

of other religions, they never disagree with whatever is told them; so it is most difficult to know what they believe and what they disbelieve. They display, however, three praise-worthy qualities: 1st: Generosity; 2nd: Valor; 3rd: Mutual helpfulness. In their dealing with other communities they are generous; in their association with the other sex they are gallant and from a social stand-point they assist each other and cooperate with each other."

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"When a person's life is purely moral, when his daily actions are propelled by ethical forces, he will influence tremendously the lives of those who come in touch with him. The insincere man learns from him the lessons of sincerity; the faithless become faithful, the ignorant, wise, and the cowardly, courageous."

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"Wealth becomes the cause of heedlessness to many souls, except those who are believers in God and read the verses of God. For this reason His Holiness Christ said: 'It is easier for the camel to enter through the eye of a needle than for a rich man to enter the Kingdom of Heaven'. But blessed is the rich man whose wealth and opulence do not prevent him from turning his face toward God, and whose heart is not attached to it. Such a rich man is the light of the world. Today Baron Rothschild has come to Haifa. He is one of the wealthiest men of Europe. He is much interested in the Jewish colonization of Palestine, and is devoting much of his time and attention to this problem. Now he has gone to Tiberias. He is busy all the time. He could not stay longer than one hour. He has hardly time to breathe. All the people are toiling and laboring to attain to the

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God and humanity; they spend their acquired riches for the dispelling of the darkness of ignorance and employ their treasures for the alleviation of the misery of the children of God. The light of such rich men will never grow dim and the tree of their generosity will grow in size and stature, producing fruits in all seasons. Their every deed will be an example for succeeding generations."

Ahmad Sohrah.

Bahai Nest, Mount Carmel,  
Haifa, Syria, February 25, 1914.

Dear friends:

It was a lovely day. The Beloved of our hearts, enjoying good health, spent a beautiful hour in the rose-garden. Chairs were brought out, and He sat near a bed of wonderful bed of fragrant violets. Dear little pansies charmed the eye, marigolds were in abundance, stocks gave out their fragrance, a big patch of white freesias perfumed the air, the scented hyacinths were plentiful, peeping their heads above the earth, carnations delighted the heart of the beholder, nasturtiums were delicately tender, geraniums ran riot, and Oh! many, many other pretty flowers whose names I am ignorant of, adorned the garden. The colors blended together most luxuriantly. Above all, and through all, roseyellow, pink, white and red, contributed not a little to make a fairyland of the East, a dear garden of the mystic Orient, carrying the imagination back into a world of spiritual romance and love.

The sky was clear and the afternoon sun sent down its warm, soft, affable rays. As the Master sat there, now absorbed in His thought, now correcting a number of Tablets lately revealed, and now looking over the delightful garden, He made a divine picture of Moses with the authority of the Law, and of Christ with the beauty of the Law of Love and meekness. His silky, smooth white locks were fallen on His shoulders; his spotless, white turban adorned His massive head; and His white, beautiful, patriarchal beard gave one the confident impression of His fatherly tenderness. The afternoon was so fair and charming, the weather was so bracing and pure, the surroundings so poetic and attractive, that I could not believe it was real. It was exactly like a golden dream, the effect of which is exhilarating. But this was not a dream, it was a page taken out of some romantic book, ideal yet real, illusive yet tangible, unearthly and spiritual. The Beloved told me to bring a chair and sit near the bed of violets. When He ordered Khosro to pick some violets and with them prepare some tea for him. When raising His majestic head and watching Ismael Aga working in the other end of the garden,

He said:

"Is not this garden beautiful? Are there not many kinds of flowers in it? Does it not look like an imperishable paradise? Is not the weather warm and bracing? Were it not for the industry and patience of Ismael Aga we would not have this lovely flower-spot. Well, tell me, Mirza Ahmad, what else dost thou wish of God? Was He not given thee this fair garden, arrayed with multitudes of flowers? And the sight of which thou art enjoying from morning to night, from day to day and month to month?"

By this time a number of the pilgrims entered the garden, and He bade them sit down. When Basheer brought the tea for each, the Beloved started to joke with me. Addressing the pilgrims,

He said:

"This Mirza Ahmad claims to be a doctor. He tells me not to drink tea because it brings sleeplessness. Is he right in his assertion?" ("Yes", answered loudly one of the pilgrims.) "He says I must drink violet tea (and He showed them the cup containing the liquid, of a faint, lovely violet color, just given Him by Basheer.) He insists on being a doctor, and says if you don't believe, I will go and put on my head an American hat - and by the way he loves America very much - and then every one must call him Doctor Ahmad or Doctor Sohrab."

Well, He continued to joke with me in this way for several more minutes, and I was, of course, very happy. Then He ordered Isfandeyar to have the landeau ready and entered the house to prepare himself for the drive. Just at this juncture Haji Mirza Heydar Ali arrived, and the Beloved seeing him there, asked him to go with Him on the drive. Moneer Effendi and Hossein Effendi, his two grandsons, between six and eight years old each, accompanied Him also. Then He asked me to join Him, which I did with great alacrity. While the carriage was driving along a number of His California addresses were read to Him for correction. Various addresses brought back to His rich mind the reminiscences of those never-to-be-forgotten days, and His sweet words sank deep into the consciousness of the Angel of Mount Carmel. When He reached the open field and the carriage stopped, He got out, walked beside the green meadows and admired their intense verdancy. Immediately a number of poor women, clothed in rags, with their babes on their arms and a large crowd of poor children, gathered around Him. His pocket was full of "Bashleek and Mataleek", and He distributed this money amongst them, placing in the palm of each hand one or several pieces. Before we started in the carriage I saw Isfandeyar carrying in his arm several warm black woolen coats and I wondered for what purpose. However, my joy was so great when the Master asked me to go with Him that I forgot all about the coats. Now, while these old women were gathered around Him, clamoring for more money, He looked at each with the eye of judgment and precision, and selecting a few out of the many, He asked Isfandeyar to give them the coats, one by one. With His own blessed hands He made everyone put on a coat, and then buttoned them Himself. The women were wild with joy and thankfulness. They wanted to kiss His hands but He would not let them do it. "O Effendi! May God confer upon thee many years! May the Lord protect thy children! May thy household increase!

May the Bounties of Heaven descend upon thee! We are poor and thou art caring for us; we are naked and thou art clothing us; we are hungry and thou art feeding us; we are fatherless and thou art our father; we are cheerless and thou art our comfort! Thus they poured out of the fountains of their hearts their lovely unconscious prayers of gratitude. As the carriage was returning home, suddenly it dawned upon my mind how truly biblical was their language, for is it not written in the Gospel: "For I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me. - - - and the King shall answer and say unto them, Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Verily, these are glorious days, heavenly days, biblical days, Gospel days, in which you and I are living. The Spirit of Christ is again manifest. Let us follow His divine example; let us be of those who are doing the Lord's work. Daily He is teaching us, let us learn from Him; through deeds of service He is instructing us, let us imitate Him.

Ahmad Schrab.

Bahai Nest, Mount Carmel,  
Haifa, Syria, February 26, 1914.

Dear friends:

Life on Mount Carmel is a golden dream of the angels of the Highest, ineffable and beautiful. It is a fairyland sweet and tender. Have we not heard in our childhood about the blessedness of Paradise, the blissfulness of Heaven? The perceiving heart, the seeing eye, while living on Mount Carmel receives a foretaste of that wonderful Life, that inner illumination so charmingly described by the poets and seers. Man becomes at once the center and mainspring of many divine experiences, the sacredness of which he will never forget and the spirituality of which he can never describe. Only he feels in the core of his heart the thrill and stir of a new awakening, the urge of a new inspiration,

the deepening of a new consciousness, and the impelling force of a new life, calm, undisturbed and serene. These mystic, invisible stimuli struggle hard to be born into the world of expression and visibility, but they are lying too deep in the subconscious world. The air of Mount Carmel is holy, its charms are infinite, its wild graceful flowers are fragrant, its scenery is unique, its mountains are verdant and its gardens are elegant. Oh! how often a soul in the far off land longs to steep himself in the sea of this spiritual calmness and drink from the fountain of eternal youth.

Daily, hourly, I offer thanksgiving unto the threshold of BAHÁ'U'LLAH for thus giving this privilege of being a witness of the marvellous deeds and wondrous workings of the Spirit in the divine temple of our Beloved. All that I ask of the believers of God is that they pray for me, that I may remain firm to the very last, that when I have finished my work near the Throne of the Majesty of Abha I may go out into the world as a herald proclaiming His glory and power, and that I may be confirmed in the service of His beloved friends. This is my highest aspiration. This is my vision of the future, this is my heartfelt supplication toward God. I am not a worthy instrument I know, I am full of mistakes and shortcomings, but I hope that the combined prayers of the friends will help me to climb the mountain of vision and to reach the summit. But is there any summit after all, or is the progress of the soul spiral, rising, rising, ever yearning to attain to that which is Unattainable? And the so called summit is no other than one of the infinite stations wherein the striving soul rests for awhile and then takes its higher flight; therefore, true to its primal resolution, the soul must press forward, tarrying nowhere and looking neither to the left nor to the right. Its path is strewn with thornless roses, its ultimate destiny is the Kingdom of God; the purpose of its presence here is to evolve into a higher and purer entity, its home is the good pleasure of the Lord and its goal is the Paradise of Abha.

All day the Beloved was in and out, people calling on him in the morning and He calling on them in the afternoon. He looked well and occupied. In the evening He delivered a very long talk to the pilgrims, touching the various aspects of the Cause, history, morality, exhortation, stories of some of the martyrs, incidents in the stormy life of BAHÁ'U'LLÁH, etc. etc. Amongst the believers there was an old man by the name Mohammed Ebrahim. He lives in Acca and has just come to meet the Beloved. The Master, looking at him tenderly, said:

"It is now fifty-five years that Mohammed Ebrahim is with us. When he accepted the Cause in Bagdad and came to us, he was a young man. With a number of other believers he lived in one small room. Although they did not have any visible sources of income, save their little trades, yet they were most happy. Whatever they made or they had belonged to the little 'community', and there was never any friction amongst them. There was a man by the name of Haji Mirza Ahmad, who passed through Bagdad. As he was a great miser he did not go to the hotel, but called on these poor Bahais and stayed with them. He could very well afford to pay the rent of a room, but he did not want to incur any expenses. In the evenings he would prepare tea for himself, and while drinking praised its flavor and odor, but never offered one cup to the rest. After staying a few nights he began to complain about fleas and mosquitos. At that time this Mohammed Ebrahim claimed to be a poet, and instead of answering him in prose he wrote a verse, the meaning of which is as follows:

'God has given us a lofty palace,  
O thou crooked-sighted Haji, what manner of a  
rogue thou art.'

A believer arrived late and was going to sit near the doorway.

The Master motioned to him:

"Come, come! Sit here! Here is a spiritual  
Court. There is no up and down."

Again He spoke:

"Those souls who are believers in God and conform in their manners to the Law of God, are easily distinguished from the rest of the world through their deeds, their thoughts

and their behavior. - - - The musk heralds its fragrance from afar off; those who have the sense of smell feel it. His Holiness Christ says: 'Through their fruits you shall know them.' If the fruits of the tree are sweet they are edible; if they are bitter they must be thrown away. By this Christ means we must look at the deeds and actions of the people. If from their behavior and manner there appear sanctity and holiness, they are followers of the Light; but if they show the signs of contrariness and evil thoughts they are living against the good pleasure of the Lord. An ignited candle is differentiated from an extinguished one; the light is not taken for darkness, the path of guidance is different from the path of error, divine morality cannot be mixed with satanic attributes."

I may go on and translate for you these Words of Truth, but these are only a few drops. I cannot bring to you the ocean. The ocean was in your midst' you have seen its waves ascending at times, to the very height of heaven!

Ahmad Sohrab.

Bahai Nest, Mount Carmel,  
Kaifa, Syria, February 27, 1914.

Dear friends:

Our hearts were rejoiced by the arrival of four pilgrims; two from Boroujon, a village about 40 miles from the city of Esphahan, one from Yazd, and one from India. The first two know my relatives in Esphahan, have seen my father and two brothers, and gave me much interesting news about my home. I was glad to hear about them, but I was, of course, more than glad to listen to the news of the progress of the Cause and the spread of the Principles of the Kingdom. How true are the Words of Christ: "Verily, I say unto you, there is no man that hath left home, or parents, or brothers, or children, for the Kingdom of God's sake, who shall not receive manifold more in this present time and in the world to come life everlasting."

Having entered into the wonderful commonwealth of Bahai Brotherhood, I feel they are of my own flesh and blood. BAHÁ'U'LLAH, through the irradiation of His spiritual ideals, has taken away the veils of separation and united us in the Knowledge of the Kingdom. The Pilgrims' Home is now filled with these happy people who exchange with each other the news of the advancement of the Cause in their respective homes, and are encouraged and inspired by the example of others. As I looked tonight into their shining faces, sitting around the table, I marvelled at the Power of God who is constantly gathering these men and women on Mount Carmel, and then after a few weeks scatters them. Since my return to the East with how many Bahais have I shaken hands and sat around the table. I do not see any of the old faces, probably I shall never see them again. I do not remember the names of all of them. In a few weeks all those who are now in the Pilgrims' Home will be replaced by others. But surely through this collection and dispersion of the people of various religions God is slowly evolving and working out His Mighty Plan of the Ages - Unity. Our limited minds may not grasp the full proportion of His motive, but we know full well he is not bringing together these people without a well defined divine purpose. Today the Beloved gave permission to all the pilgrims to go to Acca and Mirza Mohsen was appointed to be their guide. Their eager anticipation to visit the Home of BAHÁ'U'LLAH and worship at His Holy Threshold made them rise very early, so when I walked over from my Nest to the Home I found all had gone, except a few.

Descending the beautiful Mountain, the wild flowers saluted me from both sides and extended to me the hand of fellowship. The Beloved was walking in the rose garden well, joyous, inhaling the pure, fresh air and delighted by the soft rays of the sun. After a time, Mr. and Mrs. Holbach arrived and joined Him in the garden. They had in their hands a book written by an Englishman on the Religion of Islam. After a few remarks on their part the Master said:

The Master said:

The true aspect of the Religion of Islam is not only misunderstood by the European missionaries and scholars, but even by the Mohammedans themselves, owing to the addition of dogmas. If we want to study Islam we must go with a prayerful, reverent heart to its source, the Koran. All the commentators and theologians confuse our thoughts and mislead our aims. Instead of being a cause of honor they have been a cause of humiliation to Islam. For example, one of their most important creeds is this:

'Whosoever publicly confesses that there is no God save God the One God, and Mohammed is His Prophet, he will be saved'

Now this kind of dogmatic creed has nothing to do with Islam, but any inquirer will be led to believe that this is an article of faith, simply because the ignorant orthodox Mohammedans are upholding it! But if you go straightway to the Koran you will find no verse that even indicates the formulation of such a strange narrow creed. On the contrary you will come across the following significant verse:

'The people of the books, such as Christians, Jews, Moslems and those who believe in the Unity and Singleness of God and the immortality of the soul, and practice charity and are benevolent and kind to the poor, and take care of the orphans, they are the people of Salvation.\* Now, consider what a vast difference there exists between the Teaching of the Koran and the creed mentioned! From this one instance you can judge of all the other mistakes. Therefore it is most unfair and misleading if an enquirer, instead of going to the Koran for his correct information concerning Islam, would stick to the body of the creeds, built up by crafty and self seeking men.\*

speaking about the Kingdom of God, He said:

'The Kingdom of God is like unto this garden. It contains many kinds of trees. In due season the trees must not only produce leaves and blossoms, but fruits. If a number of trees do not fulfil this universal requirement they are good only for so much dried wood. With his unerring eyes the gardener will detect their deficiency, and uprooting them, will relegate them to the back yard.\*

Mrs. Holbach, speaking about the recent visit of Baron Rothschild to Haifa, said: 'He has served most unselfishly the Cause of the Jews, and has poured his money to Palestine by millions. Even now he has arranged to loan

to 1500 Jews 8000 francs each, who will settle in Jerusalem. The loan is to be without interest, and will be refunded in 25 years."

The Master said:

"Well done! This is very good work, nevertheless, it is limited in scope and benefit. There is a way for Baron Rothschild to serve the cause of humanity in a manner, so that the benefits and results will be permanent.

Firstly, to build a hospital in Haifa, the doors of which may be open to all the religions and nations:

Secondly, to found a high college for the children of ALL the inhabitants of Syria, irrespective of faiths and creeds:

Thirdly, to establish and endow a Home for the Aged, the incurable and the incapacitated of all nationalities. This will insure for him eternal fame and will win for his honored name the gratitude and thankfulness of all the future generations."

When the pilgrims returned from Acca, about sunset, the Master called them to Him and delivered a great Talk on the Life of BANA'O'LLAH and His trials and ordeals. He said that while the enemies from all sides were exerting their influence to extinguish this Light, God increased its flame, and contrary to their expectations, as soon as they banished Him from one place to another to bring about His total effacement, the wonders of the Revelation became better known. Toward the end of His Talk,

He said:

"The Most Great Prison of Acca became the most potent means for the promotion of the Cause of God. Were it not for this Prison, how could the fame of this Cause have gone to the uttermost confines of the earth, and have conquered the continents of America and Europe! This Prison of Acca was brought about by the penetrative Power of God. Herein you can witness the sway of the Word of God. It is for this reason that the inhabitants of the world cannot withhold the progress of the Spirit of this Cause. Before it they stand impotent."

After His powerful Talk Osted Mohammed Ali sang a poem written by the Beloved years ago, Mirza Mahmoud chanted a prayer, and then we retired quietly from His Presence.

Ahmad Sohrab.

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

Dear friends:

Because His health is constantly improving and He can dispatch without physical weariness the ever increasing volume of His work, the Beloved was happy today, and while He was dictating a number of Tablets, He was praising God and glorifying the Blessed Perfection. At the end of a Tablet He became wistful and pensive. He was sitting on the divan, and now and then He looked out of the window over the marmorial surface of the wide bay between Haifa and Acca, beyond the Prison City, toward the Holy Threshold of BAHÁ'Ó'LLÁH. When He turned His heavenly face, the embodiment of kindness, toward me,

and said:

"Pray from thy heart that my health may continue good, so that I may attend to all the affairs. Wherever I look the Cause challenges my attention and demands my care. All matters pertaining to the Cause need constant supervision. At times I have felt so weak and feeble because of this nerve weakness, that I was unable to speak even one word. I did not say anything to anyone, but I suffered often for hours. Finally, one night I supplicated and entreated at the Divine Threshold of BAHÁ'Ó'LLÁH:

"O my Beloved! O Thou King of my heart! O Thou my ultimate Hope! Oh, I beg of Thee, I beseech at Thy Merciful Court; if in this ephemeral world Thou hast no other work for me, Oh, take me to Thyself, so that I may enjoy the Bounties of Thy Celestial Presence, commune with the Holy ones of Thy Abha Kingdom, and be released from the fetters of these worldly troubles and pains and the chains of ordeals and tests. O Thou my desired One! How I long to attain to Thy radiant meeting. O Thou my Hope! How I yearn to look into Thy luminous countenance. How I crave to be submerged in the Sea of Thy refulgent Lights. How I strain my ears to listen to the invisible, soft music of the angels of Thy Supreme Concurrence. O my Lord! I am waiting Thy last bidding. But, if on the other hand, Thou hast yet work for me to do, and if according to Thy unsearchable Destiny I must yet sing other songs in Thy Cause and raise other melodies in the Rose garden, then confer upon me health and physical ability, so that I may again arise to serve Thy wondrous Religion, strive in the promotion of Unity and Concord amongst Thy children, hoist the Banner of Universal Conciliation and fill the world with the spirit of good fellowship and amity. Thus the lives of Thy believers may reflect the imperishable virtues of the Life of the Kingdom. O my God! If it is in accord with Thy Divine Wisdom, bestow upon me good health, encircle me with Thine Own Confirmation and Assistance in order that I

may sacrifice my life in Thy service, unfurl the Banner of International Peace over every region, disclose the signs of Thy Mercy and Bestowal to the people of the world, and summon mankind to the Banquet of Thy inexhaustible Bounties. O my Baha! O my Baha! Although I am weak, yet Thou art Powerful; although I am feeble, yet Thou art the Mighty. I want health for the service of Thy Cause. I desire health for Unity and concord amongst Thy friends. I ask health for self sacrifice in the Path of Thy beloved ones. Otherwise, O my Baha, I am thirsty for the clear water of Thy Meeting, I am hungry for the food of Thy Countenance. I am lost in the wilderness of separation, I long for Thy union. I am tired of this dark world, I yearn for Thy sanctified Light giving Presence. O my Baha! Confirm Thy believers in the Cause of Union and Agreement, and assist them to lay the foundation of eternal solidarity and celestial Oneness amongst themselves. Suffer them to become like unto the flowers of Thy Paradise, perfuming the hearts and minds of all the people with their gentle fragrance. O my Baha! Thou knowest that no real joy is left for me in this world save the realization of their unity and their spiritual conquests; the news of their strivings in Thy Path, and giving the Glad Tidings of thy Kingdom. O my Baha! Reinforce them to make firm the basis of Unity, and inspire their hearts with the spiritual ideals of Thy Divinity. Thou knowest that their highest ambition is to plant the new trees in the garden of the Oneness of the world of humanity. They have no other aspiration save Thy service, and no other desire save Thy good pleasure. O my Baha! Verily Thou doest whatsoever Thou willest, and Thou commandest whatsoever Thou desirest.\*

As I was walking in the garden and talking with the believers Basheer called me and I hurried up the stairs. In the reception room Mr. and Mrs. Holbach were waiting for the coming of the Beloved. After a few minutes He came in and greeted them with Bahai love. They had received yesterday many letters from Germany, England and India, and presented their contents to the Master. Miss Dorothy Holbach, their daughter, is a splendid beautiful Bahai, and her letters are redolent with spiritual thought and reflections. After reading a portion of her recent letter, the Beloved said:

\*Convey to her my longing greeting, and respect. Praise be to God! that the range of her vision is extensive. I feel assured that she will advance day by day and will become a teacher of the Cause of humanity. I love her very much, she is my daughter.\*

Another letter from Rabindranath Tagore, an Indian poet, was read. He expressed himself in sympathy with the Bahai Movement. This poet, through the publication of his poetical works is now well known in England and other countries, and is attracting to his very spiritual thoughts an increasing host of admirers. The Beloved asked Mrs. Molbach to write to Mrs. Getsinger to pay a visit to this illustrious poet of the East and converse with him on the Bahai Revelation. In the course of time we will hear more about this man and his work. A letter from Mr. Herrigel elicited the following message:

"Continue to live for the present in Stuttgart, and engage thy time in the service of God and the promulgation of the Religion of God, so that the darkness of ignorance and prejudice may be dispelled from the horizon of that country."

When the Beloved left the house all alone and paid a visit to Haji Ali, who has not been feeling well for the last few days. On his return he walked in the rose garden, admiring the flowers, picking a rose here, a carnation there, and commenting on their delicate structure and hues.

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Some of his remarks were as follows:

"Many letters have come in the mail, no doubt all of them contain the good news of the victories won by the army of the Blessed Perfection. Now I am feeling well, Baha'o'llah hath answered my prayers, I can read and write."

"How ignoble must be the ambition of a believer if after the Departure of the Blessed Perfection he cherishes the groveling ambition of wealth or fame, name or notoriety, comfort and pleasure."

"I have the welfare of everyone at heart, I advise him to do that which will insure his happiness and prosperity. If he does not follow my advice I will not say anything, but he will suffer the consequences of his own disobedience."

"A wise man must adapt himself quickly as possible to every environment. If he is disgruntled and complains, he will make his life miserable and never enjoy the fulness of contentment. For example, if an Englishman lives in Haifa, he must consider it as his own native land, and the people as his own countrymen; then he will be happy. But if he is harping all the time about England and her glory, he will not have an eye for the beauties of Haifa."

"If man performs his work with joy and fragrance he will succeed in any undertaking."

The mail from America brought us an article on the departure of our beloved Mirza Abul Fazl, published in the Evening Star of Washington, D. C., January 31, 1914. The article carried the photograph of the beloved teacher. The Master asked me to translate it for him immediately. He was most pleased with its contents and it will be sent to all the believers in the Orient. The son of Mirza Abul Fazl's sister is at present here. In the evening the Master asked me to read the article aloud before the assembled meeting of the believers.

He said:

"Consider, in Gulpayagan the people are not cognizant of these facts, but in the far-off America people sing the praises of him who was the servant of the Blessed Perfection. This is made possible through the Confirmation of the Blessed Perfection. The sovereignty of the kings shall come to an end, but the spiritual dominions of the servants of BAHÁ'U'LLAH is eternal and without end."

Then He spoke for a few minutes more about the life and work of Mirza Abul Fazl and the meeting was brought to an end by the singing of a poem and the chanting of prayers. I will bring this letter to an end with the translation of a Tablet revealed today for Miss Dorothy Holbach:

**"HE IS God!**

O thou my beloved daughter!

Thy letter was received. From its contents it became evident that the effulgence of the Sun of Reality is cast upon thy heart and the holy court of thy consciousness is illumined. The breeze of Providence is wafted from the rose garden of Truth, breathing in thee a new spirit. I hope that thy spiritual susceptibilities may increase day by day, and the turning of thy face toward the Kingdom of Abha may become focalized, so that thou mayest attract unto thyself the rays of Guidance from the Ultimate Center, the Sun of Reality. For although there are many lamps, yet their illumination is not perpetual, but the illumination of the Sun is perpetual and independent. It is not followed by any extinction. I hope likewise that a day may come when I shall meet thee. Thy dear father and mother are with us, and are in the utmost joy, good fellowship and love. Mayst thou ever be guarded and sheltered in the Fort of Divine Protection!

Upon thee be Baha El Abha!

(Signed) Abdul Baha Abbas.

Ahmad Sohrab.

Bahai Nest, Mount Carmel, Haifa, Mar. 1, '14.

Dear Friends:-

One of the peculiarities of man is his desire to know what others are doing. This knowledge enlarges the circle of his sympathy, and encourages him to do his work with greater zeal and enthusiasm. The simple knowledge that our brothers and sisters in different parts of the world are serving faithfully the Cause which we have so much at heart, is a great incitement and stimulation to us no matter where we are living. For this reason, I would like to quote in this letter a few extracts from the letters of S. Mrs. Stannard and Mrs. Getsinger, who are carrying on a wonderful work of spiritual awakening in India. Mrs. Stannard writes: "I am very good friends with all the Brahmo-Somah people, and they are deeply spiritual. The leaders, the Sen family, are descendents of Kesh-kub Chander Sen, a greatly illuminated man and co-eval with the Bahai Revelation! I am hoping great things through the Brahmo-Somaj and Theistic channels for the spreading of the Bahai Unification Principles. -- Please tell dear Abdul Baha that Lua Getsinger has given a good lecture to the Theosophists (Bombay) here -- all Parsees nearly -- and that when she had finished, the President got up and spoke so beautifully about the wonderful Revelation of Baha'o'llah; and then imagine our happiness when he read aloud some of the Hidden Words, saying: 'How beautiful! What divine thoughts! Let us listen to the glorious Baha'o'llah!' Really he spoke like one overjoyed! He then told the audience, which was a large one, that he had followed all of Abdul Baha's talks and works as told in the CHRISTIAN COMMONWEALTH. We are likely to come also as a great happiness to many seekers in the Theosophical Society tomorrow on the mission of religion on earth, carrying on from Mrs. Lua Getsinger's subject, 'The Messengers of God.' -- If the Master comes next year to India, he will turn the tide toward the right path and influence large numbers I am sure! -- This is written many days before the mail goes, to inform you that I am off to Madras, for a week or ten days. Gopaul Chetty, Editor of the 'NEW REFORMER' keeps begging me to come, and says so many people want to welcome me from the Brahmo-Somaj. I believe he himself is a good Bahai, for he is always publishing our news and in the coming number of the magazine he has reproduced at my request, Mr. Andre's excellent Edinburg lecture on the Bahai Teachings. Of his own accord he is also putting in my addresses to the Things. ~~at~~ ~~xxxxxxx~~ Now I was just off to Calcutta, but when his letter came this morning I suddenly decided I would go across to Madras and then up to Calcutta. -- We are ready I feel now to touch certain centers before renewing operations after the rainy season. -- At my lecture to the Theosophists on the Mission of Religions, I took pains to make it plain that all Founders of Religions, and Baha'o'llah especially, came to cause brotherhood and peace and keep people in order. There were two very strange looking men who came and sat close to the door to hear my lecture. They were English men. As soon as I had finished they left. I made my lecture as comprehensive as I could, showing religious history in its universal sweep. They both looked very interested, so I hope they came for their soul's good if for nothing else." Mrs. Getsinger has been to Surat, where she has delivered several lectures and interested many souls. Dr. Bahram and N. R. Vakil, of the said city, have done wonderful work of preparation, and the Master, recalling how he met the former on his first visit to London, has already praised him in the meetings of the believers and pilgrims. Now it seems Mrs. Getsinger is going another time to Surat. She writes: "On account of these appointments arranged by Dr. Bahram, I am going to Surat instead of to Madras with Mrs. Stannard. From there I hope to go to Lucknow and Delhi."

Mrs. Stannard will do these other places, and the Bahai cry will be raised from all parts of India at once. - - I am deeply touched over the cablegram of the Master inquiringly so lovingly about my health. - - I beg the Master to strengthen me if he wishes me to work and serve him in the glorious Cause. Otherwise I only hope to go on speaking and teaching until I die in his Path, upholding the Standards of the Covenant. This would please me more than anything, should it be his will and wish. - - Mrs. Stannard works hard and is very deserving. I beg the Master to bless and strengthen her."

"The BOMBAY CHRONICLE, Feb. 7, publishes a long article on the "Tenets of Bahaism," "Lecture in Bombay," and then goes on to explain the contents of these lectures delivered by Mrs. Stannard and Mrs. G. t-singer at the Persian Hall. It says: "elucidations upon tenets of the faith as these touchings the religious and humanitarian standpoint may be summarized as declaring the essential unity of all religions and the oneness of humanity. - - Brotherhood among the Bahais, we are told, is regarded as absolutely indispensable, irrespective of faith, race, color or religion, and there must be no pretentious mental attitude, but a real and living, philosophy of life. All Moslems, Christians, Jews, or Zoroastrians Bahais should fraternize as one family, for they practice the two great Bahai ideals of unity and love. - - The world should consider great religious founders as light bearers and what they teach should be the object of worship. - - Religions degenerate because it is the invariable tendency in humanity to forget principles enunciated by the Founders and worship the material or historic aspect neglecting the light intended to be used. Light being one, it stands for the analogy of Truth and all religions are woven around identically similar principles. - - Since life may be symbolized as a tree, Baha'ollah declares, humanity to be the leaves, flowers and fruits thereof, and in time humanity will consider it, as rationally inconceivable to fight and kill one another as it would be for the leaves and branches of the tree to quarrel with its blossoms and fruits

All morning the Beloved was very busy receiving people and answering their questions and attending to their wants. The President of the railroad and a number of other officials called on him and had interviews with him. In the afternoon there was a very large meeting held in the large central reception room of the home of the Beloved. The feast was given by Aga Hossein Haji, the brother of Ahmad Yazdi. All the believers and pilgrims were sitting on chairs around the room; Mr. and Mrs. Holbach and Mrs. Hoagg were also present. While tea was dispensed, a door was opened and the Master, his face shining with health and happiness, entered the room. Everyone was on his feet, and as he sat, a deep, spiritual silence fell over all, and the throbbing vibrations of ethereal feelings floated over the gathering. The hearts were praying, while the eyes were turned toward him, and all attention was centered upon him. There was such silence, such deep unfathomable silence, springing from the depths of the ocean of Being. Speech is natural, silence is supernatural.. Speech is temporal, silence is spiritual. Speech is the river, silence is the sea. During these few moments of silence, everyone felt very near to Abdul Baha. Then he called me to himself and asked me to go and bring a copy of the Washington STAR containing the article on the departure of Mirza Abul Fazl. I knew he was going to speak in my absence, so I looked around to see whether Mirza Mahmoud was there to write down his words, but I remembered that he accompanied in the morning the newly-arrived pilgrims to Acca and the visit to the Holy Tomb. However, I had no other alternative but to go, so I ran all the way up the Mountain and back. It was a hot day, and when I entered the room I was breathing hard and beads of perspiration were falling from my forehead. Before my entrance I caught these words: "How self-sacrificing the believers of God have been!"

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Then after giving him the paper I took a seat near the doorway. He continued: "With what joy and transport they hastened toward the arena of martyrdom! With what attraction they gave up their lives in the Path of the Blessed Perfection! With what enkindlement they have associated with the people! They were always surrounded with danger and impending peril. They rested not for one moment. Their nights were spent with the apprehension that tomorrow would be their last day. Their days were passed with the dread that they would not see another night. They did not drink one drop of water with the feeling of security. Friends! Let us read and remember the incidents of the lives of these heroic martyrs, bring before our eyes the glorious records of their deeds, print upon the tablets of the hearts their glowing, self-convincing utterances, so that we may become inspired with the same severance, impelled by the same detachment, release ourselves from every thought and mention and devote our time to the service of the Glorious One! Then we will observe the results of each determination. Then we will see this dark dungeon turned into a realm of light. Then our natural emotions will be transformed into spiritual susceptibilities. Then the fire of holy longing will consume the harvest of self-consciousness and self-love. Baha'o'llah in one of His poems says: "The mark of the chain is visible on my neck and the impress of the fetters can be seen around my ankles!" We must ever remind ourselves of these events, and be aware and thoughtful. If these wonderful, tragic lives are not reviewed from time to time, their significance and spiritual import will be lost sight of. We must read and ponder over the details of the lives of these martyrs. The martyrs of Yazd, Esphahan, Tehran, Mazanderan, Neyreez, Zanzan, Tabriz - testified with their own blood that this Cause is revealed on the part of God. From the life of each martyr we may learn the secret of firmness and self-sacrifice and then imitate him. If we are not fortunate to run with them shoulder to shoulder toward the arena of martyrdom, we can at least be their humble followers. Thus we may discover the key to their spiritual state, to their severance, their attraction, their exhilaration and their rapture. How they were soaring with the wings of renunciation towards the highest apex of sanctity." Then he went on relating a long, fascinating story of his own rich life while in Bagdad, and how, while still very young he spoke about the Cause in a meeting of the Ulemas. Our dear brother from Kerman left this evening for his own native land. He had a long private interview with the Beloved in the morning, and was extremely happy when he came out of his Presence. It will probably take him four months to reach Kerman, as he is going to stay a few days in each city to meet the friends and cheer their hearts with the recital of his heavenly experiences in the Holy Land. From here he goes to Port Said, then to India, then to the Persian Gulf, then he starts his slow journey homeward over the mountains and deserts, stopping here and there to teach the Cause of the Kingdom. His love and devotion for the Beloved is really extraordinary. He is ready at any moment to shed his blood in his Path. May God protect him throughout his long journey.

Ahmad Sohrab.

Bahai Nest, Mount Carmel, Haifa,  
Syria, March 2, 1914.

Dear Friends:-

Nine pilgrims, amongst them Karbalai Emran, left today for their respective homes, but immediately twelve have taken their places. It is as though they had timed the hour of each other's departure and arrival. It is really marvellous how these men and women come from distant climes empty-handed, but leave the Holy Presence with their hands filled with series of the Kingdom. Since our arrival the Pilgrims' Home has been a kaleidoscopic scene of many nationalities and the birthplace of many spiritual ideals, which are comforting the hearts and creating peaceful vibrations for the quickening of the devotees of different religions. We can never estimate with frail human standard the good that an institution like this is doing in this world and the part that it is playing for the regeneration of dead souls and "dry bones". The mystical spirit of Christ is in the hearts of men, suffering them to long for better and higher things of existence. For these are truly wonderful days, so similar to the days when Christ lived and taught amongst men. The same spirit is incarnated amongst us, the same divine characteristics are embodied in a human temple, the same fountain of spiritual Teaching is gushing forth, the same nightingale of celestial civilization is singing, the same breeze of Bestowals is wafting from the direction of Abha Paradise, the same sea of Revelation is moving the signs of the same Sun of Reality are flooding all the regions, the same stars of the loftiest moral characteristics are shining. Happy! Oh, happy are these pilgrims, for they come here from distant climes to have their hearts stirred by these Zephyrs of the rose-garden of Reality. How well they know that the most important need of this and the coming age is the promotion of the Bahai ideals; and the promotion of the Bahai ideals depends largely upon the earnestness and enthusiasm of those souls who come under the standard of Baha'o'llah. For this reason they willingly undergo all the hardships of the voyage to come and stand on the bank of this most great Ocean, and fill their cups according to their capacities. When Karbalai Emran, with the departing pilgrims entered the Presence of the Beloved, he offered him a bouquet of flowers. He said: "How sweet is their perfume! The rose-garden outside has become the mirror of the heart of Esmael Aga. With what solicitude and tender thoughtfulness he takes care of each flower. Just now the garden is in the height of its beauty. We hope that a time will come when the gardens of the hearts of the people of the world may be like unto the gardens of Esmael Aga. Then changing the subject, he addressed them as follows: "Praise be to God that in this Holy Pilgrimage of yours, you tarried in this Sacred Spot for some time. You prayed on the behalf of the believers of God at the Tomb of the Bab and at the divine Threshold of Baha'o'llah, and by day and by night you associated with me. You shall continue to be with me always; you shall live in my heart. Not for one moment will you disappear from my mind. I supplicate from the Favor and Bounty of the Blessed Perfection, that each of you may become a herald of this Cause, so that with resonant voices you may guide the people, become the source of their enlightenment and the instruments of the Glorification of the Cause of God. Wherever you happen to be, rest ye assured that I shall ask for you from the Kingdom of Abha that God may assist and confirm you in the illumination of the world of humanity, the spiritualization of the souls and the sanctification and moral refinement of the people; in order that they may become God-like, divine and heavenly. The world is very dark, you do not illumine it with the light of Unity, then who will do it?"

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Tenderly the Beloved embraced each one of these big men, kissing their cheeks and tapping their backs with his divine hands. He would not let them kneel before him, but they were weeping, O, weeping so hard.

The first scene that met my eyes this morning as I descended the Mountain was the Beloved bending over a bed of beautiful pink carnations. Raising his head, he looked in my face. "You are here so early!" he said, smiling "Come, take this Tablet and go and translate it now. I forgot to give it to you yesterday." While he was speaking with an Arab who had just arrived, on the science of astronomy, and the pilgrims were standing near, straining their ears to hear his words, I was translating in a room out of the windows of which I could see him. After an hour, he called me into his room and put into my hand a number of petitions to be read and prepared for the afternoon. Leaving me in the room, he went out again to speak to the pilgrims. As we have a pilgrim from Boshrouyeh with us, Abdul Baha spoke about the life and character of a remarkable Bahai woman by the name of Rouhanish, who lived in that town. He praised her rich gift of poetry and her eloquent language while discoursing on the Cause. Before her death, she bequeathed her house and all her belongings to the Cause. "I mentioned her name," the Master said, "In America, in a number of my addresses on the equality of the sexes. She was one of those rare women whose efficiency and beauty of character are considered as illustrious examples to be followed by others. "God has many servants, and he hiding them behind the veil of Glory," is an Arabic saying. Rouhaniah was one of them. In the future her name will become well known and her star will shine gloriously."

In the afternoon, the Beloved was very happy, and therefore for more than two hours, while walking from one end of the room to the other (sometimes sitting on a chair) he dictated many Tablets; first to the Editors of two important newspapers in Cairo; then to Mrs. Isabelle Brittingham of New York, Mr. H. H. Topakyan, of New York; Abbas Ally Butt Cashmitee of Rangoon; Mrs. J. Stannard, Calcutta; Dr. Bahram, Surat; Mrs. Lua Getsinger, Bombay; Mrs. Lottie B. Smoot, Oakland, Cal., Mr. Charles Mason Remy, Washington, D. C. Mr. W. Tudor Pole, Clifton, England; Mrs. Cowles-deLagnel, Washington, D. C.; Wm. Vernon Bachus, Cleveland Ohio, and Miss Elizabeth Bowen, Riverton, New Jersey. I was more than happy to see the flood-gates of divine revelation are raised and the windows of the heaven of God's Mercy are opened; so that the thirsty ground maybe watered, causing the growth of vegetation. About 5 o'clock he said, "It is enough for to-day!" and I retired from his Presence to join a company of the friends who were going to the Pier to bid farewell to Karbalai Emran and others.

The names of the pilgrims who arrived tonight are as follows: Ebne Abhar, a great Teacher in the Cause, living in Teheran, and his two bright, clever sons, Abdor-Rahim and Abdol Karim; Haji Baba; Mashadi Hossein Solmani, Ostad Sheer Mohammed Aga Mohsen, from Ashkabad, and a Persian servant. There are four women in the party, consisting of Ebne Abhar's wife, his daughter and two others. They were received by the Beloved for a few minutes after our regular meeting, for they were kept in the Custom House for about an hour. When we gathered in the reception room, the Master, referring to the departed pilgrims, said: "The believers have gone. May Baha'o'llah be with them under all circumstances! They were strong and faithful. Praise be to God that all the servants of the Blessed Perfection are good and noble. They are the quintessence of the people of the world. His Holiness

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the Bab says: 'We have put mankind in the alembic and after due refining processes, the believers of God are the fragrant extract! It is in the quality of devotion and self-sacrifice that the Bahais surpass all the rest of humanity, and not in the quantity of their numbers. One small fruitful tree is better than a hundred fruitless trees of the wilderness.' Then he went on describing in great detail three stories to illustrate how great a transformation has taken place in the hearts and lives of the believers. "These souls," he said, in the latter part of his address, "are quickened through the breath of the Blessed Perfection. For they embodied in their daily acts the qualities of trustworthiness, fidelity, integrity and rectitude. These believers did not only teach the Cause through word of mouth, but through shining deeds. The Holy Divine Manifestations have appeared in this world to instruct mankind in the school of morality and to read just their ethical relations. For without faith and sanctification the moral fibre of the children of men will not be improved. Just at this time a mad wave of evil habits, immoral acts, shameless customs and most lewd representations is sweeping over some parts of the world. It seems that the very gates of hell are flung wide and the ghastly fiends of unbridled desires, dissolution, sensualism, unchastity and debauchery are set loose, desecrating the sanctity of the homes and polluting the clear stream of morality. The friends of God must do their utmost to purify the world from the stains of these licentious habits. They must master their innate, God-given forces, and strike at the very root of evil deeds and social scourge. They are the champions of a heavenly life, a clean, pure life, a wholesome, joyous life, a justly-proportioned, artistic life according to the ideas of God and not man. -- The foundation of praiseworthy moralities is faith. The greater the faith of man ~~is~~ the more illumined his life. Faith is a miracle. It has a wonder-working power. Its spiritual influence refines the character, suffers man to become humble and meek, places in his heart the fear of God, prompts him to ~~be~~ devote his time to humanitarian deeds, spiritualizes his nature, exalts his ideals and enkindles his lamp. The greater the faith of man, the more numerous will be his philanthropic actions. Faith is like unto the trees; deeds are like unto the fruits. Faith is like unto the lamp, deeds are like unto the light. Faith is like unto a beautiful body, deeds are like unto the Spirit."

I hope that all of us may become confirmed to carry out the significant and suggestive instructions contained in this talk. I wish there were more time and opportunity to write more fully. I have not written even a tenth part of the life and teachings of the Beloved. Even if I attempt to write, describe and translate everything, you will not have time to read. A bird's eyeview must often satisfy us. Our purpose is to teach the Cause, spread the Glad-tidings of the Kingdom, and serve the believers of God. All the other objects of life are secondary and unimportant. Having, seen the Light of Truth, we are following it to the end of the world.

Ahmad Sohrab.

True.

Bahai Nest, Mount Carmel, Haifa, Syria, Mar. 3, '14.

Dear Friends:-

On the shore of the depthless sea of divine Revelation, I find these flawless pearls of Truth:-

"O Thou worshipper of Reality!

"The majority of mankind are the worshippers of superstitions and are submerged in the creeds and dogmas of their fathers and ancestors. They are wholly destitute of the inner, divine Mysteries. Like unto the donkey of the mill, their motion is circular. Starting from one point of the circumference, they revolve around the circle and thus continue their practice over and over again. From morning till evening and the poor donkey-mill walks, but not one step beyond its spherical rotations, for its motion is circular in character.

"In similar manner mankind in its journey and travel does not attempt to go beyond the circumference of the earth. They revolve continually around the circle of the world of nature. Praise be to God that thou hast taken a great light, and are moving perpendicularly, and hast discovered a way from the world of matter to the world of the Kingdom. Thank thou God that thou didst find such a power. Therefore, as much as thou canst, increase thy magnanimity and ennoble thy aspiration, so that thou mayest cause the flight of the birds of reason, release them from the darkness of imitation, extricate them from the intricacies of the world of nature and cause their attainment to the illimitable immensity of the Kingdom. Upon thee be Baha El Abha!

(Signed Abdul Baha Abbas.)

To a believer in England he writes:-

"Day and night strive with thy respected wife, so that the city may become enlightened with the heavenly illumination, be encircled with spirituality and innumerable souls be guided to the Truth; thus they may become the trees of the Divine Paradise and produce the fruits of the merciful Bestowals."

To Mrs. Getsinger he reveals:-

"O thou maid-servant of the Kingdom of God!

"Thy letter was received, and I became informed with its contents. Praise be to God that thou art confirmed and assisted. I hope this journey may yield very great results and that thou mayest become the instrument of the promulgation of the Divine Teachings in all the cities of India; so that, mayest leave behind in this world an eternal trace. For the darkness of ignorance, religious prejudices, racial prejudices and imaginary prejudices have encircled the world, creating separation amongst mankind and causing dispersion between the children of men. Peradventure, God willing, the Bahais may become the means of changing this darkness into light. - - -

Directions for the program of the sessions of a Mashrak El-Azkar Convention:-

"Regarding the Convention of the Mashrak-el-Azkar in - - - Unquestionably if 'public meetings' are organized they will become the means of the promotion of the Cause of God. In these 'public meetings' universal and not particular principles must be discussed: those principles which I have expounded in the public meetings'. That identical program and no other must be followed. It is as follows: The Oneness of the World of Humanity; the Investigation of Reality; the Essential Unity of the Religions of God; the Abandonment of Religious, Denominational, Racial and Patriotic prejudices; the Conformity of Divine Religion with Reason and Science; the

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Religion of God must become the cause of amity and love amongst mankind; otherwise it is better to forswear it; Equality between Man and Woman; the Essential Necessity of the Confirmation of the Holy Spirit; the Demonstration of Divinity and Inspiration; the Power of the Spiritual Influence of Baha'o'llah; the Underlying Unity of all the Existing Faiths; the Dawn of the Sun of Reality from the Horizon of Persia; Universal Peace; Universal Language; the Education of the children of all Religions under an Universal Standard of Instruction and a Common Curriculum. - - -

To the New York believers he says:-

"Supplicate all of you toward the Kingdom of Abha. Beseech ye and render ye thankfulness unto the Lord that ye have become assisted and aided by this most great Bestowal. Mankind is smitten with the sleep of negligence, but you are awake; all are dead but you have attained to everlasting life, are summoning the people to the Divine Kingdom and are the cause of the illumination of the world of humanity."

To a friend in Oakland, Cal., who inquires about the faith of the Bahais concerning the Bible, Christ, etc., he writes: "The Glory and exaltation of the Station of Christ is as clear as the sun in mid-day from the Books and Tablets of His Holiness Bah'o'llah. Likewise this subject is properly understood through the Epistles of Abdul Baha.

"The object of the Bahai Cause is identical with the object of the Bible and the Gospel. It is only renewed. The Bahais MUST be informed as the contents of the Bible and the Gospel.

"As regards the station of His Holiness Baha'o'llah. He is the Promised One of all the nations and the First Teacher and the First Instructor of the world of humanity. I am the servant of Baha'o'llah. His Holiness Baha'o'llah is like unto a transparent mirror, and the Sun of Reality was manifest and evident in Him. Concerning the faith of the Bahais about the Station of His Holiness Christ, they believe that He is the Word of God. ---"

To a believer in Cleveland Ohio, he says:-

"Open thou the eloquent tongue and deliver fluent utterances and guide the souls, so that thou mayst be confirmed with the Breaths of the Holy Spirit and become the manifestor of the Bestowals of the Kingdom of Abha.

To another friend, in Riverton, J. J., he writes: "Regarding thy question about the 'morning' prayers: Both 'mornings' are included in the word 'dawn', and the 'dawn' of the Kingdom. When a soul arises in the morning from sleep, before everything else he must commemorate the Name of God in order that he may obtain spirituality and illumination. ✓"

Mrs. J. Stannard is addressed as follows, in a long Tablet:-

"Oh thou herald of the Kingdom of God! - -

Praise be to God that thou hast become confirmed in spreading the heavenly Teachings in that country. It is assured that this journey will be exceedingly fruitful. - - They (the Bahais) must be the spreaders of spiritual principles, so that the hearts of all mankind may communicate with each other and religious and racial prejudices be wholly abandoned. All the surface of the earth is one native land; the foundation of all the Divine Religions is one, and all humanity are the progeny of one man. A just man is honored, no matter to what nation he belongs. - -"

The following is addressed to a very ardent and active Zoroastrian Bahai in India, who met Abdul Baha in London, and will bring this series to a close: - "O thou kind friend! Those days we were in London we associated together with the utmost love. They are preserved in my memory and are not forgotten. At the time the Fragrance of the Love of God was breathed in thy heart, and thou didst acquire a new life. Thy heart was pure and immaculate, therefore, the effulgence of the Sun of Reality shone upon it immediately. Thank thou God that thou wert confirmed with such Bestowal, became the manifestor of the most great guidance, translucent mirror. Day and night strive that that country may become illumined and the nostrils of

discovered a way to the heavenly world  
 and became a Bahai.

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the seekers be perfumed with the Fragrances of the Merciful. - - -".

The day was filled with interesting events, chief amongst them was the departure of Zeenat Kahnom for America. She is going to travel with Mrs. Wise. Zeenat Kahnom will be the wife of our brother, Doctor Bagdadi. A long Tablet was dictated by the Master to him, in which he said the girl was educated and trained in His Household from early childhood. Another short Tablet was revealed in his holy hand to the American believers, the contents of which as nearly as I remember, is as follows:

"O ye believers of God! We are sending to America the Maid-Servant of God, Zeenat Kahnom, with Mrs. Wise. She is on her way to Chicago. Unquestionably all the friends of God will exercise the utmost consideration to Zeenat Kahnom. (Signed) Abdul Baha Abbas.

I have no doubt that her arrival in America and her stay amongst our brothers and sisters will be an added impetus toward the Unity of the East and the West. Brought upon the calm, infinitely delicate atmosphere of the Holy Family, imbued with the spiritual beauty of the divine life of the Beloved, filled with the dreams and silence of the magic East, she will make many hearts happy. The inner life of a spiritual-hearted Eastern woman is a garden of imperishable flowers. It is deep, calm, balanced. Her gentle ideals and thoughts are "of a delicacy of perception so fine and subtle that language itself is too coarse to express their miraculous shadings and discriminations." It is a rose, the "fragrant loveliness" of which perfumes all nostrils. "It is revelation of indefinable things - of beauty and strength in repose, of an iridescent mistiness which subdues and softens the form and color of all things seen, of a silence that is not cold and empty, but faintly musical and tinted, of a sound beyond all hearing and a vision beyond all sight."

In the morning the Oriental Pilgrims met Abdul Baha in the garden, and he gave a long, interesting talk. In the afternoon I was with the Beloved till late in the evening, and then he graciously asked me to stay and have supper and remain overnight. If I want to describe my five or six hours with him, I have to write many, many more pages. Two persons called on him who asked many questions about the Bible, the story of Genesis, the answers to all of which I was fortunate enough to write down. The upshot of all our efforts and strivings is to serve the Cause, spread the Message and attract NEW souls to the Kingdom of Abha. The Bahai Cause has not come for you or me in an individual sense. It is for the whole world. ONLY in that sense it belongs to us. It is our bounden duty to avail ourselves of every means to promulgate these Teachings amongst the children of men.

Ahmad Sohrab.

Bahai Nest, Mount Carmel,  
Haifa, Syria, March 4, 1914.

Dear friends:

Zeenat Khanom is the daughter of Hossein Aga, who was the personal attendant of our Beloved. His father's name was Haji Ali Asghar, and he was one of the prominent merchants of Tabriz, and an old, earnest Bahai. He and his family migrated to Adrianople and were most happy to live near the Blessed Perfection. The old man opened a store and engaged in business. When the question of Baha'o'llah's exile to another distant point was rumored abroad, Haji Ali Asghar went to Baha'o'llah and supplicated and pleaded to be included in the company. Having gained the permission, he happily announced that on such and such a day he would sell all of his goods at auction, which he did at a very heavy loss; but he was so joyous because he was going to accompany Baha'o'llah that he did not care if they brought him nothing at all. And so it happened that Haji Ali Asghar, his wife, his son Hossein Aga, and his three daughters were included in the blessed company of exiles to Acca. When the exiled party reached the pestilential town of Acca, the authorities lodged them in the military Barracks. Hossein Aga at this time was a young man, and was detailed by the Blessed Perfection to the personal service of Abdul Baha. When the Beloved received guests, as He was wont to do at all times, Hossein Aga was there to serve coffee or tea and hubble-bubble or cigarettes. After two years of close confinement in the Barracks, the authorities gave permission to Baha'o'llah and His companions to leave that place and rent houses in the town and live within its limits.

At that time there lived in Acca a Bahai by the name of Mohammed Ibrahim Ameer, a Bahai veteran who took an active part in the famous events of Nayreez and whose history alone makes a book. Years before he had left Persia and migrated to Bagdad to look in the Face of his Lord, and from that time on he never left Baha'o'llah. In the household of Baha'o'llah there lived a nice, lovely girl, and after leaving the Military Barracks she was selected as the future wife of Mohammed Ibrahim Ameer. Quietly they were married, and years rolled on, each year adding its quota of happiness and bliss. From this marriage a girl was born, and she was given the fascinating name of Badi'eh Khanom. Under the protecting wing of the Blessed Perfection she grew up. Let us not forget that during all these years Hossein Aga had been faithfully serving our Beloved, and never leaving Him one day. Unconsciously this girl and this boy had been developing and advancing toward one common destiny, and now the time had come for their stars to meet in the same constellation. Lo! Hossein Aga and Badi-eh Khanom were engaged, and after the lapse of a short time they were married. They lived together most happily, the husband continuing his services at the court of Abdul Baha. In the course of time God blessed them with

with six fine children, three boys and three girls. They are all living. The names of the boys are Mohammed, Ahmad and Ata, and the girls' names are Fatenah Khanom, Zeenat Khanom and Habour Khanom. The eldest girl, Fatenah Khanom, is engaged to our dear brother Mirza Ali Akbar, who was with the Master in America and whom you all know and love very much. The middle girl, Zeenat Khanom, is on her way to America to be the wife of our faithful brother, Doctor Bagdadi, and the youngest of all, Habour Khanom, is attending the College in Beirut.

It was a lamentable loss to the Cause when two years ago, while the Master was traveling in America, our dear brother Hossein Aga fell from the window of his house in Haifa, and passed away from this life on the same day. The believers of Haifa and Acca tell us that he possessed a remarkable memory for reciting all the particulars in connection with the history of the Cause, especially those events in which he was an active participant. Were he living I could learn from him many things which are now obscure and uncertain. While the blessed perfection was living the Master took a trip to Beirut and Hossein Aga accompanied him. After Baha'ullah's departure Hossein Aga went to Tiberias, and then he later returned to the Beloved. The character of Hossein Aga was irreproachable; he had a most excellent disposition, he was never seen in an excited condition, but was always calm and even tempered. His association was soothing and tranquilizing. Composed in manner, calm under all circumstances, he impressed everyone who came in contact with him with the sweetness of his spirit and the simplicity of his life. During his forty years of service to Abdul Baha everybody was pleased with him, pilgrims, strangers and the residents of Acca. Everyone remembered the suavity and kindness of Hossein Aga. I have heard, often, the Master dwelling on his name and praising his inimitable virtues and merits. To illustrate the amiability of his character, one of the believers related the following story:

Years ago a number of pilgrims arrived in Acca to visit the Beloved. After staying their allotted time, they received permission to return to their respective countries, bidding the believers farewell they left Acca for Haifa. Hardly had half an hour passed when one of the pilgrims was seen running back toward the house of the Master, and inquiring for Hossein Aga. "There he is," and he was pointed out. "Oh, Hossein Aga!" the pilgrim said: "Mirza \_\_\_ sent me back to get from you the two dollars that you owe him. In the hurry of our leaving he forgot to ask you." Hossein Aga looked at him a little puzzled and gave him the money without demanding explanation. Taking the money he hastened back to join the companions. After investigation, Mirza \_\_\_ found that he had asked the money from the wrong person. As it so happened there lived in Acca another believer by the name of Hossein. He hurried back to Acca to offer his apologies to Hossein Aga for the mistake of personalities. "Why did you not tell the messenger that you did not owe me anything?" "Well, he answered, "I thought you needed the money and I could afford to part with it with pleasure. There is no difference between you and me."

Bahai Nest, Mount Carmel,  
Haifa, Syria, March 5, 1914.

Dear Friends:-

"Be thou a distributor of roses!" the Master said, as he handed a handkerchief filled with roses to Mirza Hossein Haji, and in turn Mirza Hossein divided them amongst all the pilgrims who were gathered in the large reception room to hear the Master's words of wisdom. The Beloved's desire is that every one of us may become the distributor of the ideal roses of the Kingdom of Abha, the fragrances of which perfume the consciousness of all mankind. "Be thou a distributor of roses!" he may just as well say to all of us; for this is the highest position in the world of humanity. While the roses were being distributed, the Master continued his talk: "There are many kinds of roses, but this kind (I am sending five of them to Mr. Hannen) is the most fragrant. The extract of roses is taken from this. The Blessed Perfection always loved this specie of roses. Large bowls containing the same, decorated the table of his room all the time. The fragrance of this rose has a great refining effect upon the human constitution. Baha'o'llah loved perfumes very much, and He always used the attar of roses. The physical susceptibilities of the Blessed Perfection were very great. His sense of smell was very keen indeed, and also His eyesight, and up to the end of His life he read the finest type without the aid of glasses. The Holy, Divine Manifestations are even superior and distinguished in their physical powers from the rest of mankind; For example, even when the Blessed Perfection was not feeling well, his pulse would beat regularly like the pulse of a young man 20 years old. For the last three years of His Life He hardly ate anything. The servants brought the tray before Him; He would look at the various dishes, eat a few mouthfuls, and then it was immediately removed; yet the pulse was normal. At that time there was a Greek Doctor who regularly called on the family whenever any of us was not feeling well. One day he was allowed to stand in the Presence of Baha'o'llah. He looked into His Face and His Eyes, and asked permission to feel his pulse. After due examination, the Doctor expressed his astonishment, and said that he had never seen a constitution so highly sensitive as that of Baha'o'llah. - - -"

Then he told a story of the imprisonment of the Blessed Perfection in Teheran, the sufferings of the Bahais, their heroic stand and their unexampled fortitude in the face of the most dire persecutions. Every time he repeats a certain story of the Cause, which I have heard before, he adds further side-lights, making it at once instructive and more comprehensive. These additions I hope to add to the original stories recited in these letters, whenever I find time for revision in the future.

After the address, the older son of Ebne Abhar, 9 years old, recited a wonderful Tablet from the pen of the Center of the Covenant. When the meetings was over I wrote it down, and I should like to share its contents with you.

"O ye believers of God! Avoid the smell of ignorant prejudices the blind enmity and hatred and the racial, patriotic and religious superstitions which are in toto inconsistent with Divien Religion, opposed to the good-pleasure of God and conducive to the deprivation of man from the Bestowals of the Merciful.

Mar. 5, 1914.

Abstract yourselves from these imaginations, and cleanse and polish the mirrors of your hearts from the dross of these ignorant prejudices - thus you may become very wise and loving to the world of humanity, serving mankind with faithfulness and entertaining not the least race of ill-feeling against the individual members of any nation, any religion, any community, any race and any country. Exercise toward all the utmost friendliness and amity. Perchance through the Providence and Bounty of God the horizon of mankind may become purified and sanctified from these black clouds of unenlightened bias and dark hostility and aversion. Strive that day by day you may become the cause of love and amity amongst all the nations of the world. - - God has created you admonition, exhortation, the readjustment of morality, the illumination and the spiritualization of the world of humanity. This is your duty. Upon thee be greeting and praise!"

(Signed) Abdul Baha Abbas.

In the morning the Beloved walking through the garden, called for Ebne Abhar, and for more than an hour he spoke with him about the Cause in Teheran. Large meetings are being held in the last mentioned city Rasht, Bakou and other points, and people are increasingly attracted to the Cause of God. In a public meeting in Rasht, a nobleman who had met the Beloved in Paris, said: "I am not a Bahai, neither am I interested in the Movement; but I had the pleasure of meeting Abdul Baha in Egypt, and I can declare fearlessly that he is two yards above the heads of all humanity."

Our pilgrims from other parts report marked progress of the Movement and are filled with the joyous service of humanity. Someone asked the Master how he could serve his fellow-men. His answer is universal and can be applied to all the believers. He said; "Be thou occupied in guiding souls. If you want to educate a person, you must strive for many years, exhort him, advise him and train him with much difficulty. This is one way of teaching the souls through the inculcation of moral lessons by slow degrees. The other way is through the guidance of God and the descent of the Holy Spirit. When a person is taught through the Love of God, there will come over him a radical change and his moral life will become transformed instantaneously, and his conduct and manners will become spiritual. Therefore, the greatest service to be rendered to the human world is to guide to the right path, to be the means of the salvation of the souls, so that the dark ones may become illumined, the defective perfect, the earthly ones heavenly, extinct ones enlightened, the satanic ones angelic - thus they may all attain to eternal life."

Ahmad Sohrab.

FROM MIRZA AHMAD SOHRAB

Bahai Nest, Mount Carmel,  
Haifa, Syria, March 6, 1914.

Dear Friends:-

After nearly four months of absence, our old friend Mirza Ali Akbar is back from Bakou, Russia, hale and hearty. With him have come his sister and her husband and a dear little girl of three years, also Sheikh Mohamed Ali and his son of about fifteen years. Sheikh Mohammed Ali is a learned Bahai, a teacher and a writer of unusual ability and talent. He lived in Ashkabad, and is well known throughout the Bahai world. He is tall and vigorous. He has a dark but extremely pleasant face, penetrating eyes and a black beard. He is a vocal teacher, and consequently chants the tablets very beautifully. Their steamer arrived last night, but they landed this morning. I was a little late in descending the mountain, and so when I entered the garden I heard the Beloved had asked for me two or three times. I hurried to the reception room and found the Master engaged in conversation with the newly arrived pilgrims. They were telling him about the Cause in Russia, and in turn he was inquiring about the health of the various believers.

"No difficulty, no matter how insurmountable," he said, "must discourage us. In the long run all the perplexing problems of the Cause will be solved. Our trust is on the Blessed Perfection. He will unlock all the sealed doors before our faces. Praise be to God that in these days, wherever you go, you meet believers who are making their utmost effort to teach the truth."

After a few more minutes' talk he bade them retire and rest after their long, arduous trip of sixteen days. Then I was left alone in the room. He got up from his seat and commenced to walk. Approaching me to the point that I could feel his breath, he looked smilingly and lovingly into my eyes. With his gentle warm hands he patted my shoulders and both my cheeks gently several times. It was as though he set loose the batteries of his spiritual, creative energy, and I felt myself trembling and shaking while the tears rolled down my cheeks.

"Consider," he said, with a firm tone, as he left me in this confused state and continued his walk, "and reflect over the favors and bounties of the Blessed Perfection, how he hath made thee known throughout the East and the West. To-day all my tablets and talks are transmitted to the outside world through thee. Reflect over this station and appreciate thou its heavenly value. Render thou thanksgiving unto the Creator of the heavens and earth for thus suffering thee to become the object of this everlasting glory. Thou art my friend of the 'Cave.' Thou art my old friend. Praise and glorify God every moment of thy life, so that day by day these eternal bestowals may descend upon thee more abundantly. I will send thee to America, and I will send thee with such power as to astonish the people and amaze the beholders. The favors of the Blessed Perfection will encircle thee, and his grace will descend upon thee incessantly." (Oh, I was going to plead with him not to send me away from him. I actually did so, but he turned his wonderful face and repeated the words twice.) "I will send thee to

America. I will send thee to America. All the believers of God love thee now, but when I send thee back to America they will love thee more, infinitely more. I will send thee back with the heavenly power, the confirmation of the kingdom, and the divine potency. Rest thou assured of this. I will dedicate thy life to the service of the Cause. I will baptize thee with the fire of the love of God. Day and night work and prepare thyself. Sanctify and glorify God. A person who is taught and instructed by me, a person who has associated with me by day and by night, must move and thrill the world of humanity with the spiritual dominion of the kingdom of Abha. Wait, wait, and thou shalt see to what a station I shall cause thee to ascend. The penetration and influence of the Word of God are miraculous. The power and majesty of the Cause of Baha'o'llah are extraordinary. He holds in his grasp the scepter of 'He specializes with his grace whomsoever he pleases,' and he keeps in his hand the law of 'He doeth whatsoever he willeth.'

By this time I was weeping like a child. I knew in my heart how weak and impotent I am, how truly incapable I am to fulfil even one of these lofty commands of the king of kings. Daily he is putting more responsibilities on my shoulders, and making me feel their moral and intellectual weight. It is impossible to desert the camp. One must go forward and onward, and only through the prayers and supplications of the friends spiritual assistance is secured and vouchsafed.

Then he started to dictate tablets for Mrs. Helen Goodall, San Francisco; Mr. and Mrs. Gregory of Washington, D. C.; Mrs. Asseyeh Allen, Mrs. Dixon, and the Stuttgart believers. While he was dictating the above tablets the effect of his words to me was so great that I could not stop the tears falling from my eyes.

To-day all the pilgrims went to Acca, but as it was raining all day they could not visit the holy tomb, so they did not return in the evening.

In the afternoon, I was pleased to stand again in the presence of the Beloved. He gave me six mandarines, and ordered Hasheer to bring coffee. Apropos of habit, he said:

"Formerly I was so accustomed that I slept in Acca in the same small room with thirteen other souls, but now if there sleeps another person in my room I lie awake all night. Once there were many pilgrims, and I asked Taki Menshadi to come and sleep in my room. He was my room mate for nearly a week, and I could hardly sleep. Habit is bad, and as much as possible we must shake off its tenacious effect."

Ahmad Sohrab.

See Qualification - which  
is a poem for a justice.

Bahai Nest, Mount Carmel, Haifa, Syria, Mar. 7, '14.

Dear Friends:-

Descending the Mountain is now a pleasant daily task. As soon as I get up I go to the Pilgrims' Home, pay a short visit to the friends, drink a cup of tea and then with Mirza Mahmoud or a member of other believers start for the abode of the Beloved. I hardly stay in my nest nowadays except in the evenings. These are active, happy days. The Master is well, the Cause is progressing everywhere, the believers are united in harmony all over the world, the Pilgrims arrive with every steamer; from the East and the West the cry of Ya Baha El Abha reaches to the ears of the dwellers of Mount Carmel, and there is a spirit of jollification and thankfulness abroad. As we descend the mountain the thrushes of cheerfulness preaching on the branches of the trees of our hearts break into songs and the hymns of happiness and rejoicing flow from our lips.

No sooner had we arrived at the home of the Lord than he sent for us - Mirza Mahmoud and myself - and we were truly joyous to be the recipients of his ever gracious welcome. He said that his health was good and he was growing better daily, for which we thanked God. For nearly half an hour he spoke to us about the difficulties of the Cause and how all are crowding one after another demanding his attention. "I am all alone", he said, "and I must attend to every small detail." Then he dictated about 5 or 6 Tablets for the American believers. While he was dictating the last one the door opened and Mr. and Mrs. Holbach came in. They had been away for two days, having gone to the place of Sacrifice - reputed to be the Altar of Elijah, where the fire came down from heaven and burned the prophet's sacrifice. After reciting their thrilling experience of donkey riding and being caught in the rain on their return trip the Master said:

"The Altar of Sacrifice is the living heart of man and not a few pieces of dead stones. The fire that came down from heaven was no other than the Fire of the Love of God descending from the heaven of the Divine Will; the bullocks are human and carnal desires and appetites which are entirely burned away by this Ideal Fire, leaving the spiritual Altar cleansed and pure and heavenly celestial qualifications and attributes will take the place of former blameworthy qualities. The killing of the priests of Baal means that the enemies of truth were so filled with wrath against the triumph of the Cause of Righteousness that they perished by their own defeat." Then apropos of something else he said:

"The Bible and the Gospel are most honored in the estimation of all the Bahais. One of the spiritual utterances of His Holiness Christ in his Sermon on the Mount is preferable to me than all the writings of the philosophers. It is the religious duty of every Bahai to read and comprehend the meanings of the Old and New Testament."

Again he said:- "Whosoever desires to know the history of this Cause and its tenets must come to us and not go to those who are prejudiced and biased. For if the seeker for information goes to the latter people he will surely deprive himself of the real facts."

About noon I came out of the room of the Master. In the afternoon he called on a few officials of the town and later on dictated Tablets to Mirza Moneer for the Oriental Bahais.

When evening came around all the pilgrims were ready in the house awaiting the summons of the Beloved. Finally the time came and when everyone had taken his seat the Master delivered a long, instructive address, parts of which I will translate herein:- "The greatest proof of the Blessed Perfection - may my life be a ransom to him - consists in the fact

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that he was always manifest and evident under all conditions and circumstances. He was never concealed nor was he disguised for one day. In Persia in Bagdad, in Constantinople, in Adrianople and in the most great prison, Baha'o'llah ever withstood the persecutions of the enemies and kept His own ground in the face of all the world. He never attempted to protect or shield himself for one second. Before all nations and all religions He proclaimed His Cause and declared His Teachings. The foes were resisting the spread of the Cause with the greatest hostility and His Blessed Breast was the target for an hundred thousand arrows. It is revealed in the Visiting Tablet: "Verily I bear testimony that the eye of creation has not witnessed a Wronged One like unto Thee. Once Thou went under the chains and fetters and then Thou went beneath the swords of the enemies. 'Continually He was threatened with the darts and javelins of the adversaries. He cried out 'We have burned away the veil and the shroud and are enkindled with the Fire of the love. Like unto the candle we are set aglow and similar to the Beloved we are ever present in the gatherings of the Lovers. 'It is well-nigh beyond belief that notwithstanding all these dangers, the Blessed Perfection was protected. The condition was like that of a deer, although surrounded by a hundred thousand hounds, attacking it from every side, yet it is protected by an invisible power ---. The greater the Cause the more stupendous the upheavals. The vaster the ocean, the more tumultuous its tempests. A lake is not as turbulent as a sea. The waves the Most Great Sea, are in impetuous, ungovernable. The foams and scums of a great sea are huge, prodigious. The revolutions, the events and happenings that transpire and the difficulties that arise in a Movement are likened in the Koran to the scums and foams on the surface of a raging sea. It is said: 'When the different streams of a torrent descend from the heights of several mountains, becoming a great volume of roaring, boiling, tumbling, angry waters, on the surface of it there shall unquestionably appear much debris and rubbish; the foam and scum will be formed. The exact text is: 'We cause the downpour of the rains from heaven, thus creating a torrent. The torrent thus descending the mountain fills all the hollow places and the cavities in the ground. 'The Cause of God is likened unto the descent of the rain from heaven, revolutionizing the placid current of the thoughts of men. Then it is said: 'On the surface of the torrent there will be formed foams of a vanishing quality.' These are the difficulties and obstacles rising in a Movement." Again he said: "These scums are temporary and transient." These events are ephemeral and do not last. That part of the torrent which benefits mankind remains as residuum in the earth. That which is the cause of life and salvation in the Movement will last and is eternal and established. Now in this age the most weighty Cause is the Cause of the Blessed Perfection. It is the greatest Dispensation of all the by-gone ages and cycles. Its revolutions are world shaking; its obstacles are tremendous, its impediments are infinite.

"The believers of God must dispel the darkness of these difficulties with heavenly perspicacity and superhuman Knowledge. Like unto the Light of this lamp they must cause the disappearance of the gloom of irresolution and vacillation. They must solve every problem arising in the Cause with the Power of Faith, the Power of Assurance, the Power of Truth and the Power of the Holy Spirit; so that this Cause may not have another setback. Were it not for the successive visible and invisible attacks of the friends and strangers, this Cause would have been established by this time in the hearts of all mankind. Although after the crucifixion of His

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Holiness Christ, the Apostles were shaken, yet soon they were awakened to the realization of their responsibilities and made aware of the character of their positions. They became firm and steadfast as the rock. Then they arose to illumine the lamps of the lost Cause and straighten the path of the Kingdom. They forgot everything and were filled with Christ. They left behind homes, families, rest, composure, friends, and travelled throughout the world to spread the Gospel. His Holiness Christ was their lives. They guided mankind till the last hour of death and then they were martyred in the Path of Christ. That is the primal reason that Christianity became a world-wide teaching and is based upon the preaching of these eleven apostles. ~~The work of these eleven apostles was more efficacious than the work of eleven hundred or eleven thousand or eleven hundred thousand. Often one man is equal to a thousand. That is why the Cause of God was protected and promulgated broadcast; the banner of God was upraised; the Divine Fragrances were diffused and the Sun of Reality shone upon all regions.~~

"In a similar manner all of us must banish from the spheres of our minds all the names, mentions, and thoughts save Baha. To know and recognize Baha and his commands. This is our Heavenly Power! This is the Confirmation of the Kingdom! This is the cause of our spiritual attraction! This is conducive to our everlasting glory! I declare by God nothing else and the motive of our honor in this world. As each one of you present in this meeting returns to his respective home, let him carry away these words with him and speak about the to the believers; so that all the friends with one heart, one resolution, one spirituality one attraction, and one spirit arise in the service of the Cause, unfurl the flag of Brotherhood, diffuse the rays of the Sun of Universal Peace, plant the new seeds of heavenly civilization, scatter the Teachings of the Unity of Religions, dispel the darkness of dogmas, declare the Glad-Tidings of the Oneness of the world of humanity and uplift the children of men from the depth of despair. Let the watch-word of the believers be Love; Love of God and Love of Man." (Akmal Sobrah)

*I declare by God - nothing else will benefit us, this is the source of our Salvation in the other world, and the motive of our Honor in this World.*

*(Baal - an idol among the ancient Chaldeans & Syrians representing the Sun.)*

Bahai Nest, Mount Carmel, Haifa, Syria,  
March 8, 1914.

Dear Friends:-

I am not a lover of the house, but I am a lover of the householder!" says an Arabic verse. The Bahais are not the worshippers of forms, but they are the adorers of Reality. They love the Truth no matter from what source it appears. This morning the Beloved was speaking to a Bahai Haju who has just arrived from Damascus. He is a very old man with a long white beard and stooped shoulders. The Islamic world gives the highest reverence to the black stone in Mecca, and no person's pilgrimage is accepted unless he touches that stone and kisses it. Thus the Master in his talk with the Haju dwelt on the formulistic aspect of this custom of generations. "The mass of mankind," he said, "are yet breathing the poisonous air of ritualism. They have not elevated their minds to the highest altitude of Divine Worship. They are yet incapable of worshipping God in Spirit and Truth. Like children they are in need of an outer symbol. Like maimed people they cannot walk without crutches. They visit the House of God but they do not know about Him. They hear the Voice of God but they do not answer. Such people merit to worship the stone and not the Lord of Mankind. To admire the vase and not inhale the fragrance of the bouquet is not the quality of the true worshippers. Now, millions of people have forgotten the bouquet of flowers and have attached their hearts to the empty vase. During the days of Mohammed, people did not recognize Him. As He passed through the streets they threw refuse over His head from the roofs of the houses, they lamed Him by casting large pieces of stones upon His feet, they broke His teeth, they chided Him as a lunatic and rebuked Him as an erratic man, a disturber of the peace and a corrupter of morals. But now kings and rulers, princes and Ulemas pride themselves as being spiritually related to Him, and they worship the very ground which was blessed by His feet. While the inner reality was present in their midst they ran away from Him, but when only an outer and exterior was left they gathered around and hastened toward it."

After this meeting, he called in other pilgrims and he spoke to them about other things, always joy-imparting, always dynamic, always exhilarating, always inspirational. From Ebne Abhar he inquired about many teachers and his two sons chanted prayers. When they left, again I was fortunate to be alone with him in the room. For one hour he walked to and fro, not speaking a word but he was in deep thought. Then he asked the time from Basheer, and finding that it was noon he retired. The two wide awake sons of Ebne Abhar contributed a great deal to his happiness. They live with their mother and sister in the Holy Family, and in the morning and evening they chant Tablets, prayers and Bahai poems for the Beloved. Although very young they are extraordinarily intelligent and "teach" the Cause in a very ~~convincing~~ effective manner. The Master asks them many questions and they give wonderful answers. In the afternoon the Master dictated many Tablets for the famished Oriental believers, and when the evening came there was no meeting. Just the same, the believers and pilgrims gathered in the room, speaking and reading the Words, and when the time came in the charming moon-light night we ascended the Mountain, while singing songs of gladness and joyousness. Again my old and tried friend Mirza Ali Akbar, walked beside me, relating the story of his four months of work and teaching out in the field.

Mar. 8, '14.

2.

The best way to bring this letter to a close is with the life giving words of the Master. To the German believers he writes:-

"O ye friends of God and the maid-servants of the Merciful!

"Your letter was received. Its words and significances implied a susceptibility of consciousness. Praise be to God that the heavenly benediction hath descended upon that country; the ensigh of Truth is upraised, the clouds of superstitions are being scattered and it is the beginning of the dawn of the Divine Morn from the Horizon of Significances. I turn my face toward the Ideal Heaven and in a supplicating and imploring manner beg from the Lord of Hosts to illumine always the transparent hearts of those friends with the effulgence of the Sun of Reality and to perfume the nostrils of the believers with the musk-diffusing fragrance! May the hearts be more enlightened day by day, and the spirits be more attracted!

"Upon ye be Baha El Ebha!

(Signed) Abdul Baha Abbas.

To another believer, about the importance of the International Panama Exposition in San Francisco, he writes:-

"O thou herald of the Kingdom of God.

"It is the early morn, and you, your beloved daughter and Mrs. - - came to my mind. Immediately I occupied myself in writing thee this epistle. Truly I say, you are the cause of the happiness of the hearts, and always thinking to serve the Kingdom of God.

"The believers of God must from this date think about the International Panama Exposition, so that during the Exposition they may arrange meetings, deliver eloquent speeches and announce the Glad-Tidings of the Kingdom of God, stating in their talks that the Sun of Reality hath dawned from the horizon, of Persia and flooded the regions with its glorious lights. Then mention those principles which I have declared in meetings and assemblages. For everyone goes there either in the hope of amusement or recreation, but you, who are believers of God, enter ye the Exposition with the hope of summoning the people to the Divine Kingdom and obtaining the Breaths of the Holy Spirit. If from other cities of America some of the believers of God come to California to co-operate with you in the diffusion of the Fragrances of God, this is also permitted and acceptable. - - -"

Ahmad Sohrab.

Bahai Nest, Mount Carmel, Haifa, Syria,  
March 9, 1914.

Dear Friends:-

*night at the German Hospital  
conversations at the table  
through the window*

An American minister by the name of Mr. Briggs called on the Beloved this morning. He was accompanied by Mr. and Mrs. Holbach. They met him last to the subject of the Bahai Revelation, and Mr. Briggs, having heard something about the Movement in the United States, expressed the wish to meet the Master. For the last nine months he has been travelling thro' Honolulu, Japan, China, India and now he is here to see what he can of the Holy Land. He is mainly interested in the study of the work and methods of the American Missionaries in foreign lands.

When he entered the room, the Master arose from his seat and welcomed him. After the exchange of the preliminary courtesies, the Beloved asked: "Are you fully informed of the teachings of Baha'o'llah?" "I have read a few addresses given by you in the churches and meetings of America," he answered.

# "The human principles of Baha'o'llah have enlightened the East. They have laid waste the foundation of prejudices. The structure of creeds and dogmas is destroyed and the primal object of the religions is revealed. He has proclaimed the oneness of the world of humanity. The ultimate object of all religions is One. Dogmas have bred differences. All the religionists concur together that there must of necessity be an intermediary between God and man. One community claims that intermediary to be Moses; another cries out: 'No! No! You are all wrong. The Divine Intermediary is Jesus Christ!' and the followers of Islam aver most emphatically that the channel was Mohammed. Strange to note that none of these so-called devout champions have seen their Prophets, and would not recognized them if they appeared today before their eyes. Thus you observe clearly that all dissensions and quarries are over the name and not the Reality. Fighting over the supposed superiority of one name over another has retarded the progress of the world and led to bloodshed and rapine. (Here the Master told him the story of the five men who were of as many nationalities and strangers to each others' tongue. With a piece of coin which belong to all, each one desired to buy grapes but could not understand that his brother wanted the same thing. Misunderstanding each others' motive, they disagreed, but when a tray of grapes was brought in, by one who understood their languages, they saw they all wanted the same thing. As long as they were holding to the names, they agreed. Now as long as the devotees of the religions are disagreeing amongst themselves, there is no Unity and Peace is absent; but when they start to investigate the Reality back of these names, the ultimate Truth will be revealed to them".

"How long will it take before the religionists come to believe this and attain to this lofty summit of faith?" Mr. Briggs asked.

# "God willing, in this Twentieth Century. The rays of the Sun of Reality will dispel these clouds, and all things will be seen in the light of the Universal Consciousness. Thou hast been in Asia and hast observed with thine own eyes the evil influence of prejudices and religious fanaticism. The Bahai Movement is the nucleus of the brotherhood of man, and is growing day by day in beauty and stature. Already in Persia the adherents of different religions, imbued with the Bahai

Principles, associate with each other in one meeting with the utmost joy and fragrance."

"Which one of the great religions of the world is nearer to this ideal?"

"There are prepared souls in every religion. Today God is working in all religions, instructing a number of souls in the school of Celestial Brotherhood. These souls are related together by the invisible tie of the Spirit? Through the instruction of the Holy Spirit they are ripened. While I travelled in America I met many illuminated Jews who are aware of the Mysteries of the Kingdom. - - -"

"Which and where is the Cause that shall bring the final unity of humankind?"

"The Cause that will render such a service is the recognition of the common spiritual basis of all the religions; it will be a synthetic Cause - the combination of the moral and spiritual laws of all the religions into a Whole through the power of the Holy Spirit."

Before Mr. Briggs' arrival, the Master received all the pilgrims and while he was reading and singing the Tablets he spoke to them, interpreting certain verses in the Koran and causing them to laugh heartily by telling in an off-hand manner a number of funny stories, always with a veiled or plain moral to each,

In the evening, Mohammed Taki Esphahani and Doctor Saleh arrived from Egypt, and the Master welcomes them by kissing their faces with an effusion of spiritual love. At first he spoke about the death of Mirza Adul Fazl, and how deeply the news affected him, and how Mirza ever lived in accord with the Teachings of Baha'o'llah. Then when all the believers came into the room he praised very highly Mohammed Taki Esphahani for his services to the Cause, saying: "He has served us most faithfully; he has served all the friends. His aim and central thought has been to win the good-pleasure of the Blessed Perfection. Whenever I think of him, my heart becomes happy. His face is radiant in the Kingdom of God as well as in the congregation of the elect." Then he became general. "The good deeds of man are like unto the sweet fragrances emanated from the musk. They perfume the nostrils of everyone, more especially the doer. As his deeds have been performed with no reference to the applause and commendation of men, he enjoys them more than anyone else. But when the deeds of men are not in accord with the good pleasure of God, whenever he thinks of them his heart becomes sad and his heart beats faster. -- From this standpoint Paradise is the Good-pleasure of the Lord; hell is its absence. The most burning fire is the very disobedience to the Command of God. For example, one of the greatest moral crimes is murder. Now murder itself is Hell and burning fire and a punishment. The jail, the remorse and the penalty of the law are only the concomitant results of murder. Similarly in a case of robbery or injustice. - - - "Toward the end of his talk, he illustrated his points by two stories, showing how the lives of two men were entirely transformed through the Power of the Love of God. "The greatest reward for a man is to see his life well spent and useful. The reward of the lamp is its own illumination. It does not ~~require~~ require any other compensation. Good deeds are THEIR own REWARDS!" he ~~said~~ said. Freely we have received, freely we must give. In this manner we will win the good pleasure of the Lord.

Ahmad Schrab.

FROM MIRZA AHMAD SOHRAB

Bahai Nest, Mount Carmel,

March 10, 1914.

Dear Friends:-

"The wilderness and the solitary places shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly; and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel, and Sharon, they shall see the glory of the Lord and the excellency of our God." Isa. 35:12.

"Thine head upon thee is like Carmel, and the hair of thine head like purple." Solo. Song, 7:5.

In these poetic words and expressions the Bible extols the Mount of God. I have been living on its green, beautiful slope for the last three months, and have realized the fulfilment of these predictions with my own eyes. It is a matter of historical interest in connection with the above verses of Isaiah that Mount Carmel nowadays remains green throughout the whole year, a very unusual phenomenon in Palestine. Its flowers at this time of the year, and later throughout the spring, are so varied and so charming that they baffle description. It is indeed rich in vegetation, oaks, wild almonds, pear trees, figs and pines. Mount Carmel has been regarded from the earliest period as the Mount of God, and the miracle of Elijah (1 Kings, xvii) has invested it with special sanctity for both Jews and Christians. With the dawn of the Sun of Reality from the horizon of this mountain, God has made it an object of universal veneration. The eyes of mankind have seen in these latter times how the "Glory of the Lord" (Baha'o'llah) and the "Excellency of our God" became manifest on this holy spot. We know that Baha'o'llah was banished to this part of Palestine with a large number of his followers, about seventy-two men, women and children, and that is why we read in the prophecy, "the wilderness and the solitary place shall be glad for them." Indeed, since the arrival of the "Glory of the Lord" the whole country has blossomed as a rose. Often I have numbered within the limit of a few hundred yards as many kinds of wild flowers as fifteen, showing in an unmistakable manner the realization of the prophetic words, "It shall blossom abundantly." Moreover, out of this mountain has gone forth the law for the unity of nations and religions, and it is concerning this place that the prophet foresees, "and happy people shall go and say, Come ye and let us go to the mountain of the Lord. \*\*\* And he will teach us of his ways, and we will go in his paths." Is it not true, in a literal sense even, that pilgrims from all parts of the world - Persia, Turkey, Arabia, India, Russia, Egypt, Europe and America - are coming to Mount Carmel to learn the way of the Lord and walk in his path? How wonderful it is that we see with our own eyes the fulfilment of these mysteries of the kingdom of God. Thus it is plain to discern that the ground of this mountain is hallowed not only by the feet of the old prophets but by the manifestation of God himself and the Center of the Covenant, Abdul Baha. Our privilege is great, and our rejoicing must be correspondingly great, for we are living in the day of the Lord, in the cycle of lights, each day of which is equal to a thousand years. It is impossible to realize the grandeur and spiritual significance of

these peerless days. God is establishing in the hearts of men his kingdom of peace and good will. Blessed are those who have taken part in this glorious work. They are the sons and joint heirs of the kingdom of God. If we thank him a hundred thousand times every moment we have not expressed in an adequate manner our appreciation. All that we can do is to labor with heart and soul and to usher in the dawn of the brotherhood of man and the fatherhood of God and the fellowship of the Holy Spirit. The world is dark and it is in need of this light. It is dead; it requires this spirit. It is deaf, blind and mute; it longs for the senses of hearing, seeing and the power of speech. It calls to the followers of Baha to pitch in and work.

This was a lovely day, full of beauty and innocent laughter, calm and sweet, the Master now walking in the garden, now calling on the strangers, and now speaking with the friends of God. A day of happiness and satisfying quietness, like a smooth river, rolling along green pastures, or like unto a restful afternoon in summer, when the gentle, cooling breezes are not hushed but wafting through the branches of the trees, the effect of the whole atmosphere lulling one into repose and ineffable ease.

When I stood in his presence this morning he looked well and happy. The photograph of Muli Ali Akbar (a wonderful Bahai teacher who has now passed into the other world - an old man with a long beard), with chain around his neck and shackles on his feet, stood on the library table. In his walking he stood before it and gazed at it tenderly. Then he took it in his hands and kissed it many times and said:

"Look at him! Although he is fettered, he sits on the chair like a king in his audience chamber, commanding, assured and confident. The glory of all the kings shall pass away, but the sovereignty of this man will last throughout all centuries and cycles. How fearless and courageous he is sitting. This is through the bestowal of the Blessed Perfection. The believers of Persia have so sacrificed their lives in the path of Abha! This chain is greater than the crowns of the emperors of the earth. This Mulla Ali Akbar endured imprisonment several times in his life. Before his acceptance of this revelation he was a great Mohammedan mullah, and he gave up everything for the sake of the Cause. Whenever the government, instigated by the clerical order, started to arrest the Bahais, and he would hear about it, he would take his coat and go straight to the jail, telling the prison authorities that he had come to share the fate of his brothers. He was the father-in-law of Ebne Abhar, who is now visiting us, and whose two sons are the cause of the happiness of my heart."

To a young believer who lives in Haifa he said:

"Masha - allah! Thou hast grown very much. Tell me, hast thou grown only in body, or also in mind? Art thou one of those who seem to have a great body, but a small mind? There are some people who grow only on the physical plane, like camels and donkeys, but there are others who grow in the strength of body and the grace of mind. I hope thou art one of the latter."

To another he said:

"Were it not for the favors of the Blessed Perfection, no one would have given us any importance. There are some people who

become proud and haughty and forget this fact. In their utter blindness they consider themselves to be somebody, then they fall from their high pedestal, and great is the noise thereof! Meekness and humility are the hallmarks of faith. As soon as a believer feels himself the least bit superior to others the beginning of his spiritual decline has commenced, all unaware to himself. There are no offices in this Cause. I do not and have not 'appointed' any one to perform any special services, but I encourage every one to engage in the services of the kingdom. The foundation of this Cause is pure, spiritual democracy and not a theocracy. The difference between me and others is this: I confess and acknowledge my own inability, weakness and humility, and know that all these outward confirmations are the favors of the Blessed Perfection, but there are some people who think, and little by little come to believe, that all these spiritual successes are through and by them."

In the afternoon he dictated about ten tablets for the American believers. Then he talked about the life of the Blessed Perfection in Bagdad, and related a story in connection with it.

In the evening he spoke briefly on the principles of the oneness of the world of humanity, showing clearly that there are no strangers; all are the children of one Father; there are no enemies; all are friends; there are no satans; all are angels. The mission of the Bahais is to inculcate this lesson in the lives of all the children.

Ahmad Schrab.

Bahai Nest, Mount Carmel, Haifa, Syria.,  
March 10, 1914.

Dear Friends:-

A number of prominent Sheikhs from Damascus arrived today. They made this trip especially to meet the Master, and talk on religion and theology. For nearly three hours they were in His Presence, asking an infinite number of questions and receiving answers which satisfied their minds. I often wonder at the marvellous patience of the Master! It seems to me these theologians of Islam spend all their precious time on the discussion of these futile, unproductive questions of metaphysics and ultra-mundane problems. Their brain power does not work along those lines which could accrue benefit to the world of humanity. While Western people invent, the Eastern nations philosophize!

In the afternoon all the pilgrims and resident Bahais of Haifa gathered in the garden of the Beloved, and a photograph was taken on the steps of the Holy Home, while he stood in front. This makes the fourth photograph that the Oriental believers have taken in the Presence of their Lord. How happy they are when they realize that they are thus privileged to be photographed with the Beloved of their hearts! Ebme Abhar, Sheikh Mohammed Ali, N. R. Vakil, Saqad Mostafa, Mirza Ali Akbar Hafsanjany, Mirza Ali Akbar of Russia, and other prominent teachers of the Cause were present. After the photograph was taken, the Master took a drive in a carriage and returned after an hour.

In the afternoon a number of Arabs called on him. In the course of his conversation on spiritual happiness and the Glad-Tidings of the Kingdom, he said: "While I was living in Bagdad, one day I was walking beside the river Euphrates. Being Friday, many people had come for recreation. Suddenly my attention was attracted by a wild-eyed girl who was running fast toward the river, pursued by a very large number of men and women. Without one moment's hesitation, she threw herself into the river and walked on and on until the water reached her neck, and then she stopped and turned her face toward the distressed crowd. They feared if they followed her one more step she might drown herself. A man from amongst the crowd whose face was a picture of agony, and who could be no other than her father, cried out to her: "Oh! My darling! Oh my Beloved! Why, why dost thou drown thyself at the prime of thy age?" "My heart is not satisfied with this life. It is filled with sorrow. I wish to live no longer!" she answered, "The father, thinking he could win her with fair promises, said: 'Come thou back, O apple of my eyes! I will prepare for thee whatever thou desirest. I will build for thee a fair house and fill it with rare treasures! I wish none of thy houses; tell me something that will gladden my heart!' she answered. 'I will buy for thee all the jewels that thou cravest! What can jewels do for me? I long for something to rekindle my faith of my faith! I will build thee the most enchanting gardens, wherein thou mayst walk at thine own good pleasure! I am seeking after the Garden of Allah. Hast thou a clue to it?' 'I will take thee to foreign lands, and as far as Europe, and thou wilt see many wonderful sights.' 'Canst thou not lead me to the wonderland of spirit, where I may enjoy the heavenly husband.'" the father cried out in desperation, not understanding her language. "NO! No! No! the girl answered back. 'My heart is not attracted by any one of thy fair promises. After a few years they all will perish. Now I know that none of you can supply my need. My heart

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longs for that Thing, the nature of which is unchangeable, but you are offering me things which are not only perishable but would increase my heedlessness!' While the people looked at each other with astonishment and tried to interpret her words, she got further in the river, and lo! she was seen no more! Now it is clear that had they been able to give her the Glad-Tidings of the Kingdom, she would not have drowned herself. Thus every soul must strive to impart that joy and happiness to mankind, the nature of which is permanent.

The other day, Bahram, the caretaker of the house of Baha'o'llah in Acca, and his wife and daughter, started for Teheran via Aleppo and Bagdad. His son Fariborz is living there and they are going to be with him.

Today three pilgrims received permission to return to their respective homes: Neyreez, Shiraz and Bombay? In his farewell the Master said: "Praise be to God that ye have attained to the object of your hearts. For many days you visited the Tomb of the Bab and prayed at the Threshold of Baha'o'llah. With the utmost spirituality and attraction you associated with me, and repeatedly listened to Divine exhortations and advices. I hope when you return each one of you will become a divine banner and a shining lamp, that you may breathe into the dead body of the world a new spirit, become the means of glorification of the Cause of God, and be as pure channels for the promotion of the Word of God. May you bestow heavenly spirituality upon the souls, and cause the appearance of the hidden virtues of attraction and severance! May it become manifest and evident in your faces that you are returning with a new power and enthusiasm. May you become the means of the awakening and enlightenment of others! I will always remember you, and pray for all the believers. Convey to them my love and greeting, and say to them. "I have done all that I must do. Now it is your turn. You MUST WORK in the Vineyard of the Lord! One by one he embraced them and kissed them. They were weeping hard, especially our Zoroastrian believer, Rostam Iran. These Persian believers! What can I tell you about them! Faith they have like fire; conviction they have like the Rock of Ages!

Ahmad Sohrab.

Prof. Cheyne  
on Religion

Bahai Nest, Mount Carmel, Mar. 11, 1914.

Dear Friends:-

A book under the name of "Almanach of Confessions of Faiths", published in Lugan by Maison d'edition du Coenobium in the current year, contains beside many others the confession of Faith by Prof. T. K. Cheyne of Oxford, Eng. As he is already known to the Bahai world, a few translated extracts from his Confession may be of interest to our friends. He says: "Religion always occupies my thoughts, but almost never do I find it necessary to observe forms and ceremonies. Now that I am old, I am less inclined than ever to Form. I am impatiently desirous of the epoch in which all religious souls will be conscious of their unity rather than have a dogmatic basis for their common spiritual experience. I distinguish between Religion and religions. These last are in good part formal and conventional, while the first is the experience of the ideal Reality and is therefore moral and spiritual. Be it far from you to understand that I deny the religions a greater or less portion of the spirit of true Religion, for it is precisely for the absorption of this element that they have continued to live up to the present time. At various periods great prophets have arisen or Men who reveal and apply religious truths. Their country was nearly always the Orient, although I dare not deny the title of prophet to Dante, Carlyle and Ruskin. Among the modern Oriental prophets we may especially mention Baha'o'llah. - - - I do not believe it useful to construct theories about God, but on the other hand it is impossible not to fashion some idea concerning the attributes of the Deity. There is a God, a hidden God, and there is a God that manifests Himself in whom we live, move and have our being. --- To be conscious of God, in reality, seems to me the greatest form of prayer and means to be immersed in the ocean of His Love, of His Strength and of His Truths. - - - In the inaccessible and deep cells of our memories lives the remembrance of our childhood's prayers. The religious sentiment is the consciousness of an affinity with the most sublime ideals the Fount and the Center of which the believers joyously call God. The religious sentiment is a requisite necessity to religious experience. It is present to a greater or less degree in all the human races. - Perhaps the most efficacious means for awakening. It is in the cultivation of the artistic instinct and the contemplation of works of arts. This you may apply to the study of history and natural science. My religious education was dogmatic - that is, intellectual and inconsequence I never felt in my youth any acute religious emotions. Later the wonders of nature and art opened my eyes to the ideal and awakened my religious sentiments. The problem of a future life never left my thoughts from the time I studied Bible Criticism and recognized the weakness of the arguments for the resurrection of Jesus. Now I would prefer to consider Immortality as a natural consequence of the divine nature of man. I believe as the Indian thinker that God is the only permanent reality. Reflecting on the changeableness of religious expressions, it seems absurd that an assemblage of theologians should establish for all times a law concerning the form of belief and religious thought. A church founded on dogmatic forms cannot last. Faith and science belong to different spheres; however, in the process of purification which periodically religious expressions must be subjected to, science can render valuable aid. I am not persuaded of the existence of a malific being, opposed to good. - -. I wish they would read in the schools extracts from the Sacred Scriptures of humanity and as much as possible explain them historically, trying to penetrate their real significance. - - -"

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This is the message of an old man, who is one of the greatest Biblical authorities and critics in the world, and who now feels himself so deeply attached to the Bahai Teachings that at this advanced period of his life and in spite of physical infirmity he is engaged in writing a book on this Cause.

From morning till evening the Master met the believers individually and spoke with each according to his capacity. Nine of the pilgrims are given permission to leave for their homes after three days. Many of these were received by the Beloved in private, answering their questions, supplying all their spiritual sustenance and encouraging them as much of their time as they can spare to the spread of the Cause of God. "This is the most important work. This is the light of the religion of God. This sea must ever be kept tempestuous. This fountain must always flow. This garden must never turn into autumn. The believers of God must not relax in their labors of teaching, not even for one second. The Cause is the Cup, teaching is the ruby wine with which the souls are intoxicated. The Cause is the body, teaching is the spirit animating and energizing that body." In these and similar words he would exhort everyone who stood in his Presence.

The following extract from a Tablet revealed this morning to a believer in Rasht, may bring this letter to a close:-

"O thou who art firm in the Covenant!

"Thy manifold services in the Kingdom of Abha are mentioned and thy hardships in the Path of God are well-known and evident. Truly I say, in those parts, thou art the means of the promotion of the Word of God. This is through the Invisible Confirmation of the Blessed Perfection; for every soul is not worthy to serve the True One and every person is not deserving of self-sacrifice in the Lordly Path. This is the crown of Providence, every head is not entitled to it. This is the Necklace of everlasting Sovereignty, every neck is not qualified for it. Thank thou God that thou art assisted and confirmed with such Bestowal. Glorify Him a thousand times with every breath for thus thou art honored with such Graces. Praise be to God that the Sun of Reality has cast a brilliant effulgence upon the household, so that the members of that family became eternally dignified and elevated with this Garment of Divine Favor. - - - "We are adorers of the Light of Justice, no matter from what horizon it may dawn. We are lovers of the beauty of the rose, no matter in what garden it may grow." His Holiness Baha-o'llah in numerous Tablets hath called the attention of the Bahais to this matter and hath awakened them and taught them that they must entertain no religious, sectional, racial or patriotic prejudices, but be under the Flag of the oneness of the world of humanity. He says: "O ye people of the world! Ye are the fruits of one tree and the leaves of one branch." Again he says: "Glory is not in this, that a man loves his country, but glory is rather in this, that he loves his kind." - - -"

The Master was interviewed by an Arabic correspondent today, and with him he spoke in detail on the principles of the Cause and his journey throughout America and Europe.

Ahmad Sohrab.

Bahai Nest, Mount Carmel, Mar. 12, 1914.

Dear Friends:-

A Bahai means a joy-giver. Are you a Bahai in this sense? A Bahai is conscious of his divine birthright and lives eternally on the mountain top of idealism. A Bahai does more good unto others than unto himself. He arranges the plan of his life according to the principle of "above all nations is humanity." He is the fruit-bearing tree, planted by the Hand of Providence beside the river of Life in the Paradise of Truth. He expresses in his common daily tasks the spirit of cheerfulness and mutual helpfulness. He is neither elated by the praise of his friends nor discouraged by the blame of enemies. A couch of silk or a hard floor of stone or wood are the same to him. His confidence is on the source of all-good and his reliance is on the Confirmations of the Holy Spirit. Prompted by the universal ideals of this twentieth century, he strives to serve his fellow-men without ostentation or flourish. He may now and then stumble and probably fall into a mood of despondency and apparent lethargy, but he will rise immediately and profited by the experience, will continue his upward journey with fresh inspiration and new, scintillating hope. The life of every Bahai is a palace of kingly thoughts and imperial ideals. He is a spiritual dreamer and dreams the dream of the future brotherhood of man and the disarmament of nations. Dreamer as he is, he is yet a practical and constructive builder, working day and night for the realization of universal Peace and co-operating with those mighty, beneficent forces that are helping the forward advance of the same god-like Cause. The mainspring of his unfailing optimism is never dried; his faith in the ultimate goodness of humanity is never shaken; the flowers of his spiritual conceptions are not perishable, nor do they lose their fragrance. The heavenly pictures printed on the Tablet of his mind are not effaced and the masterpieces of the celestial portraits exhibited in the gallery of his heart are not destroyed. Trials and ordeals serve as fuel to kindle the fire of his confidence and constancy. Like unto a bird, he builds his nest on the loftiest branch of the tree of God's Grace, and similar unto the nightingale he breaks into the tumultuous songs of glorification and edification. The blue vault of his spirit - vast and over-shadowing - is studded with the brilliant stars of firmness, steadfastness, sincerity, loyalty, faithfulness, simplicity and devotion. In all his dealings with mankind he is guided by the light of noble emotions and refined susceptibilities. He keeps aloof from any form of prejudice as one shuns the poisonous fangs of a deadly serpent. He welcomes the rays of Truth, coming to him from the past and the present. The broad, royal vista of his vision, leads him step by step to the heaven of blessedness. A Bahai is a diver, and plunging headlong into the sea of Reality, he brings up white pearls of knowledge and the corals of wisdom. Above and beyond all he is an humble follower of Baha'o'llah, and all the Messengers of God. He seeks to do good wherever he goes, and wherever he is, - throwing across the path of every man and woman the light of the guidance of God and the effulgence of the Love of God. True to himself, he fulfills all his promises. He embodies in his life the spiritual and ethical principles of the founders of all the religions, and dedicates his ambition to the furtherance of sciences and arts and those means which usher in the epoch of reconciliation. His courage is not faltered, and his trust in God is not weakened by any untoward circumstances. He lives on the plane of geatitude. He breaks the shackles of the dark prison of self and comes out into the sunlight of God's Mercy. Through him the vast wilderness of materiality blossoms into the garden of spirituality. His life has not the shadows of unbelief, agnosticism, cynicism, grief and misanthropy. He makes the lofty attributes

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of Divinity liveable and workable. He is a symposium of the majestic virtues of the Kingdom of Baha!

Although I descended the mountain very early in the morning, I did not see the Master till late in the afternoon. At present there are about four scholarly, well-known Bahai teachers living in the Pilgrims' Home, and the Master was receiving them one by one, listening attentively to their reports and mapping out plans for their future work in various parts of the Orient. Late in the afternoon he came out of the house and beckoned me to follow him. While he walked for nearly fifteen minutes in the streets of the German Colony, he asked me various questions about the Cause and its progress in America, but I could give him very little news. On his return, he met a young Bahai who was apparently taking a walk. To him he said; "A wise young man ever things of and studies those means which are conducive to his progress - mental, intellectual and spiritual. He lets all amusements and recreations go, and applies himself to the acquirement of knowledge - thus he may become useful member of the body politic. He does not fritter away his time in idle pastimes and unprofitable pursuits. There is an Arabic Proverb which says: 'A dancer starts his performance by slow motion of his shoulders, then little by little brings into poetic vibrations all the rest of his body.' Similarly a young man desiring to lay a good foundation for his later life must devote a few years to the study of his chosen profession and forget all pleasures and sports which divert him from accomplishing his main purpose. This is success and prosperity." When he arrived at the house, the believers were standing here and there in the rose garden, and in their long, flowing garments and turbans they made a striking picture in the glowing sunset. Later on, the moon rose, casting its magical spell over the hearts and creating those invisible longings of the Spirit. While enjoying this calm enchanting scene, we were called into the Presence of the Moon of the Covenant. Herein you may find a few silver, white rays, whispering into your ears the message of love and peace:

"The religion of God reforms the moral side of the life of mankind. It is the spreader of the virtues of the world of humanity. It is the founder of divine perfections in the hearts of men. It is nearness to God. It is the cause of attraction and enkindlement with the Fire of the Love of God. It is conducive to the illumination of human consciousness. - - - All the Prophets are sent by God for the guidance of the people, for the enlightenment of the minds of the inhabitants of the earth; for the promotion of the Word of Truth, for the education and instruction of the ignorant and for the disappearance of the gloom of prejudices. - - The Bahai Cause is like unto a garden you will find the flowers seen in others; and beside, there are other rare flowers here that are not extant anywhere else. It includes the Teachings of other Revelations and has revealed numerous, distinct Principles adaptable to the requirements of this age. - - -"

Ahmad Sohrab.

Bahai Nest, Mount Carmel, Mar. 13, 1916.

Dear Friends:-

With weeping eyes, shaking bodies, but with supernal faith and sublime confidence, they go away, and with equal ardour and equal fervency they come; a seemingly interminable chain, stretched from Mount Carmel to all parts of the earth. Today six of the pilgrims departed for their respective homes. They had the privilege of meeting the Master both in the morning and in the evening, rather afternoon, just before they left for the steamer, for a few moments. Out of the deep silence that fell over them when they entered the room, the voice of the Beloved arose clear and strong, vibrating through every fibre of their sensitive, spiritual beings. "Praise be to God!" - he waited for a full minute and then continued: "Praise be to God that you have attained, visited the Holy Tomb of the Blessed Perfection and walked around the Holy Sepulchre of the Bab. For many a day we associated together with joy and fragrance. The great amount of work and the diversity of occupations prevented me from meeting you as often as my heart desired, but spiritual association does not depend upon physical contact. I hope that the results of these meetings may become evident and manifest in your lives. The one who comes out of a garden must carry in his hand a few bouquets of flowers to perfume the nostrils of those who are left behind. I hope that you may return with divine, spiritual bouquets, with celestial fragrances, with attractions of consciousness and the flames of the Fire of the Love of God. Be ye not sad, for ye have attained to heavenly happiness and obtained lordly exhilaration. Those souls having thus attained to this supreme joy are never grieved. You are always here. Be ye not unhappy. You are with me; your spirits will hover around the Divine Threshold of Baha'o'llah. Do ye not weep, for it saddens me to see you crying. We are always together. We are never separated from each other. We hope that we may be gathered together in the Kingdom of God beneath the overshadowing protection of the Blessed Perfection. There, we will enjoy an eternal association, a divine fellowship, and an everlasting intimacy. - - - The believers of God must ever be ready to sacrifice their lives in the path of each other. This is one of the conditions of faith. They must serve each other with cordial love, prefer others unto themselves and the fire of their love and affection may illumine all the dark places and banish the gloom of hate and envy. This is one of the great commandments of God revealed in the Holy Books and Tablets. - - I am most pleased with the believers of Hessa and Nameg. Truly I say they have exhibited great firmness and steadfastness. In reality these souls did not ~~waver~~ waver in the face of the most severe tests and under most harrowing ordeals; nay, rather, they increased daily their constancy and resolution. The more they were surrounded with the hosts of afflictions, the greater became the power of resistance. The higher leaped the tongue of the conflagration, of persecutions, the more their hearts were ignited with the ~~Fire~~ ~~Fire~~ ~~Fire~~ Fire of the Love of God. - - These souls (the active servants and teachers of the Cause are mentioned in the Supreme Concurrence; their names are recorded in the Kingdom of Abha; they are the favored ones at the Threshold of the Blessed Perfection. They are the quintessence of creation; for they have arisen to serve the believers of God unselfishly. Continually do I supplicate and entreat at the Court of the True One and beg for them inexhaustible outpourings. These souls in my estimation are the embodied Graces of the Presence of the Almighty. They constitute my wings with which I am enabled to fly heavenward. They are my as-

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sociates and partners in the servitude ~~tanfilykhan~~ of the Holy Threshold. - - I hope that you may live on such a plane as to find yourselves always in this Sacred Spot; that you may manifest such spiritual qualities and attributes as to attract others to the Cause of your Merciful Lord. - - I trust that all the believers in those parts may become assisted to render worthy services in the Religion of God. Such blessed persons are the members and limbs of my body. - - They are the generals of the army of Salvation and continually they are engaged on the battlefield, carrying away victory after victory. They are the trees of the Paradise of Abha, producing lucious fruits in all seasons. They are the flowers of the garden of the Clement, diffusing all around the fragrances of the Love of God. - - - I hope that Mohammed Bagor Khan may become assisted to serve the Cause in a befitting manner. With this family we are closely knitted together. His grandfather and grandmother are distantly related to us. They came originally from the Province of Mazandaran. Our relation is firm and old. When his father ~~xan~~ was a young man he used to play with each other frequently. - - Now that you are leaving this Holy Spot you must go away laden with the Divine Glad-Tidings, each one of you must be a flame of the Love of God and a bright candle in the meeting of the friends, so that whosoever comes in touch with you will bear testimony that verily these people are the sweet flowers of the garden of reality and the singing nightingales of the Paradise of Abha."

Then he embraced one by one, and in a moment they were out of his Presence, with the last tender word of his benediction in their ears. Almost all the pilgrims accompanied them to the Pier, and bidding them their last Bahai farewell, they returned to the Pilgrims' Home knowing full well that they must likewise leave soon, but thankful for all the Bounties of God showered over their heads. They continued to sing Tablets, chant prayers, tell Bahai stories, till almost midnight. Once the fire of enthusiasm burning in the hearts of these men is handed to the next generation, the fame and glory of the Bahai Cause will fill the whole world. They are a band of united workmen and the outlook of their whole concentrated life is dominated by one spiritual passion - Celestial Brotherhood. Daily do I witness their sweet patience, their resolute faith, their undaunted courage and their uncommon piety and chastity. Surely God will crown these lives with eternal results.

Many people come and go, but only those who are closely watching the everlasting scenes at close range set the psychological importance of each case. Endowed with deep insight and spiritual vision, the Bahai pilgrims leave the Presence of the Beloved dedicated anew to the service of the Cause.

When this morning I entered the room of the Master, he was walking to and fro, and looking out of the window, admiring the fragrant flowers. "Well!" he said, "What newshave you?" I had no news. "Are the pilgrims happy? A number of them are going away. Then he faced me and smiled. "Come! Come near me! Thou art my Ahmad. I want to kiss you." And I was locked in his divine arms, feeling the glow and radiance of his kisses on both my cheeks. Then I fell at his feet and wept tears of joy, and supplicated him to assist me to be just a servant of his servants. All day I felt the warmth of his kisses. I was riding on the white clouds of bliss and joy. "Thou art my Ahmad!" What else do I want in this world! Nothing!

Ahmad Sohrab.

*Believe  
in the Cause  
of the Kingdom  
of God*

Bahai Nest, Mount Carmel,  
Haifa, Syria, March 14, 1914.

Dear Friends:-

The Cause of God is making visible progress in Paris and a number of large meetings have been held during the past few months. The spirit of activity seems to pervade the atmosphere and the Master was pleased with the news. In a Tablet revealed to Madame Hysando Moro, who accepted this Revelation during his last sojourn in this city, he says:-

"O thou who art attracted to the Kingdom of God! Thy letter was received. It became the cause of great joy, that, praise be to God, through thy effort a number of souls are illumined with the Light of Guidance in Paris, are attracted to the Kingdom of God, are released from the sorrows of this ephemeral world and are rejoiced by the Divine Glad-Tidings. Truly I say, were it not for these Glad-Tidings of God, how could a man console himself and live in this dark world, which is brimful of infinite hardships and sufferings? It is unexplainable! The ordeals of this mortal

world are like unto a dark night, and the Glad-Tidings like unto the brilliant lamps. If mankind live in this darkness without the light of these lamps, unquestionably they will perish through the intensity of grief and affliction. Now, praise be to God that thou hast become the means of lighting the Fire of the Love of God and sending forth its flame in Paris. I hope that day by day this Flame will become brighter; perchance God willing, it may illumine that city. - -"

To another believer and his wife, who are from Paris and on their way to India, he writes:-

"Your letter was received, and from its contents it became evident that you are journeying toward India. I am hopeful that through the Divine Bestowals this voyage may become full of blessings; ideal developments may be obtained by you and both of you may attain to perfect spirituality; thus the Graces of the Kingdom may be revealed in your hearts; your spirits be exhilarated; you may become the cause of the illumination and spirituality of others and render a worthy service to the Oneness of the world of humanity. The inhabitants of India are as a rule a simple people. Were there a perfect instructor, many souls would have been educated, becoming the essence of the Love of God and the Mercy of the Almighty. They would have become the ignited candles of the assemblage of the world of humanity and the transparent and clear mirrors upon which is reflected the splendour of the Sun of Reality. I hope that you may become confirmed in this."

To a new believer in Australia, he reveals:-

"O thou seeker of Reality! Truly I say thou art a seeker of Reality and a spreader of Reality! Thou art the cause of the spirituality of the world of humanity and the promulgator of the oneness of mankind. Thou art a well-wisher and a lover of the denizens of the world. I hope thou mayst be so confirmed and assisted as to upraise the Divine Flag in Australia, educating innumerable souls, so that like unto the tree they may yield abundant fruits and like unto the budding flowers they may diffuse their fragrant odor. - - -"

Another Tablet, revealed to Mrs. Isabel Fraser, is as follows:-

"O thou who art attracted to the Kingdom of God! Thy letter was received. The details of publishing articles in the newspapers and magazines became known. Truly I say thou art always engaged in the service of the

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Cause of God. Thou art resting neither by day nor by night. Thy services in London and Paris are always before the sight. They are never forgotten. Today whosoever occupies his time in the service of the Kingdom, the Divine Confirmations will environ him from every direction. Praise be to God that thou hast a heart enkindled with the Fire of the Love of God. Unquestionably its heat will have effect in the hearts of others, and thou wilt become the means of the guidance of innumerable souls. ---"

Today the Governor-General of Beirut (Vali) who is at present in Haifa, called on the Beloved. The Master spoke with him at length about his tour in the United States and Europe, and other kindred topics. In his morning interview with the Beloved, the Vali told him in the course of conversation that several years ago he was the Governor of Tripoli. One day he received a telegram from Sultan Abdul Hamid, that within a few days Abbas Effendi would be exiled to Beyzan, and that he must be present to transfer him, protected by a heavy squad of horsemen, into the interior of Africa. Daily he was waiting for the arrival of Abbas Effendi, when the shells of liberty destroyed the castle of despotism and the forces of absolutism were shattered to pieces through the establishment of the Parliament. This story was related with more details tonight to the pilgrims by the Master himself. Then he ordered Mirza Mahmoud to read a prayer, after which Mirza Moneer chanted a poem composed by the Master himself during the days that the Investigating Committee was in Acca, expecting to exile him to Beyzan at any hour. The poem is in Turkish, and as Mirza Moneer was chanting it verse by verse the Beloved translated it into Persian for the sake of these pilgrims who did not know the language. Haji Mirza Heydar Ali was sitting next to the Beloved. "I am the Commander-in-Chief of the Empire of Love" -- the Master most naturally translated the verse just chanted, and the Angel of Mount Carmel very sweetly said: "We all believe it!" and a murmur of suppressed laughter and heartfelt consent rippled over those who were present. He uttered the living conviction in their hearts and minds. The Master continued: "All the lovers in the world are the self-sacrificing soldiers in my Grand Army." The Beloved was very happy, but exhausted, having spoken for more than an hour with Vali and the Motosarrafi of Acca.

In a message to a believer in Chicago, the Beloved says:-

"Convey on my behalf my infinite kindness and tell her that I pray in her behalf, supplicating at the Threshold of God that she may become encircled with the heavenly Confirmations; that day by day she may become more perfect, day by day her character become more spiritual, day by day she may obtain more of the perfections of the Abha Kingdom and day by day she may be drawn nearer unto God - thus she may become a real Bahai!"

To another friend in the same city, he says:-

"Man must perfect himself in everything. As thou art already informed with some of the principles of Baha'o'llah, thou must put forward an extraordinary exertion to master all these wonderful Teachings and be ushered in the Kingdom of the Blessed Perfection."

To another believer he spoke as follows:-

"The line of progress is not perpendicular and it has no end. Progress is infinite, but there are many degrees. Each animate or inanimate organism advances along its own degrees. For example, however much the mineral is advanced, it does not attain to the degree of man. It is susceptible of progress in its own sphere. The rock becomes diamond or in the vegetable kingdom, the small seeds develop into mighty trees, producing blossoms and fruits, but no matter how much they advance, they do not obtain the senses of sight and hearing. Similarly, man advances along

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his discipleship to Christ; he does not become Christ; Christ is infinite, while man is finite in comparison to Him. Paul becomes Paul, not because he was learned man but because he followed Christ. Likewise Peter, otherwise they were men like other Jews who lived at that time. The light of Christ was like unto the Sun. He was the Center, the reservoir, the powerhouse of illumination, but others received their light from him. Peter became great not through his own virtue but through the inspiration and qualities of Christ - that is, he reached to the lofty station through the education Christ gave. Thus in His own generation Christ was the Supreme Master and all the rest of mankind were taught in His Divine Schools."

Ahmad Schrab.

Fine

Bahai Nest, Mount Carmel,  
Haifa, Syria, Mar. 15, '14.

Dear Friends:-

For the first time, the "Bahai Nest" arose to the height of its possibility, and the Nightingale of Love flew toward it to rest therein for half an hour. This made me very happy, for the visit was the realization of my expectation and the fulfillment of my fondest hopes. Mirza Hossein Haji had again invited the believers and the pilgrims to tea in the reception room of the Blessed Tomb of the Bab, and the Beloved thus graced the meeting with his spiritual Presence. It was probably about 3 P.M. when I left my nest and walked toward the Pilgrims' Home. There, to my surprise, I found the Master, sitting near the window, speaking to the believers. After a few moments he left the Home and asked me to follow him. Once out in the open he walked toward the Nest, and on his way he joked with Abbas Goli and myself about 1000 Piastres (\$40,000) having been spent in the repairing of my room and that I had to pay for it. "Do you hear, Abbas Goli", he said; "Get hold of Mirza Ahmad and do not leave him till he pays you the money." By this time we had reached the Nest. I opened the door and the Divine Nightingale was in. He sat on the sofa on which I sleep, and reclining on the cushion, closed his eyes. I sat quietly on a chair awaiting his command. After several minutes, he opened his eyes and spoke as follows: "How charmingly quiet is this room and how varied and entrancing is the scene spread before one's view! Since my childhood I have always longed to possess a room like unto this! - built on the undulating and verdant slope of a mountain; simple, furnished clean, airy and away from the reach of man. But this has never been realized. Look at the circling mountains in the distance beyond the Bay! How their cones are always covered with that intangible, blue haze, - so soft and dreamy! The spiritual life is symbolized by simplicity and contemplation combined with usefulness and well-guided activity. When we were living in Bagdad, according to the custom of that country we slept on the roof one month earlier than anyone else, and stayed one month and a half longer at the end of the season. The members of the family always insisted that I should come down, because it was getting too cold; but I did not listen to them. I loved the perfect quietness, the mystic silence, the awe-inspiring, heavenly scene! Long after midnight I would get up, commune with God in spirit and watch the stars circling in their majestic spheres. There was such a spirituality in that Eastern silence that whenever I think of it I feel myself transported to those divine nights of concentration and contemplation!" Then leaving the sofa, he went out on the porch and looked toward the ascending tiers of the Mountain. Just now they are carpeted with gorse, a lovely garment of yellow flowers, which is delicately fragrant. "See how beautiful are those furzes!" The fields, the plains and the hills are crowned with them!" Stepping down from the porch he walked on the green pastures toward the house of Aga Abbas Goli. He asked me to go in with him. Here he read several letters from Persia, which he had taken out of his pocket and drank a cup of "Zoufa". When he finished reading he said: I am not saying anything, but every week I receive great news about the progress of the Cause in Persia. Most important personages have embraced the Bahai Revelation, but at this crucial time, wisdom requires that their names be kept secret. The teachers of the Cause of World Peace and World Religion are not sitting idle. Day and night they are working. The hearts are being illumined with the rays of the Sun of Reality and the souls are awakened through the Breaths of the Holy Spirit. The Spirit of God is using these instruments in all parts of the world to create a mighty synthesis of all that which is best in the world to create a mighty

*during the summer months, I always commended*

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past religions - thus all mankind may associate with each other with the deepest fellowship and universal consciousness. "Leaving the room to join the friends in the meeting, he saw the mother of Aga Abbas Goli in the vestibule. She is a sweet woman, but not yet confirmed in the Faith. "Ha! Ha!", the Master laughed, as he looked at her. "What do these Bahais tell thee? Art thou not afraid of them? Come, mother! You and I will join our forces together and fly away from them. Then when they awaken in the morning and find us not here, what will they do? Will they not worry themselves. But by that time we will be far away, very far away. Wilt thou come?" And he said a few more words and after a moment he was in the reception room, where all the believers were awaiting his arrival. Aga Sheikh Mohammed Ali was chanting prayers when Abdul Baha entered, and he asked him to continue. When the chanting was finished, he said; "Aga Sheikh Mohammed Ali chants the Tablets very sweetly. He enunciates the words clearly and distinctly. One who chants or sings must be moved more than the listeners by the effect of the ideals and longings back of the words; then the audience will be thrilled with the new vibrations, the mystic will be appreciated and spirituality and artistic uplift be obtained." As his talk was mainly on prayer and fasting, will you permit me to translate part of it?

"These days are the days of Bahai fasting but the Blessed Perfection has commanded us not to keep it in Turkey; so instead of this we keep the Feast of Ramazan. For the present this is in accord with wisdom. As we keep the latter, the former is left aside. -- My highest longing is to keep this fast, but wisdom must be considered. However, in other parts of the world the believers should keep the Bahai Feast. The time will also come for this country. Through this Fast great spirituality is obtained, and joy and fragrance realized. The sweetest thing in this world is to obey strictly the commands of God and shun His prohibitions. Through this the attractions of the Love of God will be created in human consciousness. If all the people of the world arise with swords in hand to prevent one from carrying out the commands of God, they will be unable to do so. This is of course true of those souls who are mindful and aware; but the Commands of God will have no effect upon those who are negligent and heedless; except to increase their heedlessness. Those persons who are cognizant and conscious of Truth obtain Joy and Fragrance, Spirituality and cheerfulness whenever they obey the laws of God. For example, there is nothing sweeter in the world of existence than 'Prayer'. Man must live in a state of prayerfulness. The most blessed condition is the condition of prayer and supplication. Prayer is 'conversation with God! The greatest attainment or the sweetest state is no other than 'conversation with God!. It creates spirituality, generates mindfulness and celestial feelings, begets the attractions of the Kingdom and engenders the susceptibilities of the higher intelligence. The highest attribute given to His Holiness Moses is the following verse: "God carried along a conversation with Moses." What is prayer? It is "conversation with God. If he concentrates his attention, he will surely at the time of prayer realize that he is 'conversing with God.' Often at night I do not sleep, and the thoughts of this world weigh heavily on my mind. I toss uneasily in my bed. Then in the darkness of the night I get up and pray - 'converse with God! It is most sweet and uplifting. Prayer and supplication are so effective as to inspire one's heart for the whole day with high ideals and supreme serenity and calmness. One's heart must be sensitive to the music of prayer. He must feel the effect of Prayer. - He must not be like an organ from which softest notes stream forth without having consciousness of sensation in itself."--

\* While man prays, he sees himself in the presence of God.

Mar. 15, 1914.

In the morning the Beloved spoke in detail about certain new developments in the Theosophical Society in India, and their theory that there are five Masters living in this day. "There is always", he said, "One sun in the sky during the day. There are not five suns. Christ was single and peerless in his own day, likewise Moses and Baha'o'llah. Every principle must be attested with reason and logic and not based on mere assertion.

Ahmad Sohrab.

Bahai Nest, Mount Carmel,  
Haifa, Syria. March 16, 1914.

Dear Friends:-

"The Editor of a newspaper or magazine", the Beloved said to the writer of a Beirut daily this morning, "must ever take the side of Truth. Every fact before its publication must be thoroughly investigated. An editor is the moulder of public opinions, the educator of the masses of mankind. Truth is his sharpest weapon. Forceful, strong statements his impregnable fort, and plain, direct language his shield. He must be a worshipper of truth, the standardbearer of justice, and the champion of civilization. He must look upon his position as a sacred trust, not to be bought by the plutocrats and so-called captains of industry. He must divest himself of all prejudice and his aspirations must be such as will prove altruistic and advantageous to the whole community. He must believe consciously that he is the real servant of the public and not their overbearing lord. He must serve all, irrespective of any personal predilection or inclination." Then he spoke about other interesting subjects, describing to him the reproduction of the palace of Ali Amrah which he visited during his sojourn in Stuttgart. When the Editor left he was not only conscious of the duties and responsibilities of his position, but he was also informed with the Principles of the Cause and a short history of the Movement.

Then the Master sent for Ebne Abhar, and he presented to him a most exhaustive account of the progress of education amongst the Bahais in Persia and how in every city they are taking active initiatives to found schools, not only for boys but for girls. From every part they are writing to Teheran for teachers; girls and boys are most eager to learn, and the liberal members of the community are doing their utmost to satisfy this universal hunger for knowledge. The Master was most pleased with the glowing report. "Yes! Yes," he said, "The Bahais must be the real servants of the Cause for public education. They must not fall behind in any branch of science. They must be in the vanguard of the

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army of education. Education is the life of a nation. Without it the nation is dead."

Then somehow the name of Mary Magdalene was mentioned and he gave a glowing, eloquent tribute to this peerless woman of Christianity. "Having" he continued, "already made firm and steadfast the shaking and doubtful Apostles, she started on her famous journey toward Rome-- the then renowned Capital of the Roman Empire. When she reached Rome, one of the Roman generals, who was formerly in Palestine and knew her intimately, met her. Not knowing of the change which had come over her during their separation, he rejoiced in his heart that the old relationship would be established between them, and therefore he greeted her with open arms and great demonstration. But something in her attitude and bearing stunned him, and a flash from her penetrative eyes conveyed to him in a vague manner, the tremendous moral transformation that had taken place in her life. 'No! No!' she cried out. 'This is impossible. The past is dead. Not one trace of the old conditions remains behind. Hast thou not heard of the appearance of Christ? I have embraced His Cause. I have become His humble servant. I have burned away all worldly desires at the alter of His love. I have felt in my heart the throbs of regeneration. I am intoxicated with the Wine of His Teachings. I have quaffed from His Hand the Water of Everlasting Life. He has instructed me in the spiritual precepts of celestial sanctity and holiness. I have left behind--oh, so many hundreds of leagues behind-- those dark, sordid worlds of moral laxity and looseness. I have washed my slate clean. I have left the zigzag byways of passion and am walking straight in the Path of the Kingdom. Since the day that I believed in Christ, I have collected the broken and scattered fragments of my life and have dedicated myself to the service of my fellow-men. Lo! Friend! The star of a new hope is shining over my horizon; the Fire of the Holy passion is burning in my heart, and the waters of a divine fountain are gushing from my inmost being!' The General, feeling the spiritual force and vibrations of these words, fell back on his own resources, confused and amazed."

words, fell back on his own resources, confused and ashamed. He had not expected such a direct rebuff, and although he did not at the time comprehend fully the far-reaching significance of her words, yet they gave him the most uneasy feelings. Realizing that this was the psychological time to gain her point, she started to talk again before he was able to control himself: 'I have only one request to make of thee, not for the sake of past friendship, because that is dead, but for the sake of the Cause that I have at heart,-- arrange for me an audience with the Emperor. If thou bringest about this meeting between the Emperor and myself, then I will give my consent to become thy wife according to law.' He protested that this could not be done; but she insisted that he could do it. The General left her, and after several vain attempts to procure the meeting he was successful, and the time was set for such an audience. Alone, fearless, and self-confident, Mary Magdalene stood gracefully before the Emperor. She made an ideal picture of repose and undisturbed calmness. The Emperor, looking at her, thought she was a pitiful suppliant, who came to ask for a gift from his hand or to intercede for his mercy for the injuries wrought by the legions. Inspired, and with simple eloquence, she raised her voice: 'Sire! Surely thou hast heard of the coming of Jesus Christ in Palestine! In Jerusalem He was crucified through the accusations of the High-priests and Rabbis. I am one of His humble followers. The Christians have delegated me to come to thee with the following message: It is well known that the High-priests and doctors condemned Christ to death. They incited the populace to demand His crucifixion from the Government. Thus the Governor was forced into this act by the urgent demand of the public. Now that their mad passion is calmed down, they have realized how they were fooled by their religious leaders in condemning a holy man to death. Hence they have arisen with great fury to persecute and kill their high-priests. But Christ does not approve of vengeance, and those who are walking in His foot-steps are not pleased with it. The principles of Christ's life were love and mercy. He prayed for His enemies on the cross. He came into the world in order to show

men a new application of the Law of Love, and embodied this divine ideal in his life. He was the founder of the law of nonresistance. Now the Christians beg your Majesty to issue a royal edict to the Governor of Jerusalem to stop the Jews from persecuting their own leaders. This was my message. 'The Emperor was greatly moved and impressed by such a strange request and it is said that he issued afterward such an order to the civil authorities of Rome in the Holy Land.---Later on the General married Mary Magdalene and she lived in Rome until the end of her life--ever serving to the best of her ability the Cause of Christ and inviting new souls to the Kingdom of God.'

From this most wonderful story the Beloved turned his attention to a poetic description of the life of St. Barbara and her glorious martyrdom at the hand of her father. From morning till noon we sat in His Presence and the priceless words of the treasury of the Kingdom flowed from his lips. It is simply impossible to describe these hours of heavenly association. In the world of existence there is nothing more glorious than to have a Beloved like Abdul Baha. When he starts to speak or smile I am lost to all that may be going on around me, my whole attention is centered on his words and the marvelous effect they have on the hearts of the hearers. Beside his love I wish for nothing else. Every one knows that we are not even worthy to receive a drop out of the ocean of his love. Who am I? Who are you? Who are we? Nothing! Abdul Baha does not need any one of us. He does his own work. Are we led to assume superiority over others because we can deliver a lecture before an audience, or are writing a few insignificant letters, or are travelling for the sake of the Cause, or because Abdul Baha has been kind and gracious to us? How narrow is our thought! How small is our brain! Are we going to make this Holy Cause a source for distinctions and privileges? Do we think to suffer others to believe that Abdul Baha bestows upon his disciples any worldly title? Is this our conception of the Cause? Is this our understanding of the spirit of this Movement?

Is this the Church of Rome, to have priests and cardinals and monsigneurs and fathers superior or the camp of a military Napoleon to confer the titles of Field-Marshal, Generals and adjutants? Great heaven! What are all these vain ideas! Where do these unholy broodings come from? The greatest and most heavenly titles-- if titles we may call them--are those of "Servants" and "Maid-servants", What title has our Beloved selected for himself? "I am the Servant of God. I am the servant of the servants of God!" he says, repeatedly. At the end of every Tablet that he sends out into the world how does he sign himself? Friends! Let us always remind ourselves that this is a purely spiritual Cause and those who have accepted it should never think for a moment that they are going to receive any titles or emoluments. The Bahais are a community of servants and maid servants, brothers and sisters. The only mark of distinction is active service and its results are humility, meekness, the absence of any feeling of superiority, and utter submissiveness.

In the afternoon the Beloved received the Vali of Beirut and other officials, and entertained them for longer than an hour with the stories of his trip to America and Europe. Later in the evening, we had a meeting. As I was translating for Haji Mirza Haydar Ali, I arrived a little late, but I caught up the thread of his talk. He was speaking of the decadence and complete disorganization of the present order of the Ulemas, and their former power and influence. He illustrated the point by a story from the rich records of the Mohammedans at the time of the Conquest of Constantinople. Tablets were chanted and the meeting was brought to an end. The believers were filled with the fragrance of his words.

Ahmad Sohrab.

Haifa, Syria, March 17, 1914.

Dear Friends:-

Everywhere the great Cause of Universal Brotherhood is advancing. The world of humanity is ready for it. Oh! The light of the Sun of Truth is breaking upon us; the lamps of guidance are paving the way and the songs of praise are heard from all the four corners of the earth. O ye souldiers of the Kingdom! Gird up the loins of endeavor, put on the armor of service, rush toward the arena of activity and join your voices with the conquering hosts of human solidarity. In these days successive good news is received from India. Our friends are working unsparingly to spread the Glad-Tidings. With the lighted torches carried high in their hands, they are running through the darkened valleys of superstitions, and are gathering around the Banner of Reality men and women from all religions and nationalities. India is being prepared for the triumphal entry of the spiritual King-- the people are expectant. Right and left they ask: "When is He coming? Are we not going to see with our own eyes the Servant of God? We are so poor, oh! so poor; we are unable to travel; but we long, oh! so long to touch the hem of his garment! Will he not come to us? Does he hear our constant calling to him from India? We would gladly sacrifice our lives if we could just look into His Divine Face. Are we not worthy of his bounties? We are living in darkness and we yearn for the light of his countenance. We are hopeless; we desire to become hopeful through his active example in ourmidst. We are his sheep; we beg for the protecting power of his rod. We are indigent; we hope to receive a portion from his endless treasury. Is he coming to us real soon? Daily we pray that he may come, bringing with him spiritual healing and comfort. All other countries will be indirectly benefitted through his trip to India!" Such cries and echoes are received from that land! Mrs. Standard, in a long letter written from Madras, from which I quote only extracts, says: "I have called on high cast Hindus connected with the friends I used to know. They own one of the leading magazines in this

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section of India. They are the friends of Mr. Eric Hammond, the cultured London friend. The Bahai Cause is little known in most parts of India, and we must leave no stone unturned to raise our voices, teach the Cause and get printed matter out for the information of the public.--- Here as elsewhere our only channels are the Theists, Bramo-Somaj and a few Rama Krishna people. I looked up the young editor of the Vedanta Journal, BRAHMA VADIN, and we are good friends. He is much struck with the magnitude of our Movement. I have lent him the Hidden Words and the clippings of my lectures. He has suggested that I write a small article, stating how much in harmony I find the gospel of Ramakrishna and the Bahai Teachings.--- The next number of BRAHMA VADIN is going to be a big Veve-Kenanda number, so if I get something in it will be of great benefit to the Cause. He knows that his journal is not universal enough, and wants to act on my suggestion of widening it through our Movement. I have given him Abdul Baha's Edinburg lecture to print a 1000 copies for me to give away after lectures. Tell the Master with all my love that I am getting up leaflets through all these groups I meet. They have their own aims and objects of inter-religious amity.---In a few weeks I shall have a lot of material for future lectures, as the Indians just rush for literature after each talk. I shall try to do something like that in Calcutta, and have sent to Rangoon for some Hidden Words which suits the Hindu mind. They are tremendous readers, and when I get the book lists for them they crowd up and all are busy taking down names.--- I wish so much the Master could see sometimes the strange sights of these religious Hindus as they sit and listen to the unfolding of the story and tragedy of the Cause, of the way the Light arose, how the Revelation spread over the world from behind prison doors, how the Great Manifestation did not stand up and lecture or preach openly and how the Will of God led Him to the Christian and Judaic Holy Land, and how His son, Abdul Baha, left the prison to meet all the schools of religious learning of Europe and America, etc., and his great success. Then the mission of universal peace

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spread by this Revelation, etc. By the time I have spoken one hour, the room is in deep silence and they are as rigid and still as if carved in stone. Not one eye deviates from my eyes. They seem as if they were just listening or watching blocks of wood. When I have finished, some seem quite dazed, and then a rush is made for books and information. It is a deeply interesting psychological study and oh! how necessary it is here to link up forces. My whole work is to bring unification of ideals and principles. We are all working to reach the same goal, and half of these Theists are really Bahais in spirit. The Brama-Somaj have to be carefully dealt with, as they have a horror of the Christian dogma of <sup>the</sup> reincarnation. The Bahai Movement wants powerful co-operation with certain practical groups.--- It is indeed very pathetic to hear these Hindus ask eagerly: 'When is He coming? Do you think He will come to India?'-- 'Often I cry into their ears: ('This is the time of Krishna and the period of Zoroaster! Oh! men! (Your Promised Deliverer hath come. Through Him) we must plant the flag of inter-racial and religious Unity. We can make this Cause a great Universal pivot of Brotherhood between East and West and a bond of unity between religions.---' God is shaping things in His own way."

From another quarter comes an interesting bit of news, written by one of the Bahai students of the College in Beirut. He says: "An incident worth noting took place <sup>last</sup> week. The President of the College, on the occasion of the election of Badi Effendi to the chairmanship of the Literary Club, referred to the Cause in the presence of an audience mainly composed of the Professors, members of the Faculty and their wives-- a well balanced, intelligent audience. President Bliss spoke in high terms of the benign effects of the Cause on the world in general. He referred especially to the attitude of the Cause to the Peace Movement --that the Bahai Movement has set the world astir and made it conscious and aware of the barbarism and savagery of war that still permeates the atmosphere of civilized nations. He admitted that this was a noble ideal, which should be followed by all those who are working to secure true happiness and

success to the world of humanity."

For the last three days, Sirocco has been blowing over Haifa. It is almost oppressive, enervating wind, coming from the Lybian Deserts. It has the effect of slackening one's energies and making one indolent and sleepy. It seemed to me that I wanted to sleep all the time. It had, however, abated a little this evening before I came to bed.

Early this morning the Beloved came down twice to meet Haji Abbas who has been brought here from the hospital. He was very kind and loving to him, and dictated a Tablet to an old believer in Acca about him, arranging his transference to the latter town. Before the Beloved left the room, he put in the palm of his hand several English pounds. Later on in the day I was called into his Presence, and he spoke briefly about the dangers which have always surrounded him from his childhood. I asked him about the significance of the "Horn of salvation" mentioned in one of the Gospels. He said: Christ was known by the name of the Lamb. The only means of defence that the lamb possesses are his horns. Now this means that the Lamb of God defended himself with were His Horns,--in other words, His Utterances, His teachings. From the spiritual standpoint he 'saved' the world with His Horn --His Teachings."-- In the afternoon there was a general meeting at the Holy Tomb of the Bab, at which the Master was present, but he did not speak. In the evening Mirza Hadi, Monavar Khanom, Rouha Khanom, Mrs. Hoag and others arrived from Beirut after a week's stay there. Two young men from Teheran and one from Cairo arrived.

Ahmad Sohrab.

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~~Bahai West, Mount Carmel,~~  
Haifa, Syria, March 18, 1914.

Dear Friends:-

Consultation in all the affairs pertaining to the Cause is the inalienable right of every Bahai Assembly. It is a right granted by Baha (o'llah, and will never be abrogated. It is unchangeable and the bed-rock upon which our spiritual and institutional life is reared. It is the Magna Charta of a Bahai organization. Without it, the body will remain lifeless, the fountain will be dried up, the eyes will grow dim, the hands limp, the feet halting and all the active members of the constitution fettered and chained. Consultation is the vital force of the Bahai work. Without it the tiny seed will not become a mighty-overshadowing tree. It is the sun of this day and dispensation. Its penetrating rays have dispelled the gloomy darkness of the long night of ignorance and iron-clad rule. Through its heavenly effulgence the world of humanity is illumined, the minds purified, the hearts begemmed with the stars of wisdom, the slaves are liberated, the potentialities unfolded and unlimited progress in all directions made possible. Consultation is the sea and we all are the divers; without diving to its bottom we will not gather the pearls of ripe judgement and the corals of sound decision. It is a broad highway prepared for us by the Lord of mankind. Surely this is much preferable to the extremely crooked trail through the dense jungle of human opinions which, filled with thorny undergrowths and poisonous shrubs. Consultation is the spiritual electricity of this ultra-modern age. Today if the useful service of electricity is withheld from a civilized city, all the activities will not only be impeded but stopped. We will not be able to talk with our friends through the telephone, or send them messages over the wire. Electric cars will stop and inter-urban communication will be suspended. The well-ordered systems of communication and illumination will be thrown into utter confusion, and by night darkness will spread its wing over the city. Thugs, robbers and assassins will come out of their hiding places to plunder and kill, spreading a reign of terror everywhere. In a similar manner, if the light of consultation is restrained from a Bahai Assembly, spiritual oligarchy will in the long run raise its ominous head; moral despotism will enforce its will; theocratic assumptions and graded, priestly titles will come into use, thus threatening the simple, loving people into obedience; spiritual autocracy with its Prime Minister absolutism will stalk abroad naked, unabashed, cold, heartless, prying around for its innocent victims and stamping under its feet the common, basic laws of humanity. Consultation is the "Strong Rope"; let us hold fast to it. Consultation is the fundamental principle of a Bahai constitution; let us protect it. Consultation is the celestial gift conferred upon us by Abdul Baha, and he will never take it back. Consultation is the palace of welfare and prosperity; let us abide in it forever and never leave its majestic portals. Consultation is the Ark of Salvation; let us sail on it until we reach the haven of safety. Consultation is one of the effulgences of the Holy Spirit; let us not deprive ourselves of its bounties. Consultation is the solvent of all our human and spiritual difficulties; let us apply it. Consultation is the panacea for the healing of all our social and moral diseases; let us employ it. Consultation is the universal energy which is feeding daily all the institutions and organizations; let us avail ourselves of its in-

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exhaustible supply. Through Consultation, the Cause will be promoted, the Glad-Tidings of the Kingdom will be declazed, the fragrances of the rose garden of Paradise will be diffused, the banners of the Army of God will be hoisted, the hidden Mysteries of Truth will be disclosed and the army of the Lord of mankind reinforced. Through Consultation, unity of purpose is obtained, esprit de copps is realized, the aims of divine society are manifested, the countenance of the Beloved of the Covenant is unxâd and the good-pleasure of the Lord gained. In a Tablet published in Cairo several years ago, the Master gives the following general view concerning the Principles of Consultation.

"You have asked concerning Consultation, to the practices of which we are all commanded. The cardinal idea of consultation is based upon the principle that the unanimous counsels of several persons is weightier than the opinion of a single individual. The combined force of a numerous army is unquestionably greater than a single man. Consequently consultation is beloved at the Threshold of the Almighty and is one of the commandments. Consultation is necessary in all the common, human affairs as well as in the most important, general matters. For example, should a person desire to undertake a work, if he will consult about it with a number of his brethren, undoubtedly, through deliberation, careful discussion and investigation, the acceptable course will become clear and the real situation manifest and evident. To go a step further: if the inhabitants of a village consult together about their own affairs, it is certain, that the right path will be disclosed to them. Similarly the members of guild and profession. For example, the members of the Arts Club hold meetings to discuss artistic problems and further ideas of civic beauty and proportion. Likewise the merchants consult together about their own concerns. - - - -"

"Now 'Spiritual Assemblies' (i.e. Boards of Consultation or Committee meetings or any name you might give to such a consulting body of men and women; the Master calls it 'Spiritual Assembly') are organized in various parts, the members of which consult together about matters pertaining to the Cause, such as the education of the children, taking care of the orphans, helping the incapacitated and diffusing the Fragrances of God, etc. The members of such a 'Spiritual Assembly' are elected according to the rule of the majority. - - -"

Today a large number of European Jews called on the Beloved. He spoke to them at length on the Principles of the Cause and the abandonment of prejudices. It was a most instructive talk, and they were very pleased with it. When they left the room, they were most impressed with the lofty ideals and divine conceptions of the Master. Afterward he dictated several Tablets until noon, when I left his Presence joyful and happy. In the afternoon we were again privileged to listen to his words of Truth, and then again he revealed a number of Tablets for the Persian believers.

Mirza Ali Akbar received a letter from Russia, telling us how a drama about Baha'o'llah, composed by a Russian poetess is staged in St. Petersburg before a crowded audience of nobles and important personages. The press has received the drama with unspeakable praise and commendation and the critics have given excellent reviews.

There was no meeting for the evening, and the Beloved spent the early

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part of the evening with Abdul Mahy, and Indian scholar of unusual intelligence. He asked many questions on religion, prayer, pilgrimage and other topics of interest to the Islamic world?. He has come especially from India to meet the Master and ask a set of questions, and so for the next few days will be a frequent caller. One of the believers from Yazd told me of the supreme steadfastness of Mirza Mohammed Reza, who was arrested by the Government. As he was taken to the prison, he was bastinadoed before a large crowd at every turn of the streets. At one of these places, while they were inflicting upon him the punishment, he covered his face with his coat. The executioners thought he was weeping, and when they came around and uncovered his face they saw to their astonishment that he was cleaning his teeth with a brush. "What art thou doing all this time?" They asked. "Oh! I am cleaning my teeth. One of the commandments of our religion is the cleanliness of the teeth. Realizing I have nothing to do at this time, I am cleaning my teeth."

Ahmad Schrab.

X

Bahai Nest, Mount Carmel,

Haifa, Syria, March 19, 1914.

Dear Friends:-

"He hath made one all nations of men." One of the principles of the religion of Baha'o'llah is the oneness of the world of humanity. He hath made this the foundation of the Bahai Cause, and the sharp weapon with which they are fighting against the disintegration of the powers of darkness. Every Bahai lives in the rarified atmosphere of divine brotherhood. Irrespective of race, nation and religion, he considers all mankind as the members of his own family. "The world is my home" is the simple motto of all the Bahais. God has deposited the love of His children in their hearts? They are prompted by humanitarian ideas and have completely discarded the veils of prejudices. They have broken the idols of plurality and have entered the Temple of God's Unity. To serve their fellow-men is their greatest honor and privilege. No word is loved by them more than the word "Service."

With the dawn of the Sun, the Beloved serves the world, relieves the want of the individual, meets peoples of all faiths, cheers up the despondent and sheds the sunlight of happiness all around him. Thus this morning as soon as I arrived and was walking through the flower-beds, the Master sent for me, and I hurried up the steps with the same yearning and longing as that of a newly arrived pilgrim. He was walking with firm steps and as I approached the door he came near and smote me on the right cheek. "Is this enough for today?" he asked. Before I was able to answer, he told Basheer to bring me a cup of tea. Then he started to dictate Tablets to the Persian believers and a very long one to America. For about three hours the heaven of revelation was rent asunder and the heavenly Manna was continually descending. Surely this pure water shall irrigate many lands and allay the thirst of many people. In these days his good health permits him to attend to the vast amount of increasing correspondence and quite a number of these petitions are being answered. In the afternoon our Indian philosopher called on the Beloved and again propounded a series of questions, philosophical, theistic and theological: such as the existence of God, predestination, the relative station of Christ and Mohammed, the spiritual power of the Manifestation of God, and the Unity of the essence of the All-pervading Intelligence. Numerous quotations were made from the Bible and Koran and traditions to substantiate his remarks, the man becoming more and more interested, till at the end of a three hours' conversation he expressed amazement and satisfaction. Just before his departure, the Beloved dictated a wonderful Arabic Tablet to Mirza Moneer, the eloquence and fluency of which astonished our Indian philosopher. Then he was completely captivated. He knew the charm and beauty of the Arabic language, and so while the Master was uttering these words of Truth he sat there marvelling and lost in a sea of contemplation. Seldom have I seen the Beloved manifesting such a wide range of knowledge and wisdom. Surely this Indian scholar had come with other thoughts in his mind; but after hearing the Master for three hours manifest such infinite versatility of information on the deep subjects of Eastern philosophy and religious lore, his ideas were wholly changed. Speaking about the opinion that God is the Creator of both "good and evil",

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he said: "It is self-evident that God is the source of confirmation. Were it not for His Confirmation, man could accomplish nothing. Help must come from him. For example, the power of a provisional Governor must come from the central authority. If he is not vested with executive power by the Shah or King, he is unable to accomplish anything. He can treat with fairness and justice his subjects, or deal with them in the spirit of a tyrant. But the King has given him laws so that he may be fair and just in all his dealings with the people and not commit any injustice."

Speaking about his own station he said: "Just as you are a servant of God I am also a servant of God. I am the absolute Servant of the Almighty without implication or interpretation. I glorify my servitude. This servitude is my glorious Crown, my Ultimate Hope, my highest aspiration and my holiest station. I have no other titles save this. All other titles are superfluous, empty ideas and spurious assumptions. This cycle is the Cycle of Light. These are old terminologies based upon ignorance and superannuated superstitions. The quintessence of our purpose is servitude at the Holy Threshold. Whoever is the servant of God, he is a follower of all the teachings of the Divine Prophets; those spiritual teachings which were taught by Mohammed, Christ and other Messengers of God. We must obey and practice these principles. These are the virtues of the world of humanity. These virtues consist of the Love of God, the knowledge of God, philanthropic deeds, service. - - Forms and rituals may be necessary to some people, but the primary foundation of divine religion is the knowledge of the Almighty through scientific and reasonable proofs. Now we have forgotten this essential object and have clung to set of dogmas and creeds which will not help us at all. These ceremonies are like unto the body and the spiritual teachings like unto the Spirit. Imitation in religion is not allowable; we must find the 'Why' and the 'Wherefore' for ourselves. The religion of God does not consist of prayers, fasting and genuflections and going to Mosque. God hath said: 'I have created man so that he may know me!'

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In the evening the believers of God gathered in the reception room and the Beloved received them with evident joy and pleasure. He spoke briefly, only for a few minutes, because the afternoon conversation had exhausted him. Then he asked Ostad Mohammed Ali to chant a poem by Baha'o'llah.

Ahmad Sohrab.

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Bahai West, Mount Carmel,  
Haifa, Syria, March 20, 1914.

Dear Friends:-

Tomorrow will be our New Years Day, and for the last few days the pilgrims have been reminding each other of the glorious privilege to be on Mount Carmel at such a time and receive a share from the Bestowals of the Almighty. This morning the steamer for Port Said brought Akmad Yazdi, Mohammed Yazdi and Mirza Ali Akbar Rafsanjany, who had spent nearly fifty days in Stuttgart, teaching the Cause. Of course his preliminary report of the state of the Bahais in Germany was most glowing and pleased the Beloved very much. Many, many meetings were held during their stay, and many new souls were attracted. Consul, Mrs. and Miss Schwarz are serving the Cause with real devotion and love, and their activities are becoming more and more centralized in this Movement. Almost daily meetings have been held, speeches delivered and the public interest waxing more and more. Then the Beloved began to speak about the wonderful faith and staunch love of the German believers. "In reality", he said, "they are worthy to be called the sons and daughters of the Kingdom. They are the fragrant roses of the Paradise of Abha. They are ever ready to sacrifice everything in the path of the believers of God. They have understood the Reality of this Cause, grasped its spiritual significance and realized more than anything else its universal aspect." He went on for more than fifteen minutes, speaking now of this believer, now of that, saying that at the Divine Threshold he is praying for all of them. Then he spoke very enthusiastically about the family of Consul Schwarz, and how they are set aglow with the Fire of the Love of God. "Miss Ollie Schwarz, Faraedah Khanom, is the embodiment of lights." Although still young she speaks about the Cause with eloquence and sincerity. "She loves the Cause passionately", he said, at the close of his tribute to this noble, truly Bahai family.

Miss Rosenberg had asked from London whether it is allowable to pay the travelling expenses of a Bahai teacher who leaves his home and goes into another city to lecture on the Movement, at the especial invitation of the Bahais. The Beloved spoke as follows on this question:- "A teacher must never ask for money for any of his personal needs, but the believers must by themselves in a voluntary spirit provide him with his travelling expenses, etc., especially when he cannot pay for them. This must be done very quietly without any public announcement. It may be done either by the Committee, or one or a few individuals. When the question of money comes up and arguments of a financial nature are vehemently presented, in many cases the people lose their spiritual fragrance. Therefore all the friends must despatch the financial obligations of the Cause with the utmost joy and spirituality. Money questions must never become too prominent in any Bahai community, as this would prevent the spiritual advancement of the Cause, i.e., to awaken the souls from sleep, to vivify them with the Breath of heavenly civilization and to guide them into the Rizwan of Reality. The Bahais must live in accord with the exhortations of Christ when He says: 'And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin. - - Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith? Therefore, take no thought, saying what shall we eat, or what shall we drink? Or wherewithal shall we be

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clothed? (For after all these things do the Gentiles seek;) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the Kingdom of God and His Righteousness; and all these things shall be added unto you! The bonds of co-operation and mutual assistance bind all the Bahais together, and they are ever ready to sacrifice their lives for each other's sake. Therefore they must help each other, not by compulsion but by voluntary contributions. In Persia the teachers are assisted in many ways, and in the majority of cases all their travelling expenses are paid, but without any publicity."

What I know on this subject and have heard from the lips of many teachers and believers who come from every part of the East to meet the Beloved is this:— There are many Assemblies — Teheran and Ashkabad for instance, which for the last several years have been sending teachers to various countries of the Orient, and paying not only their travelling expenses but everything else. Ashkabad alone has maintained four active teachers in the field, the yearly expenses of each amounting to hundreds of dollars. And let it be understood that these friends are not wealthy, and beside this one item of expense they have many other expenditures to meet, such as the upkeep of the Mashrak El Azkar, the Bahai School, etc., etc. All these things are done without the blowing of any horn or the fanflare of publicity. In such manner the Bahais of the Orient attend to these duties, without any apparent exertion on their part.

During the day several Arabs called to see the Beloved, and in turn he paid them a visit. He went out three times during the day, and each time I watched his firm steps and majestic bearing as he left the house.

The marriage of our dear brother Mirza Ali Akbar of Russia to the daughter of Hossein Aga is settled for day after tomorrow, and so everybody is congratulating him. He has not seen his bride, in fact none but the ladies have seen her. Mrs. Hoagg tells me she is a charming girl, but that is all. Those who are advanced in their ideas of social equality think the custom of Oriental marriages is the most strange and inexpressible! How a couple who have never seen each other or talked to each other, even one word, can consent to be united together all thro' their lives is incomprehensible to them!

In the evening the Beloved gave a talk on one of the Bahai episodes in Bagdad — how a governor who was fallen into disgrace and prison was released through the prayers of Baha'o'llah. Then he said: "The German believers are loyal. They are attracted and sincere. How wonderfully significant it is that Mirza Ali Akbar, a Persian, goes to Stuttgart, and receives so much honor and so many meetings are prepared for him! This is no other than through the Power of Baha'o'llah!"

Ahmad Schrab.

The Bahai New Year x

Bahai Nest, Mount Carmel, Haifa, Syria,  
March 21, 1914.

Dear Friends:-

Many cablegrams from the believers in America, Europe, Persia, India, Russia, Turkey, Arabia, etc., send their best wishes and Bahai greetings to the Presence of the Beloved. They are the white winged messengers of good-fellowship and good-will between the East and the West. They are binding the hearts of the people in the Love of God and the divine principles of the human life. This morning we arose with thankfulness because the sun of a New Year was rising from the Eastern horizon. The world was flooded with sunshine and the beautiful flowers filled the air with their sweet scent. Joining the pilgrims we descended the Mountain about 8 A.M. to greet the Lord of mankind. The reception room was decorated with roses and the Master received all the friends with genuine love and friendship. What an all-glorious day it was! The birds were twittering outside on the branches of the orange trees and the believers were supremely happy inside because the heavenly Nightingale was singing the songs of joy and beatitude. Roses were distributed amongst all the believers. "Our feasts", he said, "are very wonderful. They are unique and peerless. During the days of the Blessed Perfection we celebrated this New Year's Day with great festivities. - - - Everybody was in the utmost joy and happiness, attraction and hopefulness. The New Year's Day is a day of pleasure and delight. Although in those days we were prisoners, yet according to our ability the room of Baha'o'llah was decorated with roses and flowers, and a variety of candies and bonbons were provided which were distributed amongst the friends by His own hand. - - - These days are the days of feasting and rejoicing, love and good fellowship, days of receptions and banquets, days of meetings and assemblies. Because these days are vacation days, great conventions and Congresses must be held wherein people gather together to deliberate on measures of universal import. They must try to solve such problems as will yield eternal results and consult about such matters as will benefit the world of humanity, - so that at the end of the vacation the members of the community may have become richer, morally, spiritually, and intellectually, and better means of livelihood for the poor have been provided; thus they may become happier and more comfortable. For example, if during such days a Great Consultation Bahai Convention were to be organized, its results would be infinite. Each session must be devoted to the consideration of various vital topics and humanitarian principles, and several sessions be devoted to the discussion of ~~various~~ ways and means for spreading the Cause in different parts of the world and declaring the Glad-Tidings of the Kingdom to all mankind. The benefits of such a Convention will be universal and all the Bahais will be made very happy and enkindled with the Fire of greater activity and zeal. The Bahai world will be inspired with newer vision and will be impelled to enter into broader fields of labor. On such feast days the rich members of the community must spread large feasts for the unfortunate ones, and contribute toward the maintenance of charitable, educational and philanthropic institutions; thus the spirit of holiday and merry making will be shared by all, and not only by the well-to-do. On such days the wealthy as well as the indigent must become mirthful, lively and joyous. - - -"

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After relating a short story, very touching, of how he spent a similar New Year's Day with Baha'o'llah in a lovely garden near Bagdad, and how its memory is never effaced from his mind, Abdul Baha asked Sheikh Mohammed Ali to chant the Tablet of the Tablets of the Feast, especially revealed for an occasion like this by the Supreme Manifestation. I had never heard it before and if I get an opportunity I shall translate it in the course of time. When the meeting was brought to a close and the Beloved left the room, all the believers started to wish each other a Happy New Year, each embracing the other and kissing the cheeks three times. What love and genuine affection exist between these sturdy men who have never seen each other before! I thought I had hidden myself in the corner of the room, so as to watch this wonderful scene of the manifestation of the spiritual love, but I was forced and driven out of my hiding place. In a second I was surrounded by all the men - young and old - each clamoring to kiss me first. I fell into it for good. All the avenues of escape were barricaded, and I had to yield to the inevitable. After this happy re-union, we all scattered in the rose garden and till noon we were talking about the privileges of these glorious days. Mirza Ali Akbar gave a large dinner on the slope of Mount Carmel, inviting all the believers. Tables were laden with delicious viands and fruits. The women folk were entertained with similar feast in the house of the Beloved. In the afternoon, Persian, Turkish, Zoroastrian and Jewish pilgrims chanted poems and Tablets, and the utmost love and amity ruled the hearts. Many believers came from Acca and joined us in the Feast. Mirza Ali Akbar was the center of felicitation wherever he happened to be. In the afternoon a number of young Bahais took the bridegroom under the pines and we passed an hour of blissful remembrance of those days that Baha'o'llah passed under them.

An Indian philosopher called on the Beloved about evening and had another long conversation with him on the philosophic and religious questions of Islam. This time he was more attentive, and wrote down everything the Master told him. When he returns to India, filled with these spiritual teachings, he will be an indirect influence in the promotion of the Cause.

Ahmad Sohrab.

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Bahai Nest, Mount Cramel, Haifa, Syria,  
March 22, 1914.

Dear Friends:-

The translation of a Tablet to the members of the Bahai Assembly in Washington regarding the life of that great teacher, Mirza Abul Fazl, will be of interest to our friends far and near:-

"O ye believers of God and the maid-servants of the Merciful!

The letter of condolence and sympathy, expressing grief and affliction at the death of His Holiness Abul Fazl was perused. It conferred consolation to the heart. Praise be to God that the believers of Washington are informed of the station of that most noble personage. With weeping eyes and burning hearts they mourned and lamented at the Memorial meetings commemorating his departure. This glorious personage was a brilliant orb, a luminous lamp, a blessed, fruitful tree, a waving sea of knowledge, a fountain of the Water of Life and established the Ark of Salvation. From the beginning of his childhood he had the utmost faith and was imbued with a religious spirit. All his life was spent either in the acquirement of knowledge or was engaged in the worship of the True One., or occupied in the pursuit of sciences or philosophies; until he heard the Call of God, hastened toward the Kingdom of God, listened to the Melody of the Supreme Concurrence, turned his face toward the Beauty of Abha and became so attracted and enkindled that the believers and acquaintances became astonished, exclaiming: What a dazzling light, which is ignited in this transparent lamp! What a glorious bestowal which has become refulgent in this Cycle!

"In short he severed his heart entirely from this ephemeral world and turned his gaze completely toward the realm on High! He closed his eyes wholly to the rest, comfort and honor of this material earth, and attached himself to the spiritual Glad-tidings, merciful fragrances and divine outpourings! Who soever found himself in his presence and propounded to him the most abstruse questions of divine philosophy, listened to most rational and satisfactory answers. His blessed heart was the spring of realities and significances, allaying the thirst of every thirsty one. In the demonstration of the Cause of the Beauty of Abha, he wrote books and innumerable pamphlets, a number of which are published and circulated. In the Path of God he forsook his native land and travelled in many parts of the world. In every city he summoned the inhabitants to the Kingdom of God and imparted to mankind the glad-tidings of the Sun of Reality. In his lectures he brought forth the most irrefutable evidences and incontrovertible proofs - intellectual and scriptural. He was endowed with an eloquent tongue and a fluent utterance. He had a luminous heart and an extraordinary intelligence; a marvellous memory and a miraculous capacity. Having visited many countries and blessed with a last pilgrimage to the Holy Land, he domiciled in Alexandria. While living in the former city he ascended to the Supreme Concurrence. Like unto the yearning nightingale, he winged his way to the rose garden of the Luminary of the regions, and similar to a thirsty fish he hastened toward the fathomless sea. Although the hearts were scorched with the fire of separation, the souls of the Bahais were burned like unto the candles and from all the cities the cries of lamentations and meanings were heard, the eyes wept and the spirits were

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consumed, - yet that leader of the lordly ones was released from the narrowness of this world and soared toward the infinite apex. The drop was joined to the ocean and the ray returned to the Sun. He was liberated from the wilderness of separation and ascended to the Court of the Transfiguration of the Lord of the Covenant. Now he is submerged in the sea of Light and enthroned in the Kingdom of Abha!

Upon ye be Baha El Abha!

(Signed)

Abdul Baha Abbas..

Only a few minutes in the Presence of the Beloved this morning sufficed to fill my heart with the songs of gladness, and when I came out of the reception room Doctor Mohammed Saleh and Mohammed Taki Esphahani, of Cairo, found their way into the Holy Presence of the King of Kings. They received their final instructions, because they were leaving tonight. They are two splendid, whole-souled Bahais - active, alert and sincere. The rest of the morning was spent with private interviews and personal talks with different individuals. In the afternoon our Indian scholar had a two hours conversation with the Master, asking him more questions on most subtle, theological problems, and received answers which satisfied his heart and soul. Little by little he is melted before the heat of the Sun of Reality, and more and more he is convinced of this great Revelation.

In the evening the Editors of two powerful newspapers in Syria spoke with the Beloved on the Principles and history of this Movement, and received many jewels of wisdom for the enlightenment of their people. Thus daily the power of the Cause of Baha'o'llah is being felt more by the outsiders. Recently a literary and scientific monthly called the "Beyan", and published in Cairo, has written three serial articles on the teachings of this Movement, which have aroused the whole Islamic world to the supreme importance of the Revelation. Prof. Vambery's letter to Abdul Baha was likewise translated into Arabic and published therein. Many of us are fast asleep and are not aware of the spiritual activities of the Beloved, and how he unites together the most antagonistic forces in the service and spread of the Cause. The result of this silent, noiseless work will become manifest in the not-far-distant future.

Ahmad Sohrab.

The account of Bahá'í 'Abdu'l-  
Ghalib in the first time  
a wonderful account ✓

Bahai West, Mount Carmel, Haifa, Syria,  
March 23, 1914.

Dear Friends:-

Today ten pilgrims arrived from three widely separated points; six from India, four Zoroastrians, Bahman, Shahreyar, Rasheed and Key Khosro, from Bombay; one Mohammedan, Sa'ad Mostafa, from Rangoon; one Hindu, R.R. Vakil, from Suraj; three from Shiraz, Adheeb (nightingale) the famous Bahai poet, Mirza Mahmoud Assar and Mirza Ayssa Khan; one from Nur, Mazandaran. The presence of these spiritually minded people and their intense devotion to the Cause create in one's breast the holiest exultation and great enthusiasm. They are visible signs of that invisible spirit of brotherhood which is ushering in a new era of divine humanity and correlating all the inner forces of celestial civilization. They are the heralds of the Kingdom of God and the spiritual guides of the people of the world.

While I was walking in the garden early in the morning, the Beloved came out of the house followed by Mirza Hadi. He said he was going to call on the bridegroom. On his return he sent for Mirza Azzizollah Khan, from Nour, and spoke with him in detail about the early days of Bahá'o'llah in that town. Two Turkish officers were the guests of the Master for lunch. In the afternoon a man whose son died lately called on the Beloved, and he did much to console and cheer him with assuring words. In his talk tonight to the assembled pilgrims in the reception room of his house, he said: "You are all welcome. A party of the pilgrims went today to Acca to visit the Holy Tomb, and another party will go tomorrow. In each case they will have prayed and will pray in my behalf. When the proper time comes I also will go to Acca and spend there my last days. My seat is Acca. Because my health is not good the doctors advised me very much to stay here, and as there are other matters to be considered I continued to abide in Haifa; otherwise I would not have stayed here. Nowhere is my heart at ease save in Acca - because it is the prison town of the Blessed Perfection. For nine consecutive years the Blessed Perfection did not put his feet outside the gate of Acca. It was either imprisonment in the Barrack or closely watched and guarded in the house. The day of His departure from the town to the plain of Acca was considered the most important in the Bahai Cause. A prisoner He was, and according to the strict royal firman of Ab'ul Aziz he was to be jailed in a cell all alone, not even one of us was to be allowed to see or to talk to him, and to leave the town of Acca was a matter strictly forbidden. In brief, he was to be a life prisoner, with these deadly restrictions. On day while He was walking in the house, in the course of His conversation he said: 'It is now nine years since my eyes have beheld one blade of grass.' He loved the green pastures, verdant plains, blossoming trees and flowering spots; especially the prairie of Acca, which was wonderfully green and carpeted with wild flowers during the months of spring. For this reason He often remarked: 'The city is the world of bodies, the country is the world of spirits.' Hearing these statements from the Blessed lips of Bahá'o'llah, one day I took with me Nouri Bey, Hakki Bey and Mahmoud Effendi Toupjee - all three political prisoners - and walked straight out of the gate into the plain of Acca. The strange part of this

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strange proceeding was that while the guards were stationed on both sides of the gate, they did not as much as lift one finger to prevent us from going out, which was of course the most natural thing for them to do. On and on we walked, revelling in our new-found freedom, till we reached the present Palace of Baha'o'llah (Bahajee). Here they had just laid out an orchard, wherein they had planted new apricot and peach trees. The wind blowing through the branches stirred our hearts with a quick and new vibration. It was a most ideal scene. That day we walked and walked around the green country and then I returned to town. Several days passed after this event, and then I gave a feast to the officials of the town under the pines near Bahajee. This broke the talisman of incarceration, and from that time I was allowed to go out and walk as my own inclination led me. There lived in Acca a man by the name of Mohammed Pasha Safvat, who was most inimical to the Cause. He had built a palace about five or six miles outside the town. For many days I searched for a suitable house to rent for the Blessed Perfection, but I could find nothing else but the palace of this man. After much delay and postponement, through the Confirmation of God I succeeded in renting this palace from him at \$25000 a year, provided I might be allowed to repair the mansion with the rent of the first five years. Having prepared and furnished all the rooms, I ordered the carpenters to make for me a carriage with cover, which was done in due time. Having prepared everything and attended to every detail, I went to the Blessed Perfection and said: 'A good mansion is made ready for you outside of Acca. It is wonderfully situated and very charming. From one side the lovely mountains and undulating valleys are seen; from another side there are large orange and mandarine orchards; the oranges, like unto the red lanterns, shine and glow through the green boughs; from another side, verdant gardens and prairies, full of narcissus and tulips are seen; the Mediterranean glistens in the distance; a stream of cool water flows in the center; in brief, it is an ideal place. I supplicate you to leave the town and live there.' The Blessed Perfection answered: 'I am a prisoner. The prisoners are not allowed to go beyond the town of Acca!' I repeated again my praises of the place, and begged him to come out. But to no avail. Again He refused my request. I did not care to go on with this insistence, so I chose silence and left the Blessed Perfection's Presence.

"I thought a good deal over this matter, trying to find a solution to this problem. Finally I decided to send for the Mofti, who loved Baha'o'llah and enjoyed freedom of conversation in His Presence. When he arrived I told him something had come which none of us was able to cope with save him. He asked what it was. I said: 'We are all anxious that the Blessed Perfection should go out of town. I have begged Him twice, the believers have also entreated, but all have been refused. This is thy work. After sunset go thou to the house, knock at the door, and if they ask thee what thou dost want, say: 'I have come to meet Baha'o'llah.' Thou must not leave His Presence without His promise to go out.'

"As soon as he was given permission to enter the Presence, he went directly to Him and threw himself at His Holy Feet, took hold of His Blessed Hand and bluntly said: 'My Lord! Why dost thou not go out. The country is charming, the weather is delightful, the pastures are green, the water is cool and the palace is made ready.' The Blessed Perfection

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said to him: 'Moftif! I am a prisoner!' 'Oh!' he said, 'You are not a prisoner. You are free. Everything depends upon your own WILL.' Again Baha'o'llah objected, but the Mofti did not let His Hands go and insisted and insisted till the much-expected promise was given. Coming out of the house the Mofti came to me and imparted to me the glad news. I was overjoyed, so much so that I kissed His lips many times. On the next day when I stood in the Presence of the Blessed Perfection, He smiled and said: 'What a tenacious man you sent to me!' I said: 'Now you have given your promise to the Mofti that you will go out. The carriage is ready at the door.' - - - I rode with Him through the streets of Acca and beyond the gate. Then I alighted from the carriage and walked to the palace of Mazee-ah. The Blessed Perfection was most pleased with the place.

It was about the middle of February, and in that month and in March the whole country was bedecked with flowers, the plain of Acca was dancing with joy and the mountain, the valleys and gardens were intoxicated with the wine of happiness and were crying out 'O Rapture! O Bliss!' Those heavenly months and years were spent in the utmost rejoicing till it was found out that the place was too small to accommodate the growing needs of the Holy Family. Then there was another palace belonging to Abboud and his family. This was the Palace of Bahajee. Abboud and his children got sick and went into town. I wanted to rent this palace from him; he wished to present it to me and insisted upon it. Finally I rented it from him at \$150.00 a year, and Baha'o'llah and the members of the Holy Family moved into it. From that time on, He lived in Bahajee and Acca, alternately, till the day of His departure dawned upon us and threw us into the depths of despair and sorrow."

Then he asked Sheikh Mohammed Ali to chant the Holy Tablets, and the meeting was brought to an end.

Ahmad Sohrab.

Bahai Nest, Mount Carmel, Haifa, Syria,  
March 24, 1914.

Dear Friends:

Most interesting and significant Bahai personalities are living on Mount Carmel. Each one of them is a power in his own community and each has done much to push back the frontier of ignorance and dispel the darkness of prejudice and spread the light of divine knowledge. M.R. Vakil, of Surat India, is an energetic young Bahai. Born and bred in the close confinement and narrow circle of the Hindu Caste system, he has leaped out of the limited bounds into the broad arena of universal fellowship. He has broken the chains and fetters of ancestral traditions and hide-bound dogmas and is now soaring toward the shining heights of common brotherhood. He has a sunny nature and as the Beloved said: "Always smiles." He speaks English fluently and writes it perfectly. Many articles written by him on the Cause have appeared in the English press of India, and there is extant a very instructive pamphlet from his pen. He is set aglow with the Fire of the Love of God, and is a living example of the levelling power of the Bahai Revelation. He has already taught many souls, and will teach more when he is back among his own people, burning with this holy yearning. What an illuminated, loving, refined face he has! The first moment I looked into his face I loved him as one of my dearest brothers. Tonight I spent a delightful hour with him in my Nest. My feeling toward was mingled with the sweet fragrance of the roses, two large vases of which decorated my writing table. "My father", he said, "is an orthodox Hindu, and should he know that I had eaten at the same table, not only with a Mohammedan or a Zoroastrian but with a Hindu belonging to another cast, he would disown me forever. Indian people are divided into four great Castes, with innumerable subdivisions. These are not associated with each other socially. Intermarriage is rigidly forbidden, and close communication is not allowed. If a person invites a friend to dinner who is of another caste, he will set for him a separate table and he must consume his dinner alone. The dishes he uses are not touched by the members of the family, and are kept entirely separate. It is most difficult for you to realize the importance of caste. The caste rule even forbids a member to leave India. I have three brothers all of whom know something about the Cause, but none of them have yet accepted the Revelation." He talked with me about many other things, about Hindu customs and manners. "Now", he said at last, "Praise be to God that I have become a Bahai. I love all the people and my highest wish is to serve mankind. Our Cause is the Cause of Salvation. All the people are eagerly expecting the arrival of the Master. We hope he will come to us and scatter far and wide the rays of the Sun of Reality."

In the morning the Master called into his Presence all the newly arrived pilgrims, and Sayad Mohammed Mostafa gave a short, concise report of the work of Dr. and Mrs. Gessinger in Bombay and Surat. They are teaching many new souls and are holding high the Torch of Divine Guidance. Several petitions from most important personages - Hindu - were presented to the Master. "In India", the Beloved said, "we need many able teachers who are familiar with the systems of Hindu thought and know the vernacular languages. Sayad Mohammed Mostafa is a perfect teacher. He fills

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all these requirements, but we need many souls like him." Mrs. Standard's work in Karachi was also reviewed and many hearts were made very happy.

The Beloved praised Doctor Bahram and his active work in Surat. "He is attracted and enkindled and I hope he will make extraordinary progress in this glorious Cause."

After this meeting the believers gathered around our Indian friends and greeted them with love and genuine affection. Sayad Mostaffa was the speaker of the hour and gave the highest commendation to the patience and perseverance of Mrs. Versinger in the proclamation of the Glad News of the Kingdom of Peace. "She has delivered a lecture before the Jain Students' Association, and all of them are greatly attracted to the Cause. The President of this Sect has asked her to form a class for their women and teach them systematically. He has written a petition to the Beloved, and has supplicated him to go to India, saying that the Master's arrival will confer a new life to the Indian people; that these teachings, flowing from his lips will illumine their hearts.

"O Lord, we are waiting!" he says at the end of his letter. . . .  
"According to the Buddhist beliefs, they have expected the coming of five Buddhas; four of these have appeared, the last one being Gautama, who appeared in India before Christ. They are now waiting for the coming of the fifth Buddha, which according to our interpretation, has been fulfilled in the Manifestation of Baha'o'llah. Whenever we talk to them about the Teachings in a general way, they express the highest pleasure; but no sooner do we tell them that Mitra, the Fifth Buddha, has appeared, than they make an objection to it. India is now ready for the Bahai Principles."

The Master did not leave the house today, and Gaemagam and other officers called on him. The evening was spent quietly and sweetly with the Holy members of the family, and thus there was no meeting; the believers ascended the Mountain, while a number of them were chanting improvised poems.

Ahmad Sohrab.

X

Bahai Nest, Mount Carmel, Haifa, Syria,  
March 25, 1914.

Dear Friends:-

"Serve thy fellowmen in whichever way thou art able, and do not expect any reward from them." This the belief of the President of the Jain Students' Society in India, as related by Sayad Mohammed Mostafa. This a Bahai belief uttered from the lips of a Hindu, and is worthy of all praise. The Bahais are not bigoted, and hail the Truth no matter from what source it may appear. They are not restricted by any limitation nor hoodwinked by any false appearances. They are the servants of the Court of Reality and the worshippers of the image of the Rose.

This morning the Beloved came out of the house accompanied by Mirza Hadi, and took a long walk through the streets of Haifa. On his return he greeted the believers with genuine courtesy, then entered the house and was engaged with his correspondence.

About eleven o'clock he came out and sat in the rose garden. For nearly an hour he spoke with the friends, and joked with them by relating various laughable stories. Then he retired to his room for lunch and we ascended the Mountain. Although there was no meeting, in its stead our Indian philosopher called on the Master and asked many more questions. He spoke to him about the contents of one of his lectures in America, concerning the four criteria of knowledge, viz: The senses, intellect, authoritative religious books and inspiration - and showed clearly how each criterion, unaided by the other three is defective. Then he discoursed on the three kinds of compositions, accidental, essential and through the Will of the Pre-Existent Lord. When he proves conclusively the omnipotence of God, through comparison with the human limitations; the independence of God by our dependence; His Wealth by our poverty; His Knowledge by our ignorance; His illumination by our darkness; and His Perfection by our imperfection - the man was beside himself with joy and ecstasy. Then the idea of pantheism and "All-in-All" was broached and elucidated, proving that it is the effulgence of the Primal Will reflecting in these phenomena and not the Essence itself. The Essence is sanctified above egress and ingress, ascent or descent. Speaking about the various denominations and sects which now and then crop up amongst the various religions, he said: "They appear and disappear. They have no importance whatsoever in the religious world. They are not based upon a permanent foundation. They are built on the shifting sands of time. The essential verities of the divine religions are changeless. How many sects have sprung up, and again are drowned by the sea of time! They are like unto bubbles, which are and yet are not. --" "The course of this stupendous creation is not changed through their ~~vain~~ dogmatic assertions; but they are changed through the force of circumstances or the exigences of time. - - - This world is like unto an orchard; there must needs be a gardener. The world is a great school; we must have teachers.

"Every movement today cries for a new spirit of baptism and reformation. Where is the universal Reformer? For the dispelling of these darknesses there must needs be a Light. Now investigate day and night that you may discover the source of this Light! It is well known that the powers of philosophy and politics are unable to unite various nations"

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and communities. Search, then, for this source of illumination. Wherever you find there are the signs of Fire, turn your face toward it without hesitation, be thou a lover of reality and give no heed to superficialities. Love thou the Kernel and not the shell. I hope that thou mayest partake of the fruit of existence and that thy life may be crowned with eternal results! Mayest thou ever become enlightened, radiant and spiritual! This is my prayer for thee!"

When he left he was very anxious to kiss the hands of the Beloved, but he did not let him do it; instead, Abdul Baha kissed his face and for about half a minute they were locked in each others' arms, the Master kissing him several times. In this manner the greatest antagonists are humbled before him. I will bring this letter to a close with the translation of the Holy Tablets. Addressing an American seeker of Truth, he says:-

"If thou desirest to dispell the darkness of the world of nature, enkindle thou a candle of guidance. If thou seekest an abundant harvest, sow thou pure seeds. If thou yearnest after lucious fruits, plant thou blessed trees. That is:- illumine the heart with the Fire of the Love of God; live in accord with the Exhortation of the Blessed Perfection, and read the Hidden Words. Strive so that thou mayst practice each one of these Teachings. Shouldst thou be assisted with such Bestowal, thou shalt be the means of the guidance of thy family as well as others. - - - -"

"O thou seeker after the Kingdom of God! Thy letter was received. It contained praise and commendation of - - - - Truly I say she is one of the daughters of the Kingdom. She has a pure heart and a radiant spirit. She has the utmost longing to serve the divine Kingdom. Therefore her eyes are illumined and her ears are hearing. I hope that all of you will unite your forces together and raise the melody of the Kingdom of God, and become the means of the appearance of the oneness of the world of humanity. - - - -"

"O thou daughter of the Kingdom! Thy letter, like unto the Song of the warbler, caused joy and happiness. Consequently I read it with the utmost attention. Continue the class of the study of the Book of Ighan. - - - - Likewise read other works, revealed by Baha'o'llah. This will become the cause of spiritual progress and you will become fully informed with the Principles of the Cause of God. Similarly the study of the book of Mirza Abul Fazl will greatly enlarge the sphere of your thoughts and confer upon you a new spirit. - - - -"

Ahmad Schrab.

X

Bahai Nest, Mount Carmel, Haifa, Syria,  
March 26, 1914.

Dear Friends:-

When our Beloved was in New York City, he attended a meeting in the Bowery Mission on April 19, 1912. Last year the believers got together and held another meeting on the same date, commemorating this rather historic event. The Bowery Mission is an institution devoted to the interests of the poor people, and is trying to assist them not only physically but morally and intellectually. Last year the Master sent them a message from Germany. This year he sends them his message from the foot of Mount Carmel. He says:-

"O ye beloved companions! The people of the world are divided into two classes. One class are the rich (capitalists). The rich make a display of the showy and gaudy tinsels of this material world, and attach their hearts and souls to the wealth of this mound of earth; which wealth like unto a vanishing shadow disappears at every moment. The other class are the poor (laborers). They are free from the tarnished possessions and stained decorations of this earthly life. Hence they must attach themselves to the world of the Kingdom and connect their hearts with the heavenly universe. This is the eternal Gift! This is the everlasting Opulence! The treasure of this earthly sphere will in the end cause perplexity and vexation; whereas the treasure of the Kingdom is increased day by day, is conducive to the tranquillity of the heart and the soul, confers never-ending life and causes its possessor to shine and gleam like unto a star from the horizon of the Realm of Might. Thus it is revealed in the Holy Book; 'Blessed are the poor in spirit; for theirs is the Kingdom of Heaven. Blessed are the naked; for they shall be clothed. Blessed are the hungry; for they shall satisfy their hunger at the table of Divine Sustenance.' Thus it has become evident that we who are poor, although we are deprived of the earthly food, yet we have taken a portion from the Table of God's inexhaustible supply. Although in the estimation of the people we are lowly, yet in the Eye of God we are dear. Although we are hungry, yet we have partaken of the heavenly bread. Although we are naked yet we are honored with the Garment of the Most Eminent Bestowal! A tree destitute of leaves and blossoms will become green and verdant through the grace of the spring. A piece of earth freed from all other plants will be transformed into emerald meadows and charming flowers. Although we might have difficulties and afflictions in this ephemeral world, yet composure and bliss are destined for us in the Realm of Might. Although the terrestrial lamp is extinguished for us in our home and nest, yet we enjoy the illumination of the heavenly lamp. Although we are bereft of the mundane pleasures and comforts, yet we have received a goodly share from the ideal delights and super-mundane enjoyments.

The Prophets of God and the Holy Divine Manifestations did not attach their hearts to the comfort, composure and riches of this impermanent world. Even His Holiness Christ crowned His Head with the Diadem of Poverty and attached His heart to the Treasure of the Kingdom. From this it is made manifest that poverty is not the cause of the degradation, neither does wealth insure the honor and felicity of the world of humanity. Were such the case, unquestionably all the Prophets of God would have been rich and Christ would have been the first Multi-Millionaire in the human world; while in reality His bed consisted of a few spans of earth in the wilderness; His lamps were the stars of heaven and His food was no other than the grass of the field. Hence it is clear that indigence is

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is not the means of humiliation. Undoubtedly that Divine Being could have obtained in every way the means of comfort and ease for Himself; but in order to make His advices effective upon others and to console the hearts of the poor, He clad Himself in the garb of Poverty, crowned His head with the Diadem of Poverty and outwardly remained homeless and shelterless. Likewise His Holiness Baha'o'llah spent many days in the utmost poverty. During the term of His imprisonment in Teheran, His daily ration was one loaf of bread only. According to the opinion of some people it is impossible to imagine greater poverty than this! Often He passed His time amidst the greatest want and need. While He was easily able to gather around Himself the means of livelihood, affluence and luxury.

The accumulated wealth of the present day nations of the world, in comparison with that which is hidden in the earth, is as a drop compared with the illimitable sea. How many rich gold and silver mines are concealed within the bowels of this earth, and how many precious gems are buried under the ground! Consider how rich is this weak earth and all to no purpose! Therefore as long as you are able, yearn for the treasure of the Kingdom; seek ye the wealth of the celestial world, search after the everlasting Bestowals, abide and live in the heavenly palace and partake ye a share and a portion from the Divine, Spiritual Foods. Thank ye God that ye are the object of the compassion of the Lord of mankind, -- for His Holiness Christ says: 'Blessed are the poor!' I hope also that your daily bread may be provided, and in the most eminent Bestowal ye may become the partners and associates of Abdul Baha. I beg of God that the means of prosperity and success be prepared for you from all directions. - - -

(Signed) Abdul Baha Abbas.

Having already written something on the subject of Bahai Consultation, I would like to quote herein the text of a Tablet revealed today to one of the Western Assemblies, this showing his latest utterance on this most important subject. He says:-

"The letter that thou hast written to his honor Mirza Ahmad Schrab was perused. The Board of Consultation is radiant and spiritual and is most acceptable. It is the cause of confirmation from the part of the Clement Lord. Consequently I pray that this Board of Consultation may be continued and remain firm and steadfast. It is assured that such a Board of Consultation will have most great effect."

About the conditions of a Teacher, he writes:-

"Concerning the teachers of the Cause: They must live in accord with the instructions of His Holiness Christ, so that in whichever city they may enter, on the eve of their departure they may shake even the dust of that city from off their shoes. They must live in the utmost state of severance, attraction and independence; but if someone through pure love and with the utmost insistence assists them, and they accept such voluntary contribution, they have not committed any wrong. Notwithstanding this, it is better for them to live with utmost sanctification and holiness. Unless they are great Want: - - -"

The most interesting event of the day was the visit of a dozen American tourists to the Beloved. They had sent word that having heard and read about the Movement, they would consider it a most great privilege if the Master would be kind enough to receive them, so the time was arranged for the evening. The meeting was very much like one of the gatherings in America. When they arrived, the Beloved welcomed them with open arms and gracious manner. One of them asked about the Teachings and history of the

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Cause, and this gave the Beloved an opportunity to speak for more than an hour, stating the Principles one by one and emphasizing them with such force and power that his listeners were greatly impressed. Toward the end of his speech he said: "I hope the day is coming when all the nations will gather in the spirit of fellowship and embrace each other with perfect amity, that they may live together like a flock of doves." "This will be a heavenly state!" one of them exclaimed. "Yes!" the Master said. "We must establish heaven on the face of the earth." "If we live here such a life of brotherly love, it will be heaven!" another one said. Then the Beloved discussed in detail the questions of International Peace and Universal Language, and pointed out the benefits which will accrue to the world of humanity through the adoption of both. When they left the house, the Master retired to his room very exhausted but in good health.

This morning the Beloved, while walking to and fro in his own room, dictated a number of Tablets to the Believers in Persia and England, giving them instructions regarding the various matters in the Cause. Then while he was dictating, an Arab was announced, and after a few minutes another one came in. In a psychological way, the Master realized that these grown-up children of nature were not friendly with each other, and as a subtle mechanic of human nature, he started immediately to establish conciliation between them. Each of them sat there inwardly growing at his enemy. At first the Beloved spoke to them in such a manner as to make them laugh. They did not want to laugh, neither did they want to look at each other, but they could not help doing both. Thus the ice was broken. Then with his deep insight into the disposition of these men, he said:-

"Are not men really children? The life of man is but a few days, then death overtakes them. Is it not foolish to attach one's heart to the worldly love and hate? Why should we let envy and hatred separate us? The strange part of it is that they have no outward existence. Happiness is the King of our hearts. Let us not part from it. If the candle of happiness is ignited in the chamber of the heart, all the foreboding gloom of evil suggestions will be dispelled. My home is the home of peace. MY home is the home of joy and delight. My home is the home of laughter and exultation. Whosoever enters through the portals of this home, must go out with a glad heart. This is the home of light; whosoever enters there must become illumined. This is the home of Knowledge: the one who enters it must receive Knowledge. This the home of Love: those who come in must learn the lessons of love; thus may they know how to love each other. Whenever I see people exercise love and goodfellowship amongst themselves, my heart is exceedingly rejoiced. - - - God willing, you will always love each other. Praise be to God that you are brothers in faith. You are the citizens of one country, the inhabitants of one town, the members of your families have known each other for years. Why then this feud? Why this ill-feeling? Why this mutual hatred?" Then he related to them story after story, making them now laugh and now serious. Finally when he observed the time had come, he got up from his seat and asked them to kiss each other and be true friends ever afterwards. "Is it not much better to be friends than enemies?" The Master asked them. Then he went into another room and brought candy and two silk handkerchiefs for each one. "By this token you are plighted together forever." With what patience, perseverance and loving-kindness he made these two enemies friends! "We are the slaves of Abbas Effendi. We will do thy holy bidding. It seems God directed our steps to your home this morning." they said. They left the house laughing and holding each other's hands as a sign of amicable relationship. A.S.

On 70005 X

~~Bahai West, Mount Carmel, Haifa, Syria,~~  
March 27, 1914.

Dear Friends:-

A number of the pilgrims from India found their way into the rose-garden this morning, while the Beloved was walking through the beds of roses and hyacinths that perfume the air with their fragrant odor. Now and then the Master would stop his walk, pluck a rose here, a carnation there, and after inhaling the fragrance, would give it to the anxious pilgrims, who would in turn preserve it and carry it with them as a never-to-be-forgotten token of his love. N.R. Vakil was amongst the pilgrims waiting to hear the word of his Lord. Chairs were brought out and he ordered them to sit. Then he sat himself. The rays of the morning sun flooded the space with warmth; there was an air of peace and charming quietness. Oh! it was a lovely hour to be here, so beautiful to bask under the sunshine of Divine Bounty! The flowers and the trees, the mountain and the sea, all nature seemed to give praise to the Lord. In their unconscious tongues they whispered to each other: "It is good to be here!"

Then the Beloved spoke:- "The Spiritual Food is prepared! Blessed are they who eat therefrom. Material food is not important. Nowadays mankind gives more importance to material sustenance than spiritual food. There are millions of carnivorous men, while the sentiment of herbivorous or vegetarianism is gaining impetus and have followers all over the world. While I was in America one of the believers, by the name of M. Bourgeois, of New York City, who is a vegetarian, invited me to dinner. Such nutritious dishes were prepared with nuts and vegetables and rice, that anyone could easily dispense with meat eating. I said to M. and Mme. Bourgeois: "If you can concoct such delicious dishes with vegetables and nuts, I can assure you many people will join your crusade against slaughtering animals and eating their flesh."

"Creationally every moving object is supplied at the time of its birth with distinctive instruments for the mastication and digestion of its food. From these organic instruments an intelligent person can recognize the kind of food and edibles to be consumed by each creature. For example, the lion, wolf, leopard and seal are well known and to what category they belong. Their masticating instruments are carnivorous. Having large and sharp teeth, with more or less crooked edges, they are structurally adapted to feed upon flesh. The eagle and falcon likewise belong to this order. It is impossible for them to pick up grains. The projection of the upper points of their beaks are crooked and longer, while the lower endings are shorter. The teeth of a lion are curved, showing clearly that it cannot live on grass or grain. It is creationally a flesh-eating animal. On the other hand, another order of Mammalia, such as sheep, cows, camels, etc., are herbivorous animals. Their teeth are constructed similar unto scythes. This makes it self-evident that their food is grass. Man's formation of teeth is structurally different. He has molars for grinding hard substances, incisors which are adapted for cutting vegetables, and the canines and bicuspid are not made for meat-eating. Thus it is manifest that in the creation of God, man is not endowed with carnivorous instruments; his foods consist of nuts, vegetables and other products of the vegetable Kingdom. Now through the practice of long ages of meat-eating, man has subverted this divine plan,

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and were it not for the invention of culinary art, it would have been a matter of impossibility to eat meat. The sustenance of man is fruits, grains and sweet, fresh vegetables. From the standpoint of the modern physicist or molecular scientist, with his microscope, man is daily eating thousands, nay millions of molecules, living, invisible 'animals'. The bacteriologist frightens us with his microscope by showing millions of live bacteria in all the edible things, such as cheese, milk, fruits, etc.

"He taunts the vegetarian by saying: 'Thou art abstaining from eating the flesh of the big animals, such as sheep, cows, chickens, etc., but please do come for one hour into my laboratory and I will show in a piece of cheese through my microscope, the countless, moving, crawling animals, too minute to be seen with the naked eye. From a humanitarian standpoint there is no difference between the big and the small animals. Thus although thou art refraining from eating the flesh of large animals, thou canst not abstain from eating the small, invisible ones!'

"From another philosophic standpoint all the animate and inanimate organisms are subject to the unchangeable law of eater and eaten. Behind this law there lies hidden a deep, cosmic wisdom, thus every primordial atom may travel through all the infinite degrees of existence and in each degree, appear in a different form and manifest a particular virtue, and through its upward march may gather the experiences of all the Kingdoms of life. For example, the invisible molecule first appears in the mineral kingdom, migrates through all the forms of the mineral life, and in every form acquires a certain virtue; then having completed its apprenticeship and gained all the experiences pertaining to that world, steps into the vegetable world prepared fully for its new experiences. Slowly by degrees it travels through the vegetable, animal, and human kingdoms, gathering at every step new experiences, new forms and new virtues. Herein lies the meaning of the philosophical epigram: 'All things are involved in all things!' In this manner all things march upward and unlimited progress is obtained. For example: the power of life innate in the soil is appropriated by the seeds and the growth of grass is made possible; in turn the virtue augmentative latent in the grass is absorbed by the animals. Although outwardly the form of the grass is lost, yet it has gone into the make-up of a higher life; thus the death of one confers life upon the other. There is one more point to be considered, and it is this: Every inferior degree does not grasp the experiences of a superior degree. The vegetable kingdom is completely out of touch with the animal life. It has not the powers of hearing and sight. Similarly the animal, steeped in the faculties of sense perception, does not comprehend the world of intellect. In its own language it cries out: Where is the world of the intellect? In like manner the unspiritual man denies the Immortality of the soul. Why? Because he is living in an inferior degree. Just as a cow denies the existence of the intellect, the materialist negates the immortality of the soul."

In the afternoon, the Beloved called me into his Presence, and many letters were read to him from America and Germany, all of which gave him much pleasure and joy. The moment he started to answer them, five young Arabs called on him. He spoke to them with the wealth and flowers of the

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Arabic language about the ancient history of Syria, its present importance, and how the morality of the people must be bettered before they can take their places in the family of living nations. The progress of the East has always been through the appearance of the Light of the Sun of Spirituality. Through this avenue alone can they make stupendous advancement.

Then these young men left, refreshed with the invigorating breeze of his words, and others came. They also received their share of the graces and bounties of the Lord of mankind. Then he sent for Sayad Mostafa, from Rangoon, and N.R. Vakil, of Surat. The former gave an intelligent and clear review of the religious conditions of India, and the motives animating the various sects and creeds and castes, all of which went far to demonstrate that the Indian people have a great deal to get rid of, and should be reached quickly, and the Bahai Revelation may build the palace of brotherhood on the old ruins. The time is approaching when the Bahais must take an active part in the religious reformation of that country.

Turning his face to N.R. Vakil, the Beloved said: "From India I have received many letters praising and commending you. Now I see with my own eyes, that praise be to God, these praises and commendations are not only fully manifest in you, but your character looms larger and more significant. You are greater than the picture portrayed in the letters. Often it happens that we hear a great deal about a person, but in the first meeting all our good opinions about him are wiped away; but praise be to God that in our first meeting you became very dear to me. Are the members of your caste investigating, searching, or are they satisfied with their old customs? - - How significant that you are the first believer in that community! I hope that when you will leave this Holy Spot, you will become the cause of their guidance, and God willing, thy breath shall have a great effect upon their hearts. Thou wilt go away with a new fire burning in thy heart and a new power impelling thee onward, and thou shalt become confirmed. Now you must raise the voice of the Kingdom all over India, summoning the people to the Paradise of Abha. - - I am very pleased with thee. I love thee very much. Thou hast a radiant face and a luminous heart."

In the evening, we had a lovely meeting, but only Tablets and poems were chanted; the Master was too tired to speak. The room was throbbing with his divine spirit of Love and Compassion. These are such wonderful nights; these people coming from every clime and belonging to every religion live in the Pilgrims' Home with spiritual unity and accord. If there were a Persian stenographer, he could hand down to posterity the most instructive report.

Ahmad Schrab.

What He means in his saying  
"ask your health".

Bahai Nest, Mount Carmel,  
Haifa Syria, March 28, 1914..

Dear Friends:-

Nobody will object I am sure if I open this letter with the translation of four lovely little Tablets written with the Master's own blessed hand. The first two are for the Zoroastrian believers in Bombay:-

H E I S G O D I

O God suffer these wanderers around thy abode to become Thy passionate lovers, freed from the known and the unknown. Verily Thou art the Powerful and the Mighty! (Signed) Abdul Baha Abbas.

H E I S G O D I

O Thou kind Almighty! Bestow Thou a refuge and a protection to this homeless and shelterless servant of Thine, Rostam Iran - under Thy shade, and confer upon him Thy joy and fragrance! (Signed) Abdul Baha Abbas..

The other two are revealed to the Ashkabad believers:-

H E I S G O D I

O Lord! Clothe this Thy servant with the Garment of the Most Great Bestowal and protect him from every evil! Verily Thou art the Clement and the Merciful! (Signed) Abdul Baha Abbas.

H E I S G O D I

O God! O God! Verily I place my head on the earth and beg of thee, O thou Lord of Heavens, to submerge these believers of Thine in the river of the Water of Life! Verily Thou art the King of Kings! (Signed) Abdul Baha Abbas..

In the afternoon, the Master entertained many strangers who listened to his words with rapt attention and were uplifted into the heaven of joy. With spiritual vision he explained the difficulties of everyone and illumined the hearts of all. The believers were gathered in the reception room at 8 P.M., and the Master after welcoming them addressed them as follows:-

"In the material world perfect composure and tranquillity are not destined for man. Somewhere, somewhere, he is attacked by the depressing condition of the time. He may be either physically or morally sick; he may have sorrow or grief or he may be enveloped with invisible enemies. In short, if you search throughout the East and the West and inquire from each individual soul whether he is entirely happy or not, you will find that every person possesses some kind of grief, or he is ill, or his mind is confused, or he has had some financial reverses, or he is defeated in some of the struggles of life. History does not bear one record free from any or all of the human frailties. The law of change works mighty transformations in all the kingdoms of life. When we were exiled to Acca, I was at the prime of my life. I saw then many people who were in the height of youth, power and virility. Now all of them are stricken with old age, their forces are disintegrated, their backs are bent, their faces wrinkled and their strength gone. Many of those whom I have known are dead, and their voices are heard no more. Their stars are set, their breezes hushed and their flowers withered. A life which is subject to such rise and fall and is guided by such beginning and ending is of no importance at all. The health and sickness of such a life is of the least consequence. Therefore whenever I inquire about the health I mean your spiritual health. That is fraught with importance. To the same degree that the material life has no importance, the spiritual life is of supreme moment. Through it the heart is purified, the spirit gladdened with the good news of the Kingdom, and the realm of morality becomes

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the delectable paradise." Speaking about the martyrs and the prominent lights of the Cause he said:- "The biographies of such blessed souls must be written in detail -- thus the children of the next generation may try to imitate the virtues of their fathers.. When these holy souls pass away from this life, in the supplications and epistles that I write in their behalf, I touch briefly the history of their lives and the services they have rendered to the Cause... For example, the other day I dictated a long epistle for the friends of the Washington Assembly concerning the life of Abul Fazl. All the writings of Abul Fazl are extremely useful; they are the shining rays which have streamed down from a glowing, radiant lamp. What pleases me most is that he never eulogizes his own works and seldom refers to them to show his education and learning." Then he spoke about several persons who, not having the advantages of education, yet have written wonderful books on the Cause.. "This is also one of the most distinctive signs of the Bahai Cycle, that a person who has never entered the doors of a school, who has not studied grammar and syntax, sits down and writes such scholarly works - for example, a man like Mirza Mahmoud Ashkar, who had written such a significant book.. To those who are just there is no greater proof than this! This is purely through the Gift of the Ford! Because their hearts are so attached to the Cause, that very attachment becomes an unerring teacher. Their works have life.. - - The writings of those souls who have entered beneath the shade of the Tree of the True One, are severe and attracted and have turned their faces toward God and their convictions are deep-felt -- such writings, although outwardly simple and devoid of any flowery rhetoric, yet they are dynamics.. - - The hearts of the believers of God are inspired.. They must just concentrate their attention around Baha'ollah, and He will teach them.. - -"

One of the pilgrims begged him for a number of Tablets for his home folk. He answered:- "Now the old believers should be satisfied with what they have. They must be contented with my prayers and supplications at the Threshold of the Almighty. Now is the time that each person must practice the contents of His or her Tablets. I have written so many that they are countless. Some years ago there lived in New York a good believer by the name of Mrs. Helen Cole. She ascended to the Kingdom of Abha long before I came to America. Some time after my arrival, a woman brought to me a big bundle containing all my epistles written to Mrs. Cole.. She said:- 'Mrs. Cole has bequeathed these precious, spiritual letters to me.. She considered them to be her greatest possessions. I have now thought to bring them to you. As I am not a Bahai I would not like to keep them without your permission.' Then I told her:- 'Because this was her last wish I am sure you are the proper person to take care of these epistles! There were ever so many epistles! In those days I dictated a large number of epistles almost every day, but now my health does not permit. But Mrs. Cole was in reality very sincere, very faithful. She was the very essence of loyalty. She assisted the believers very much and served without ostentation. When she came here she wanted to give me a large sum of money to be expended in the furtherance of the Cause. I did not accept. Then she begged me to accept a bed. As she insisted I could not refuse.. The bed was then sent to my room. Before that time I use to sleep on the floor. The bed is yet in my room, the one on which I sleep now."

In the morning the Beloved sent for me, and dictated Tablets for the

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American believers until noon. Then I was dismissed. A few quotations from these Tablets will bring today's letter to a close: -

"Verily I received your eloquent letter, the composition of which was wonderful. It was an evidence of your firmness in the Covenant and your attraction to the Beloved of the Regions. It demonstrated your great sorrow and intense grief over the death of the glorious personage, Abul Fazl. My sorrow and grief are greater than yours on account of his separation; but he left behind this nether world and soared toward the Supreme Apex. He was released from the environments of this earth and ascended to the center of the Kingdom. He was established upon the throne of everlasting glory and entered in the meeting of transfiguration, while submerged in the sea of lights."

To the members of another Assembly he says: -

"O ye friends of Abdul Baha and the daughters of the Kingdom!

"Your letter informing me that a Memorial meeting was held in behalf of His Holiness Abul Fazl was received. Praise be to God that you appreciate the value of that noble personage and you are impeding at the Kingdom of Abha with the utmost supplication and entreaty to exalt his station. In reality that reverent soul was fully established in the Divine Religion and under the protection of His Holiness Baha'o'llah he attained to a very lofty summit. He was a brilliant lamp and a shining star. His station was unknown in his life-time, the luminosity of that star of guidance is destined for the future centuries."

"The news of your unity and harmony imparted the utmost joy and happiness. I hope that day by day you may increase your love, your self-sacrifice, your firmness in the Covenant and Testament of God: so that every one of you may become a brilliant proof and an incontrovertible evidence to the validity of the Cause of Baha'o'llah - "

To the members of another Assembly he writes: -

"O ye believers and maid-servants of the Merciful!

Verily I read your letter of condolence concerning the departure of Abul Fazl to the apogee of the Kingdom. I beg of God to suffer ye to become always aware of the mention of God; thus ye may beg the exaltation of spiritual degrees for every believing soul who returned to His Lord with a contented, undisturbed spirit, especially the calamitous event, the death of that refulgent reality. I supplicate the Almighty to bestow patience upon every afflicted heart. - - -"

To a believer in California he writes: -

"Thy letter was received. Praise be to God that in that State the banner of Ya Baha El Abha is raised and the maidservant of God, Mrs. Goodall, the maidservant of God, Mrs. Cooper, and thyself are confirmed with the heavenly assistance. Today whosoever arises to summon the people to the Kingdom of God, the armies of Heaven will make him victorious. Praise be to God that thou art confirmed in the service of the Cause. It is assured that assistance and triumph shall reach thee. - - -"

To Mr. Howard Ives, of New York, he says: -

"O thou my respected son! The letter which thou hast written with the utmost devotion and love became the means of perfect joy. Truly I say thou art striving day and night so that thou mayest win the good pleasure of the Lord. It is assured that this blessed intention will have most great effect. The good aim is like unto the burning candle; its lights

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will be spread to all parts. Now praise be to God thou art displaying the utmost effort to ignite the candle of guidance in that continent, to plant a tree with the utmost freshness and delicacy in the garden of the world of humanity, to call mankind to the Kingdom of God, to awaken those who are asleep, to heal those who are afflicted with the spiritual disease, to widen the sphere of thoughts, to illumine the world of morality, to cause the advancement of the minds and intellects, to bring back under the fold of the Real Shepard all the wandering sheep and to guide the exiled birds to the rose-garden of Reality! Rest thou assured that the Eternal Outpouring shall descend upon thee, and the Confirmations of His Holiness Baha'ollah shall ever encircle thee.. Convey to all the believers the wonderful Abha Greeting! Upon thee be Baha El Abhai!

(Signed) Abdul Baha Abbas..

Ahmad Sohrab.

Hahai Nest, Mount Carmel, Haifa, Syria,  
March 30, 1914.

Dear Friends:-

Eight Sheikhs - learned men of the Mohammedan religion were entertained by the Master all day. They were invited to lunch and thus were debarred from his Presence! Many of these Sheikhs are interesting personalities. They are extremely picturesque, with their long flowing robes and black or white beards? The deference and respect which they show toward the Beloved is nothing short of miraculous. With what concentrated attention they listen to him when he starts to speak! Today as I peeped in from behind the door of the reception room, I saw him surrounded by these old Sheikhs, with their turbans and long beards. It was a wonderful sight. He was speaking to them with command and authority on the Word of God, taking the first chapter of St. John as his text: "In the beginning was the Word, and the Word was with God, and the Word was God." I heard him repeating this golden text. Then a flood of spiritual interpretation flowed from his lips, sweeping away from before them every thorn of objection and every thistle of denial. These Sheikhs sat there motionless, enraptured with the sweet music of his words and enthralled with the celestial beauty of his discourse. Was it not wonderful, and withal significant, that the Master was speaking to these old Sheikhs of the Mohammedan religion, from the Gospel of Jesus Christ, and demonstrating to them the inspirational character of the Book!

Today ten more pilgrims received permission to leave, and they left about 6 P.M. on a steamer sailing for Port Said. When they stood in his Presence, he spoke to them as follows: - "Praise be to God that the Favors of the Blessed Perfection have encircled you and brought you to this Holy Spot. The Protection and Providence of the Almighty hath chosen you from amongst mankind for the sake of His Love and Service. Live ye always in the utmost state of joy and fragrance. God has destined for you the highest station in the Kingdom of Abha. You must glorify Him under all circumstances, because you have attained to this exalted station. Announce to all the friends in various cities my longing greeting and salutation. Although they are outwardly far, in reality they are all with us."

This was a cold day, the rain was descending and the wind was blowing. Consequently almost all of the pilgrims stayed at the Home, and came down about evening to attend the meeting. When all had gathered in the reception room, the Master dwelt chiefly on the conversation he had carried on with the Sheikhs. "From 8 A.M. until 6 P.M." he said, "I was speaking to them. They asked many questions, peculiar to their sects and denominations, and I had to answer them in detail. There are times when one is obliged to speak, otherwise the opponents go away and spread the rumour that we have been unable to solve their problems. They propose, indeed, the most fantastic questions. For example, there are two sects in the Mohammedan world; one holds that the Words of the Koran are 'Uncreated and Eternal', the other believes the Words are 'created and finite'. Between these two contradictory schools of thought, various battles are waged and many books are written upon this subject."

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Now the answer must be given in such a manner as to establish a conciliation between these two schools holding such extreme views, and at the same time the Reality must be expressed. How difficult it is! By quoting to them several verses of the Koran, I established the fact that there are three kinds of words; 'Finite words', 'Creational words' and 'Spiritual words.' The conversation of men, being the result of the combination of sounds and vowels, is temporary, having no permanent effect in shaping the destiny of mankind or reforming the morals of the people. These are 'finite words'. The 'Creational Words' are the laws of the Prophets, which are likewise changed from Dispensation to Dispensation according to the exigencies of the time. The 'Spiritual words' are the ethical and moral Teachings of the Manifestations of God. These are unchangeable and unalterable. The spirit behind these words is the Spirit of God, and therefore eternal. Therefore when one school states that the Words of God are 'Uncreated and Eternal', they are right, because they mean the 'Spiritual Words'; and when the other school asserts that the Words of God are 'Created and finite', they mean the 'Finite words' and the 'Creational words', because their character changes from time to time. . . . ."

Then he made a comparison between the intelligence of the American and European nations and those living in these parts. "The Western people", he said, "think differently, argue differently, and reach the Truth from a different standpoint. They are always looking for results. It seems that the very convolutions and cells of their brains direct their powers in those channels of arts, industries and inventions which alleviate the sufferings of mankind and bring about better conditions."

Then he spoke about the eternality of the Sovereignty of God and how this creation is ancient and without end. Just as the rays of the sun are eternal - co-eternal with the sun, likewise the attributes of Divinity and creation, are and ever have been, co-existent with God.

At the end of his talk he said that he might go tomorrow to Acca to stay for a few days, because there are a number of things that call his immediate attention. I was made very happy to hear this news. Perhaps he will take me with him. I have not been in Acca since our last stay, and I long again to visit that Holy City and drink from the fountain of its inspiration, live again in the Home of the Blessed Perfection and inhale the fragrances of its atmosphere.

Ahmad Sohrab.

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Home of Baha'o'llah, Acca, Syria,  
March 31st, 1914..

Dear Friends:-

What a joy to live again in the Home of Baha'o'llah - the center of spiritual light and life, wisdom and understanding! One finds here a peace that passeth all understanding and marvels at the New Faith born in this world!! Just picture in your minds the high, thick walls of the Military Barrack, its closed door and forbidding guards. This barrack, built in the center of a town surrounded by immense fortifications, ramparts, moat, buttresses and most careful defensive measures - a prison within a prison, a wheel within a wheel - dark, cruel, hopeless and unbearable. What would be your mental and spiritual attitude toward the world and mankind if they arrested you (for many years in a place like unto this! Naturally from a human standpoint) and your family without any substantial reason and incarcerated you for many years in a place like unto this! Naturally from a human standpoint you would lose all hope. Why? Because all the means of communication with the outside world are closed before your face, and to all intent and purpose you and your cause are lost. But from behind the thick walls of the Military Barrack and closed door; from behind the closed gate of Acca; while groaning under heavy chains, Baha'o'llah proclaimed to the people of the world the Message of Universal Peace. Out of the darkness of despair the white-winged Messenger of Hope shone forth; the rains of a new conviction and divine consciousness descend from the heaven of the Will of God. Out of the depths of the Sea of Revelation new peaks of enthusiasm and faith appeared. Calm and serene, all the believers of Acca manifest the same attributes and characteristics which were fully revealed in the Temple of His Holiness Baha'o'llah. They are God's elect, and are filled with the Faith, Hope and Charity as lived and interpreted by the Supreme Manifestation. They live the real Bahai Life, unostentatious, spirituality and the practice of loving-kindness toward one another. Everyone loves them and tries to imitate them in the life of true spirituality.

In the morning, the Master called me and delivered into my hands a number of Tablets for translation. About eleven o'clock I left the house of the Master to attend to some personal business in the Bazaar, and as I was going back I saw a believer coming toward me with the message that the Master wanted me. When I entered his Presence, three of the pilgrims were there, and he was speaking to them about certain events pertaining to the old history of the Cause, and the misdeeds of Subhi Ezale, and how during his 40 years stay in Cyprus under the English rule, he enjoyed freedom; yet he was unable to teach even one soul, while Baha'o'llah, surrounded by the most insurmountable difficulties, spread the Cause of God in all parts of the world. Then when the pilgrims left the room, the Beloved told me to be ready to leave in the afternoon for Acca. I hurried up the Mountain and was ready in an hour. I knocked the door of my Nest, not knowing exactly when I would return, and descended the Mountain with youthful joyousness and happy heart. One hour spent in the companionship of the Beloved is equal to a thousand years in Paradise. In half an hour the Master, followed by Khosro, came out of the house. A carriage was ready, and he asked me to sit beside him. In another carriage Monavar Khanom; the wife of Aga Sayad Ali Afnan and Khosro followed. While we were in the station, the Master went toward an old, sick

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man whom he happened to know many years ago, and started to inquire about his health, and so arranged for him to go to the hospital. Having bought the tickets, we got our seats in the train. The Master had a compartment all to himself, the ladies had another and Mirza Ali Akbar of Russia, Ahmad, His wife's brother, Khosro and myself in a third compartment.

Looking out of the window we could see the calm, lovely sea on one side, the range of Mount Carmel on the other, and the green, flowery country on all sides. After one hour we reached the station, and although the Acca believers did not know of the Master's arrival, yet half a dozen of them were there to welcome him. There were no carriages in sight, so the Beloved walked to the Home. On the way, he told us not to wait for him, but hasten our steps, as he would like to walk alone. All the way long, the people of Acca came forward and welcomed him back. The children were running toward him to kiss his hands. Having reached home we found more believers, and the Master arrived a few minutes later. He spoke a few words to each and ascended the steps toward the second floor of the house. Meanwhile the believers gathered in the room and we started to talk about the Cause. Abul Cassem and Aga Mehdi were there, with a number of bouquets of flowers from the Rizwan and the Garden surrounding the Holy Tomb. Many stories were related to me by a number of the old Bahais, all of them fascinating in their beauty and simplicity. They contain moral and spiritual lessons that can be imparted to those who are of hesitating feet and wavering faith?

After awhile the Beloved of the Hearts descended the steps and entered the reception room. The old and tried veterans were there to salute him, and he was delighted to look into their benign faces, set aglow with the Fire of his Love. "It was some time," he said, "that I have been longing to come to Acca. Everyday I was expecting to leave Haifa; but difficulties were in the path and they had to be removed. Now praise be to God that I have come, and will associate with you for the next few days."

Then a number of Arabs and Turks arrived, and were welcomed by the Master. Just at this time two questions are discussed in all the circles—women's rights and military projects. During the last few years, Suffrage ideas have been spreading quietly behind the Harems. The men were ignorant of it; everybody was ignorant of it, and now suddenly the flood-gate is set loose and at least the men of Constantinople have found it necessary to resort to drastic measures. Suffrage Clubs have been organized, intelligent By-laws incorporating their demands have been drafted and circulated; women's Journals and Magazines have sprung up, publishing excellent articles, and public meetings were held. Then one fine day the members of these clubs, all of whom belong to the substantial classes of society, cast away the veils. They were not only 10 or 50 or 100, but 400. The staid, fossilized class of society was shocked, the good Mussulmans were alarmed, and the Government forced into action. These 400 liberty-loving women were divided into several groups. One group of forty have been ordered exiled to Acca, and will arrive in a few days. Thus you see the lively gossip of the ancient city of Acca is one of the most puzzling modern questions. Everybody is talking about it, and it is really surprising to see how numerous are those who are in favor of removing

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the veils from the faces of the women. Many men with whom I have talked, think the custom is not only archaic but thought-stifling. The Turkish authorities, thinking to extinguish this light of liberty, have greatly added to its flame, and their high-handed action has materially assisted the creation of a wider public opinion and a better understanding of this crucial problem.

The other question is the formation of a military and strategic quarter out of Acca. Although such was the former position of this town, yet of late it has been neglected, but it is going to assume its bygone importance. I hear that six regiments of soldiers with their officers will be stationed here. Many officers have already arrived and are at their wits' ends how to live here. They are hunting for houses, and as a result of this the rents have become trebled. Many soldiers are without any shelter, and the question of housing and feeding them is the town topic.

Taking the present situation into consideration and the opportunity it affords, the Beloved spoke with whomever came tonight on Suffrage, equality between men and women, and Universal Peace. They listened to his words and advice with attention, and marvelled at his wisdom and thorough knowledge of these subjects.

Mirza Ali Akbar and myself were invited to sleep in the house of Aga Hossein Ash-jee. He is a very kind and hospitable Bahai.

Ahmad Sohrab.

Complete

Home of Baha'o'llah, Acca, Syria,  
April 1, 1914..

Dear Friends:\*

According to the reckoning of the Lunar Calendar, this was the day of the Declaration of the Bab and the birth of the Beloved Abdul Baha. There is a Holy Tablet by Baha'o'llah especially revealed for this day, which was chanted today in the meeting in the Presence of the Master by one of the Acca believers. May I adorn the beginning of this letter with its translation?

"He is the Holy, the Supreme, the Abhal.

"Praise be to Thee, O my God! For Thou hast ordained this Day a Feast to the Favored Ones from amongst Thy servants and the sincere ones from amongst Thy beloved ones. Thou hast designated this Day by this Name (Baha): because of it all things are controlled and the Fragrances of Manifestation diffused betwixt the heavens and the earth. Through it all that which was hidden in Thy Holy Books and Thy revealed Writings became disclosed. Through it Thou hast gladdened the hearts of Thy Ambassadors and chosen Ones so that they may prepare all for Thy Meeting, advance toward the Sea of Thy Union, present themselves before the Seat of Thy Throne and listen to Thy sweet Call from Thy invisible dawning-place and the Orient of Thy Identity.

"I glorify Thee and praise Thee, O God, My Lord! I glorify Thee for Thou hast cleared the proofs and perfected the Grace and caused to sit upon the Throne of Manifestation the One who is a Sign of Thy Oneness and reflecting Thy Singleness and summoning all mankind to His Presence. From amongst the people a number turned their faces toward Him, attained to His Meeting and drank from the Wine of His Revelation. I beg of Thee and by Thy Dominion which hath triumphed over all things, and by Thy Favor which hath encircled all phenomena, to make Thy Beloved ones severed from all else save Him, so that they may turn their faces toward the horizon of Thy Generosity. Then confirm them in their effort to serve Thee; thus may appear from them in Thy Country that which Thou hast decreed for them, that they may unfurl the Flags of Thy Victory in all the continents of the world. Verily, Thou art the Powerful, the Mighty, the Omnipotent, the Knowing, and the Wise!

"I praise Thee, O God! for Thou hast made the prison a throne in Thy earth, a heaven in Thy heavens, an Orient amongst Thy Orientals, a dawning place amongst Thy Dawning-places, the origin of Thy Bestowals and the Spirit to the bodies of the world. I supplicate Thee to assist Thy righteous ones to act in accord with Thy good-pleasure. Then sanctify them, O God, from that which would soil the hem of their garments in Thy Day! O Lord! many things are done in various parts of Thy world which are not in accord with Thy good-pleasure. I observe who claim Thy Love commit such deeds as are perpetrated only by Thy enemies. O Lord! cleanse them with this water through which Thou hast purified the Holy ones from amongst Thy creatures and the faithful ones from amongst Thy dear ones. Purge them from all that which might injure Thy Cause in Thy country and veil the inhabitants of Thy world. O Lord! I supplicate Thee by Thy Name, which is powerful over all things, to guard them from

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from following the dictates of self and desire and gather them around that which Thou hast commanded in Thy Book? Then suffer them to become the hands of Thy Cause, thus through them Thy Verses may be diffused in the world, and the appearances of Thy Sanctity be spread amongst Thy creatures. Verily Thou art powerful to do that which Thou Willest. There is no God but Thee, the Omnipotent, the Self-subsistent!"

Very early in the morning, Aga Hossein Ash-jee and his three sons prepared tea for us and long before sunrise we were up out of beds performing our obligatory prayer and chanting Tablets. While eating our simple breakfast we were speaking and thinking of the privileges of this holy day, and how, while the one light heralded the rise of the glorious sun, the other white light of truth was born into this world.

Soon we were wending our way toward the House of the Blessed Perfection, walking in and out through the narrowest streets you have ever set your eyes on. One by one the believers were gathered. The large table was decorated with beautiful bouquets of flowers brought from the Garden of Rizwan, and the Holy Tomb; oranges and candies were temptingly arranged, thus delighting the eyes. When the Master was heard descending the steps, everyone was on his feet. After he was seated and tea was served, he spoke as follows:-

"May this Feast be a blessing to all the Bahais. This is the day on which the Herald of the King of Kings announced the Glad-Tidings, that mankind might be prepared to receive Him." Then he spoke about the history of the various rooms, how they were used, who lived in each, and how they were happy in those days, notwithstanding adverse conditions and circumstances. "My happiness", he concluded, "was perfect in those dark days of imprisonment and change, I was happier than than now, because I had no will of my own. I was perfectly resigned. The life of this world is only a few days. Whether happy or unhappy, freedman or bondsman, healthy or ill, in comfort or in poverty, - they will pass away. The one who is established on the throne and the one sitting on the mat - both will cease to exist here."

The Feast was given by Mirza Ali Akbar. While the Master was speaking, a number of officials were waiting for him in the outer reception room. He joined them and started to speak with them on sundry subjects. After one hour he returned to us, and in the course of conversation, he said: "We must love all mankind and be kind to all, irrespective of any creed or nationality. In Haifa there is a charitable institution for the poor Arab people. In looking over the list of names, I saw many citizens contributing from ten to thirty cents a month, the most prominent paying eighty cents. But realizing that such an institution deserves assistance, I have subscribed one pound (5.00-) a month." One of the believers said that a similar club has lately been organized in Aqca, and the Master promised financial help. Then with his own hands he divided fruits and candies among the friends. One by one we stepped forward and he put into the palm of each hand two pieces of candy and one orange. The room was filled with his spiritual Presence, and everyone was filled with an inexpressible joy.

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Again, the Motosarrafi, the Gaemagan, the Commander of the Army and other officials called, and for two hours he was talking to them in the Turkish language. Although I was sitting in the other room, I could hear his voice ringing out clear and strong. The intonations of his voice were like the successive peals of thunder and the flashes of lightning.

About two o'clock the little black donkey lately bought for the use of the Master was brought, and he mounted it. A number of the believers followed out of the gate into the plain of Acca, toward the Holy Tomb. It was another truly Biblical picture. One could easily transfer his thought to the time of Christ, when He was likewise riding on a donkey, now descending the Mount of Olives with His twelve disciples and anon casting out the money changers from the Temple. "And when He was come nigh -- the disciples began to rejoice with a loud voice for all the mighty works that they had seen." Thus while we were following the Beloved, the matchless scene of the Gospel was reviewed mentally and I praised God -- not with a loud voice -- for all the wonderful things that I have seen in this Day of Days. The Blessed Lord spoke to us as we surrounded him on all sides. Khosro holding the reins in his hands. Suddenly it came to my mind to find out how many believers were following the Beloved. I counted them. How many were there? I will tell you some other time.

Finally we reached the rest-house of Bahajec. The Master alighted from the donkey and for a few minutes walked in the Garden. After drinking tea, we walked to the Holy Tomb. The surrounding plain and valley were bedecked with red tulips, white violets and yellow flowers. In the Holy Tomb Abdul Baha chanted for us the Visiting Tablet and gave rose-water to each person. Leaving the Tomb he told us not to follow him, but start to town when he was out of sight. When we arrived in Acca he was in his room resting. Later he went out of call on a number of Sheikhs, and on his return found a number of people waiting for him, with whom he talked till late.

Mohammed Ybrahim Mashadi Fattan was our host tonight, and we slept in his house. He is a very old Bahai, and lived in Acca long before the departure of the Blessed Perfection.

Ahmad Sohrab.

Complete.

Tomb of Baha'ollah at Bahajee,  
Acca Syria, April 2, 1914.

Dear Friends:-

Far away from the world and its roaring, stifling noise, away from the restless billows on the sea of time, one's heart finds true rest and pure spirituality at the Holy Threshold of Baha'ollah. One's inner experiences are ineffable and ethereal. The sweetest thoughts float in the highest heaven of one's mind, the sublimest vision presents itself before one's view. The ideals of the worshipper are raised to the height of divine glory, his whole being is electrified with the unseen, infinite vibrations of the Spirit. He becomes infatuated with the contemplation of the celestial Outpouring and quaffs the Water of Life from the chalice of Immortality. He sees the heaven of human possibilities with its countless stars spread before his eyes and receives fair glimpses of the state of blessedness destined for man. This morning we opened our eyes and found ourselves in the house of our friend and host. He served us tea and breakfast, entertained us with Bahai stories, and then we left for the home of the Beloved of the world. When we arrived the Master sent for Mirza Ali Akbar and gave him permission to return to his bride. He talked about the Cause and analagous subjects. His words were deepfelt, springing up from the well of his heart and expressing his inmost feelings. "Friends", he said, "the time is coming when I shall no longer be with you. I have done all that could be done. I have labored night and day all the years of my life. I have served the Cause of Baha'ollah to the utmost of my ability. Oh! how I long to see the believers shouldering the responsibility of the cause. This is the time of the proclamation of the Kingdom of Abha! This is the hour of union and accord! This is the day of the spiritual harmony of the friends of God. All the resources of my physical strength are exhausted and the spirit of my life is the news of the unity of the people of Baha. I am straining my ears toward the East and toward the West, toward the North and toward the South, perchance I may hear the songs of love and goodfellowship raised from the meetings of the believers. My days are numbered, and save this there is no joy left for me. Oh! How I yearn to see the friends united like unto a strand of shining pearls, like the brilliant Pleiades, like the rays of the sun and the gazelles of one meadow! The nightingale of significance is singing for them; will they not listen? The bird of paradise is warbling; will they not heed? The Angel of the Kingdom of Abha is calling to them; will they not harken? The Messenger of the Covenant is pleading; will they not obey? Oh me! I am waiting, always waiting to hear the glad news that the believers are the embodiment of sincerity and loyalty, that they are the incarnation of love and amity and the visible symbols of unity and concord! Will they not rejoice my heart? Will they not satisfy my cravings? Will they not comply with my request? Will they not fulfill my anticipations? Will they not answer my call? Oh! I am waiting, I am patiently waiting."

These noble divine words spoken in the very room of Baha'ollah clothed them with a new significance. The eyes were wet with tears, the hearts torn to pieces by his words. All that I hope is that they will find a deep place in the hearts of all the friends. I assure you every word of this talk is translated with many tears flowing from the eyes. While I read them I shake and tremble and weep. Even a heart of stone is melted.

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It is most difficult for me to report these sad and harrowing messages, unconsciously given by the Beloved to the Bahai world, but thinking how necessary it is to give and preserve a clear record of his daily words and deeds I pull together my mental forces, overcome my personal feelings and share with you these spiritual counsels and exhortations ; ; thus we may all arise to perform our bounden duty.

After this talk, the Beloved descended the stairs and immediately started to speak with three learned Sheikhs on Faith and Religion. They are invited to lunch with him tomorrow. Other men entered the room, and after one hour he went out to pay visits to a number of officials.

As Mirza Ali Akbar was going to leave for Haifa in the afternoon we thought we would consume one hour in the Bazaar. At first we called at the stores of a number of believers who are the sons of the old men exiled with Baha'o'llah. The sturdy fathers are no more, but the sons have taken their places. With each we chatted a few minutes, and then entered the Mosque built by Jazzar Pasha about 110 years ago. It is a very large building. In the center of the enclosure is the House of Prayer, and around this building there are rooms wherein the Theological students and a number of Sheikhs live. Years ago, the Master had also a room there, and often he would patiently speak for hours with these fanatical Mullahs. Here and there are large trees and little beds of flowers. There is a large sundial designating the hours of the day. The Tomb of Jazzar Pasha was also shown to us. This man was the governor of Acca at the time the town of Acca was besieged by Napoleon and his army. Through his stubborn resistance the Governor shattered the dream of the "Little Corporal" to pieces! - that he would form a world empire, himself as the universal dictator or Emperor. Jazzar Pasha, besides building the Mosque, built the present fine bath, Inn, and other edifices, as well as added greatly to the fortifications and bastillions of the town, so that it was made almost impregnable. There were innumerable cisterns filled with fresh water, and an inexhaustible store of provisions for the inhabitants to stand the long, indefinite siege. On the plain of Acca, facing the city, Napoleon constructed an artificial hill of sand, on which he placed his batteries and cannons. Although the contour and oval shape of the hill are materially changed, yet the hill is still plainly seen from the distance. Adjoining the hill there is a palm grove. It is currently reported that when Napoleon came here with his army, he brought many, many sacks of dates. As they ate them, they threw the seeds in the sand - the result being the present large grove. Once Baha'o'llah, leaving the town of Acca, a tent was pitched for him on Napoleon's hill, the very place which is now shown to us by the old Bahais. He lived in the tent several days. This is another link of that mystic chain of significant coincidences which has brought together again the ancient spirit of war and the modern Prince of Peace.

From the Mosque, we walked through the deserted old Bazaar and again entered into the new one with the many changing colors and shades. Then we went to the Inn, where many Bahai families are living. Here was the old Pilgrims' Home, consisting of one moderately large and one very small room, the small one belonging to Mirza Heydar Ali. The building contains 32 of the finest granite columns, forming majestic arches all around the structure. Here we also met a number of the believers and

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talked with them on their Bahai experiences. Another interesting place was the former Bahai School room, now empty, with the chairs and benches piled up on one side. This was a most instructive institution, but was discontinued at the time of the Investigating Committee. Coming out of the Inn we entered an Arabian restaurant and were in the course of eating our roasted meat, when Khosro entered the place and said that the Master wanted us. Without finishing our lunch, we started immediately. Mr. and Mrs. Holbach having just arrived, the Beloved wanted me to take lunch with them at his table. I was of course delighted. Various subjects were discussed briefly, and then the beloved retired to rest. Mr. Holbach asked him whether he would send me to America, and he said: "Surely I will send him to America."

About 2 O'clock the Master asked me to accompany Mr. and Mrs. Holbach to the Bahajee, because they were going to take a number of photographs. He told me to tell Aga Sayad Ali, the gardener of the Holy Tomb, to entertain them and myself for the evening. We started on our way, and after forty five minutes we reached our destination. Our host welcomed our brother and sister from England with genuine happiness and hospitality. Their room was designated, and then we had tea in the lovely garden begemmed with such a profusion of begonias, bourgevilia, trumpet and wall flowers, iris, yellow and white Jessamines, stocks and carnations, roses and lilies, tulips etc..

In the evening, each one of us worshipped at the Holy Tomb separately. The candelabras and lamps were lighted, the sweet scent of orange blossoms perfumed the atmosphere. There was such a spirit of quiet charm and spirituality. I was there all alone. I chanted the Visiting Tablet, prayed in behalf of all the believers, and begged the Blessed Perfection to confirm and assist them. I did not forget you, dear readers, by beloved silent companions by day and by night. You were in my mind. The door of the "Holy of Holies" wherein the remains of the Blessed Perfection are laid, was open, and I took the courage to enter, and throwing myself on the floor, I supplicated in behalf of all of you. I walked around the Holy Room three times and when I came out of the place I was intoxicated with the Wine of <sup>the</sup> Love of the believers. The night was spent in holy communion in the room near the Tomb, a rare, precious experience never to be forgotten.

Ahmad Sohrab,

Home of Baha'o'llah, Acca, Syria,  
April 3, 1914.

Dear Friends:-

It was one of the most delightful privileges of my life to spend last night near the Tomb of the Blessed Perfection. My bed was so placed in the room that the moonbeams were streaming upon my face from the open window. In my heart I was most thankful, and on my lips were the praises of the Lord of mankind. For a long time I was lying awake, praying for the believers of God. Then with the happy thoughts of peace and love, I started my voyage through dreamland. When I opened my eyes this morning, very early, I saw the sky beclouded and the rain falling. With this weather, I mused, we cannot go out, nor can Mr. Holbach take any photographs. By this time we were all up, the rain had stopped, and the sky cleared, so that the sun could shine through the fleecy clouds. Looking out of the window to my surprise and joy, I saw the sky, just a few hundred feet beyond the Holy Tomb, arched with the most gorgeous rainbow - a perfect semi-circle of red, rose, yellow, green and violet colors. Lo!-there is the Ark of the Covenant of Baha'o'llah, embellishing the heaven with glory and majesty, the outer symbol of the Ideal Unity of mankind! How my heart danced with joy at the sight of this divine sign, beckoning us to work for the Cause of Unity and Brotherhood! The world is distracted with narrow schisms and sects and they need to be reminded of their common origin and true oneness! With the assistance and inspiration of the Rainbow of the Covenant, we must achieve this work and accomplish this service! Let this rainbow always remind us of our allegiance to the Covenant and faithfulness in the Cause of God!

After partaking of a hearty breakfast, we took a stroll in the garden, and then decided to walk to the Mansion of Mazra-eh, wherein Baha'o'llah lived six years prior to his coming th Bahajee. For nearly two hours we walked through the fields, green and flowery. Then we passed a typical Eastern village, built on a high hill. All along the way, the farmers, with their loaded camels and donkeys, wended their way toward the town. Then we reached many wonderful orange groves, and walked through their shady roads. Here and there you see tall arches, mossy and ivy-grown, extending through the plain, upholding the aqueduct which carries the fresh water to Acca. The story of the building of this aqueduct will appear in another letter. To our disappointment, we could not find the Mansion, because there many other places, and we were not equipped with adequate information. Away we returned without obtaining our wish, but we enjoyed our walk. It was about noon when we arrived at Bahajee.

To our delightful surprise, we found all the pilgrims from Haifa clustered under the pine trees. About half past three, the Master arrived, riding on his little donkey. While the pilgrims were in the Holy Tomb, the Beloved entered the Blessed Spot and stood near the door in quietness and silence. Sheikh Mohammed Ali was chanting the Visiting Tablet, and when it was finished, as we went out, the Master put a few drops of rose water in the palm of each hand. In front of the Holy Tomb two photographs were taken of the Master and the pilgrims. At the