I believe, are typical of the confused conditions of this materialistic age and the determined longing of the people of the West to release themselves from its blighting effect. Most fortunately, they are on the right path, and they will receive abundantly out of the treasure of the Kingdom of Abha. Their wounds will be healed through the antidote of God; their aspirations will be realized through the Power of God and their entreaties will be heard by the Lord of Hosts.

In these innumerable letters just received, news abounds of the progress of the Cause. A letter from Budapest states; - "Yesterday the first Budapest Bahai Assembly was held in our house. I opened the meeting with Prof. Vambery's letter addressed to Your Holiness. I read, then, an excerpt of my lecture on Bahai Movement written in 1912, with comments. At the motion of Mr. ---- it was decided that a pamphlet should be published in Hungarian for Propaganda purposes, and I was charged with the work. We decided to meet on the last Sunday of every month at 11 o'clock a. m. All present asked me to express to Your Holiness our deeply felt thankfulness and our reverent devotion to you and to this enlightened Movement, and to pray for your priceless benediction, without which we feel all our work would be in vain. The meeting was closed by reading some lines from Ighan, and the friends present were asked to bring next time other people to join our meetings. We hope that our endeavor to spread the Bahai Teachings shall be successful and that we shall be enabled by the help of God to form

a radiant center of Unity and Love in this our country, which is really in the greatest need of being opened to these blissful Ourpourings of Baha'o'llah. We feel the presence of your Spirit in our midst, and this gives us courage and strength. Your Holiness has given us from your bowl, now we shall distribute your bread among the people."

Likewise in Vienna the Cause is spreading. They have established a weekly meeting, and are going ahead with the diffusion of the Fragrances. One of the friends writes as follows:

"Let me write to Your Holiness that we, the Vienna people, remember with great pleasure and profit the days you spent amongst us. The Bahai doctrine is sublime in the full sense of the word. Slowly, very slowly we are climbing to the Glorious Height of Baha. There are people in this country who comprehend your glowing Message and to these you were a confirmation of things they were anticipating."

A believer from Chicago writes:-

"I have heard that there is a great effort being made to go forth and spread the Teachings and bring in new souls. I have been my constant cry and endeavor for a long time. We need an inlet of new souls or new blood and this will strengthen the whole body. We are like god-fish in water that has stood for some days. They grow listless and lie on the bottom of the tank. Put in a syphon and let in fresh water at the bottom and pump out the old from the top and soon the fishes are swimming about full of life and energy. So must we do here. Let in new Life and Love and pump off the old stagnant waters - then all the fishes new and old will become vivified and energetic.

A full report of the meetin at Bowery Mission April 19, to commemorate the visit of Abdul Baha of the same date last year, is before me. It is most interesting, and the Beloved is highly pleased with it. I says:-

"We had a very large attendance. All were delighted with the service. We distributed 348 twenty-five cent pieces as souvenirs to the people present. The four hundred francs from Abdul Baha, or \$77 in American money, and the \$10.00 which Abdul Baha gave to me to start the fund was the total amount distributed on the occasion --\$87.00 equals 348 quarters. We have sufficient to do likewise at the next meeting." Many speeches were delivered on that occasion and I will bring this letter to an end by quoting here part of Mr. Hooper Harris' address:-

"Now there was a time, and not so very long since, when I had very little faith in this Book (Bible) when I had become to believe it was a collection of fairy tales, and it was through the inspiration, through the life and through the teaching of Abdul Baha that I came to have absolute confidence in the Word of God, and not only I but thousands, perhaps hundreds of thousands, perhaps millions in this world have come to believe in the inspiration of that Book through his teachings, because we see in him the duplicate in our own day and in our modern times, the very essence of that wonderful life that shines through this Book. From the time he was 8 years old, a boy banished with his father who had been stripped of everything He owned, His followers disbanded and Himself banished to a foreign country. Hence this boy

from the time he was 8 years of age knew no home, no country, and he himself afterward became a prisoner in a Turkish prison, a sword suspended over his neck every minute of the time by a man who could at any moment decree his death. Many times in his prison he was mistreated, for years he was confined in a solitary dungeon with chains on him, and yet during these 40 years of imprisonment nothing could divert him from the work he knew to be done in the world for the love of you and me. Every moment was spent for other people, not for one instant did he complain of the injustice heaped upon him. So in our modern day we see the example of a Man who duplicates in himself the great principle of absolute sacrifice for the love of others and that great principle of absolute carelessness about the things of this world so far as they relate to him. Why, Abdul Baha, if he had two coats he would give away one in an instant. Everything he has belongs to the first person who comes along and needs it. He thinks everything of this, because, my dear brothers, Abdul Baha stands for the great principles which Jesus Christ taught, the great Kingdom of God upon the earth and the plan of a great institution, social and economical, which will destroy all those things that tend to drag down your souls, that tend to degrade you. When we leave this place it is not ten steps before we see the lure of the things that drag us down. Now it is through the inspiration of a life like this and the principles that he stands for, the things he proposes to set going in this world, that we can help him by resisting these temptations and letting that light shine in us which is the master and conqueror of outer things no matter what they may do with our bodies.

Now, my dear friends, I would like to talk further with you. I could tell you many things about Abdul Baha and the things that he stands for, but my time is limited, and I will close by simply asking you to remember that Abdul Baha stands as the Centre of a great Movement in this world which will make the religion of God and the religion of Christ mean something in the way of rehabilitating manhood and making us a common brotherhood and that through practical means."

I have given you only a few drops out of the great sea of letters which rolled over me today, and I have been feasting my spirit and mind. Truly it is wondrous how one is uplifted by hearing from the friends in all parts of the world. The beauty and charm of all this lies in the fact that the aim of this large volume of correspondence is not commerce and business, but it is purely for the sake of the Love of God and the furtherance of the Cause of Universal Peace.

Toward evening, I called on the Beloved, and as I read to him some of the most important letters, especially those sent by the Bahai Assembly of Minneapolis to the President, Cabinet Officers, Clergymen, Women's Clubs, school teachers, etc., he was made very happy and commenced to dictate answers to the most urgent ones. Till eleven o'clock a. m. I was blissfully happy to put down on paper his words of light and life. I can never describe my feelings when he walks to and fro and dictates Tablet after Tablet. One is truly absorbed in a sea of rapture!

Port Said, Egypt, November 14, 1913.

Dear Friends:

The apartment of Ahmad Yazdi is on the third floor, and if I am not mistaken there are about 80 steps before one has arrived at his destination. All these steps and everything in the house is blessed by the feet and presence of the Beloved. Ahmad Yazdi's sister, a matronly, gentle, spiritual woman, attends to all his needs. How beautifully he calls her "Sister", just as he is calling the Greatest Holy Leaf. "Hamsheereh" is the Persian word for Sister. According to the Persian custom, whenever I knock at the door she must get out of the way and hide herself in one of the rooms. Then I am permitted to enter the reception room. If by any chance or mere coincidence I happen to look at her, I must either turn my head the other way or look down. The other night I was in the room with the Master and he called on her to take the pot wherein a small chicken was prepared for him, and bring it in so that he might look at it to see whether it was arranged according to his direction. A long time passed, and she did not come. Then the Master cried out: "Put a shawl on thy head and come in. Thou art a mother to Mirza Ahmad." Notwithstanding this, she came in, very shyly and I busied myself with looking at a paper, and did not raise my eyes from it until she was out of the room. You may think this is very strange, but I assure you very few complaints are made over it. It is a custom held sacred for many ages, and it may take some time yet before even it is modified.

This morning I called at the apartment earlier than usual, and the Master was not up yet, so I passed my time by talking with Mirza Hadi, Mirza Hossein, Ahmad Yazdi, etc. These friends know almost all the pilgrims - Americans - who have come eastward for the last many years, and they are always full of inquiries about them. They look upon America with an eye of wonder, and amazement, every anticipating to hear life-imparting news from that vast region.

After awhile, the door of his room was suddenly opened, and he peered out and lovingly asked: "Are you here?" When he took his tea he asked me to go into his room and commenced to dictate many Tablets both to the Eastern and the Western Bahais. His voice was weak and tremulous, his eyes were shut and the flow of divine revelation continued till noon. Then looking at his watch he said: "It is enough for to-day. I want to go to-day to the Mosque. It is Friday." Later on I found out that he carried with himself two pockets full of dimes and nickels - Piastres and half Piastres - to distribute amongst the poor who always cluster at the entrance and wait patiently for alms. So that is why he wanted to go to the Mosque. Friday prayer is one of the most firm columns in the religious structure of the Islamic world. It is incumbent upon every good Mussulman to show himself in the Mosque on Friday. First he will meet his brothers in faith - rich and poor - on the same equal footing, associate with them in a spiritual manner and perform his invocations at the Throne of the Almighty.

The evening was a memorable one. It was truly a holy night taken out of the heavenly calendar. It was about 7 p. m. From four to seven I had a long walk with Doctor Getsinger. I was tired when I turned my feet toward the Hotel. I passed by Ahmad Yazdi's apartment and something in me urged me to go up. I tried to argue and reason with it, but it would not listen. "Hurry! Go up! Something great and spiritual is awaiting thee." the still, small voice authoritatively commanded me. So I ascended the steps with new and strange emotions. When I entered, lo! and behold, all the pilgrims were sitting on the divan all around. The Master was in a deep, contemplative mood. The room was throbbing with spiritual vibrations as though filled with the pure atmosphere of the spring

of divine revelation. Everybody was in deep and reverent silence. I looked well at the countenance of the Master. He was certainly not with us. His mind, His spirit was travelling in the Kingdom of Eternal Light, he was walking along the shady and cool avenues of the spiritual rose-garden. What a heavenly moment! Then little by little he opened his starry eyes. The rays of the Sun of Truth were irradiating from them. We all felt the electric power of His Spirit, and were ready to receive his message.

"Before my arrival in Denver, I read in the newspapers that there was held in that city a great religious revival owing to the formal opening of a mammoth Cathedral. When I arrived there, I asked: 'What has been going on here?' They answered: 'A spectacular religious procession!' 'For what purpose?' 'Have you not heard? A magnificent Cathedral was dedicated to the worship of Christ.' 'Who dedicated it?' 'The honorable Cardinal and many prelates have come from the east to perform the official ceremonies.' 'What did they do?' 'The religious procession was so impressive, that 15,000 men and women were moved by the spectacle and prostrated themselves right along the avenues and streets!' 'Indeed!' I rejoined, 'it must have been very wonderful, very awe-inspiring. I wish I were here to witness it. Oh! Oh! But I can recall another religious procession held in Jerusalem about 2000 years ago. It was somewhat similar to this, with but just a few points of difference. In the religious revival of 2000 years ago, His Holiness Christ wore on His head a crown of thorns; in this procession the Cardinal wore a tiara of gold and jewels. The clothing of His Holiness Christ was extremely simple and unassuming; but the robes of the Cardinal were made of costly materials and silks; the rod of His Holiness Christ was a piece of plain wood, but the scepter of the Cardinal is studded with rubies and precious stones. The music of that revival was the sweet melody of the Supreme Concourse, but the music of this Cathedral was the worldly melody of the choir and the strains of the organ. In that religious revival one was ridiculing, another sneering, this man scoffing, that woman reviling; but in this procession 15,000 people knelt on the ground. In that spiritual revival there was no blast and trumpet of publicity; in this gorgeous procession all tongues praised it and all the newspapers advertised it. That religious revival was upon the Cross, this one in the newly constructed Cathedral, with all due honors and respectability. That was a religious revival and this was also a religious revival. But what a vast difference between the two!" Here the Master became so engrossed with the ecstasy of his subject that he was no longer addressing us. With a deep voice, full of emotions, with his eyes shining like two lamps in the darkness, with his hands making the most significant gestures, he arose to the very highest attitude of inspiration, strange, fascinating, compelling, irresistible, all-powerful! "Oh! Oh! Oh!" - his words burning into the very reality of our spirits - "That was a great spiritual revival, incomparable in its beauty, far-reaching in its meaning, world-shaking in its purpose and heavenly in its presentation. Its effect was for all eternity and its influence handed down to all posterity. All other revivals compared with that are child's play! Look at the glorious Christ! Watch Him! Watch Him! He is walking through the streets and bazaars, erect, firm and unshakable. On His head there is a crown of thorns. He has no friends, no assistants and no one to take his side. All around Him there is a huge rabble, boisterous, turbulent, vociferous, stormy. They are thirsty for His blood. On their lips there are nothing else but taunts, sneers, jeers and derision. On His back He is carrying His Cross. Can you not imagine this immortal scene in your minds? Such was the incomparable procession of Christ! Ah! Ah! Ah! How luminous it was! How merciful it was! How godlike it was! How celestial it was! How divine it was!

"But this modern procession was good for those who desire show and theatrical effects? How lofty and noble was the world of Christ, and how low and ignoble is the aim of these people! Ah me! Christ, raised the Standard of Spirituality, but these people are fostering materiality." Then he grew silent and you could have heard a pin drop. We were all transfixed, motionless and enveloped in the white clouds of his inspiration. He had carried us too far, and we could not come back. We were wondering and thinking, when he again raised his voice:

"Once there was a Motosarraf (Governor) in Accra. He was acquainted with me. His name was Zeevar Pasha. On the other hand the monks have a great and pretentious looking monastery on Mount Carmel. It is much like the castle of a King. They have gathered within its walls all the means of comfort, luxury and worldly elegance. They live a life of ease, free from any worry and above the fluctuation of time. To them hard work and honest labor are unknown. Having immense sources of religious revenues, they have grown extraordinarily rich. Now around this monastery there were large tracts of forests and meadows. Having no particular owner at the time, it belonged then naturally to the poor and destitute. They brought their flocks and cattle to graze in the meadow and they gathered pieces of wood and kindling, either to sell in the Bazaar for a few cents, or to cook with it their simple food. One day the monks like a thunderbolt out of the blue sky, appeared on the scene, drove away the men and cattle and claimed the lands as their own. There was a very old woman who had only a cow. The grazing ground of the cow was the meadow, and in the evening and morning she would sell the milk and live on this income. She came to me with tears in her eyes, because her source of livelihood was stopped by these monks. There was a poor man who roamed all day over the woods and gathered little pieces of kindling, and in the evening sold them for a few cents to support his large family. He was also prevented by the monks. The whole proposition was unjust and cruel. The French Government naturally took the part of the monks, and in the most high-handed way tried to validate their unfair pretensions.

"The inhabitants complained to the authorities against the iniquitous dealings of the monks. Then the Motosarraf came to me and said: 'Will you please come with me to the Monastery and see what we can do?' Together we went. The Monks tried to bribe him, but they could not succeed. He told them: 'Have fear of God!' At last, without reaching any conclusion, we returned. Realizing that they had failed in this their first move, they resorted to other means. They thought by giving a sumptuous dinner or banquet to the Motosarraf and his official family, they would put him under obligation, and then he would be forced to protect them. Hence they went into this with great zest, issued the invitations and left no stone unturned to make the banquet royal in proportion. On the night of the banquet, the Motosarraf came to me, and insisted that I would accompany him. I said 'No! Why should I come? I am not invited.' He answered: 'It is impossible I beg you to come with me!' I said 'Very well, I will come, but on the condition that you will give me the freedom of action. I cannot sit at the table.' He agreed to this, and together we went out. The Monastery was decorated most lavishly, the lights were burning most brilliantly and the banquet hall was embellished with the most delicate Oriental arts and drapery. The table groaned under the load of steaming dishes, delicious viands and most palatable and savory food. There were all kinds of fruits and candies, and the table decoration was very beautiful. The Motosarraf and the officials sat on one side, and the monks took the seats on the opposite side. However, before they sat at the table, taking the Motosarraf aside, I expressed my ideas to him, that while Christ was in the utmost poverty and destitution, these monks, who pretended to walk in His

footsteps, are fabulously wealthy, influential and live in such a palatial residence. Notwithstanding this, they are not satisfied, and are aiming to usurp the lands which are the main source of the sustenance of many a shepherd and poor man.

I took my seat away from the merry-makers, near a window, and was watching the proceedings and waiting to see when they would turn up their card. Then lo! a man from amongst the Monks arose from his seat. He was well known for his eloquence and polished speech. He delivered a passionate and fiery speech, eulogizing the virtues of the Monks. 'Your Honor Motosarrafi!' he said at last: 'You are well aware of the goodness of the hearts of these godlike men. They are kind and hospitable and they have built this Monastery for no other purpose than to give a shelter to the weary traveller and footsore wayfarer. They are indeed loved by God, for they have sacrificed everything for the welfare of humanity!' Then the Motosarrafi arose from his seat and asked the orator: 'May I ask you one or two questions?' 'Indeed, your Honor, I am at your service!' 'Very well. Will you tell me to whom these Monks are related?' 'To our Lord, Jesus Christ. They are His disciples and followers.' 'Well said! When our Lord Jesus Christ lived upon this earth, He did not have a palace like unto this. His home was the mountain and the wilderness. The lamps of His night were the stars of heaven; His pillow was a piece of stone; His bed was the bare ground, and His food consisted of the grass. But these honorable monks, whom you say are the disciples of Christ, enjoy honor and glory and are the possessors of much wealth. As regards their food, praise be to God, we have all had a taste of it to-night, and have come to appreciate their gastronomic art. Not being contented with all these, they are outstretching the hands of usurpation to seize these tracts of land, which are the sources of the support and maintenance of the poor people of this town! Is not this tyrannical? Is not this despotic? Tell me, what right have they? How can they substantiate their claim? What relation exists between Christ and these men? How are they the disciples of Christ? What connection is there between the morality of Christ and the morality of these men?' After a few seconds of silence, the Master said: "The standard is deeds. Look upon the deeds of the people. The Standard is Deeds. The deeds of every Bahai must be so high, so far above the criterion of the present age, that he may shine like unto a sun." For the third time, he said with great emphasis: "The standard is deeds!" Then he arose from his seat and bade the pilgrims adieu till tomorrow. As they were leaving the room, his voice rang out, clear and strong: "You are always with me. You are living in my heart, my mind and my spirit!"

Port SAID, Egypt, November 15, 1913.

Dear Friends:-

For half an hour, pen in hand, I have been thinking how to commence this letter, and both my memory and resources failed to come to my assistance, although there is such an abundance of material on all sides. There must be a trained mind and a sympathetic heart to see things and describe them with sensitive beauty and charm. Whosoever is endowed with such a divine gift, he is the true artist. Such a genius leaves to posterity, in immortal images, the ideals and accomplishments of his age. A good memory knows what to preserve and what to forget, what to describe and what to overlook. When the Lord of mankind is living amongst us, walking, drinking, eating, sleeping like any other man, how supremely important it is to preserve for the countless generations yet unborn, at least some glimpses of his Personality, his movements, his work and his words. Like unto the fish, we are swimming unconsciously in the sea of the Heavenly Graces, and often we are prone to forget those who are going to come after us. They have indeed a greater claim upon us than those who are living in this age; because everyone to-day can avail himself of the inestimable privilege of seeing the Beloved, hearing his words and standing in his Presence. But what about the future centuries? How they would long to have had one glance, one word from the Center of the Covenant of God, and now praise be to God that many of you have attained to this. We must, therefore, sacrifice all our identities and arise to serve him and promote the Glad-tidings of the Kingdom of Abha.

To-day I will translate herein a wonderful Tablet addressed to our good and faithful brother, Mr. L. Stark, of Budapest:-

"O thou honorable person! Thy letter was received. Praise be to God, it indicated that in Budapest a radiant Assembly is organized, blessed souls have been present and discussions which shall yield eternal results have been touched upon. It is assured that this Assembly shall attract unto itself the splendors of the Sun of Reality; the heavenly Potency shall strengthen it and universal benefits shall be produced. The Charter of the Assembly is the Oneness of the world of humanity; the Constitution of this Assembly is love between the various members of humanity, and its byelaws are the complete abandonment of racial feeling, religious prejudices, denominational spirit, patriotic bias and political maxims. For all these prejudices are pure imaginations. These prejudices have been the cause of the shedding of blood, the destroyers of the foundation of humanity; the means of hatred and animosity, the killing of men, the captivity of women, the orphaning of children, the destruction of the country and the immolation of countless numbers of people. These events in their most heinous forms were actualized in the Balkan States. Reflect that undoubtedly millions of people were made homeless, shelterless and exile! How many men rolled in their own blood! How many women and children were maltreated! How many flourishing cities were demolished! How many villages were entirely razed to the ground! Their first excuse was religious in tone and character. Then they declared war against the Mohammedans and announced it publicly that this is a Holy War.

"Praise be to God that it became soon evident and manifest that they had made religion the pretext to carry on this dreadful war. Later on, another war was proclaimed amongst the members of the Balkan Federation themselves; although the Balkan people have one religion, they belong to one race and we may state that in reality they have one Faith. How they shed each other's blood and crimsoned the field with