

Talk of Abdul Baha Concerning the Fulfillment of Certain
Biblical Prophecies.

(From the Unpublished Diaries of Mirza Ahmad Sohrab)

1915.

Mt. Carmel, Haifa.

Tonight the Master gave us a talk significant of the present events transpiring around us. In the beginning he referred to the following scriptural passages: from Ezekiel 7th.-

An end 'An end, ~~the~~ ^{now} end, is come upon the four corners of the land. Now is the end come upon thee, and I will send mine anger upon thee and will judge thee according to thy ways, and will recompense upon thee all thine abominations..... The sword is without, and the pestilence and famine within; he that is in the field shall die with the sword, and he that is in the city famine and pestilence shall devour him... But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them moaning, every one in his iniquity. All hands shall be feeble and all knees shall be weak as water. They shall also gird themselves with sackcloth and horror shall cover them; and shame shall be upon all faces and baldness upon all their heads..... Make a chain, for the land is full of bloody crimes and the city is full of violence.... Destruction cometh and they shall seek peace and there shall be none. Mischief shall come upon mischief and rumor shall be upon rumor; and they shall seek a vision of the prophet; but the law shall perish from the priest and the counsel from the elders. The king shall mourn and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled.....'

And from Zephaniah chap. 1st.---- 'The great day of the Lord is near, it is near and hasteth greatly even the voice of the day of the Lord the mighty man crieth there bitterly. That day is a day of wrath, a day

of wasteness and desolation. a day of darkness and gloominess, a day of clouds and thick darkness. A day of the ^{trav} trumpet and alarm, against the fortified cities and against the high battlements. And I will bring distress upon men and they shall walk like blind men because they have sinned against the Lord. And their blood shall be poured out as dust and their flesh as dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's^w wrath; but the whole land shall be devoured by the fire of His jealousy, for He will make an end, yea, a terrible end, for all they that dwell in the land.'

And from Haggai , chap 2nd. 'And I will destroy the strength of the kingdoms of the nations; and I will overthrow the chariots and those that ride in them; and the horses and their riders shall come down, everyone by the sword of his brother.....'

And from Zechariah 13th chap. 'And it shall come to pass that in all the land, saith the Lord, two parts therein shall be cut off and die, but the third part shall be left therein. And I will bring the third part into the fire, and will refine them as silver is refined, and will try them as gold is tried. They shall call on my name and I will hear them, I will say: It is my people; and they shall say: the Lord is my God....'

"The above verses," said the Master,"are very clear and explicit, that we are living in the time of their fulfillment. The globe is encircled with the fire of God's wrath and the nations are being swallowed by the Mollock of iniquity. The sword of retribution is drawn against every man, yet few souls are made aware and thoughtful. Scarcely any man cries out from the depths of his heart; 'O Lord have mercy on us! O God forgive ~~us~~ our sins! O Creator we are regretful, we repent unto Thee for our shortcomings! We are scattered, gather us under the shade of Thy eternal canopy! We are hopeless, and helpless, inspire us with new hope, and assist us under all circumstances.

O Lord, we have forgotten Thy laws, negated Thy will, abandoned Thy path, Forsaken Thy religion and surrendered Thy truth! Leave us not to ourselves, reject not our humble offerings, We are turning our faces toward Thee, we invoke Thee, we long for Thy grace, we pray to Thee with contrite hearts. O Lord of Hosts! O Source of all good~~ness~~ We are dead, quicken us with Thy New~~ly~~ Breath! We are weak, reinforce us with Thy New Power! We are poor, enrich us from Thy Heavenly Treasury! We are extinct, enkindle us with the Fire of Thy Love! We are dark, illumine us with the splendors of Thy Supreme Revelation!

Heedlessness indeed, has taken possession of every heart. The nostrils of the inhabitants of Syria have not yet become perfumed with the fragrances of the Most Great Manifestation. So many wonders and signs appeared from the Blessed Perfection during his stay in Palestine! His fame reached the uttermost parts of the earth. His teachings were promoted in the east and in the west, yet few souls have really investigated the objects of this Cause- in order that they might become aware and inform others. When negligence overtakes a person, he will become blind to everything else..... In former cycles, local and general negligence on the part of the people was quite prevalent but it was never so universal as now. Just as in the days of the Manifestations many individuals are regenerated who appear with the characteristics of faith, assurance, attraction and enkindlement, becoming unique and peerless,- so also, others distinguish themselves with the opposite qualities of atheism, pride, arrogance, and the love of self, and in these fields excel over their contemporaries. For this reason they are visited with the dire wrath of God.

Consider to what heights the negligence of the people has soared in these days, that even the mention of the name of God is put under the ban! This is the worst calamity that could befall the children of men! Altho' in former ages people denied the Dawning-Places of the Almighty, and held tenaciously to the imitations and doctrines received

from their ancestors and forefathers, yet in appearance they prayed and worshipped and cultivated the religious spirit ~~##~~ ^{and} devotion ; but in this century the cardinal principle of the existence of Deity is ridiculed and scoffed at, the existence of the True One is burlesqued and ridiculed! It has reached such a pass , that if in any meeting or congregation the name of God, or religion, or spirituality, or immortality is mentioned, sleep overtakes the audience , and the signs of ennui, tedium and listlessness are evident. They do not desire to listen to spiritual discourses, and if they are forced into a listening attitude, they will forget everything immediately and walk again in the same beaten tracks of materialism and agnosticism.

In this wonderful cycle such extraordinary signs and miracles appeared from the Blessed Perfection, the like of which were never witnessed in former dispensations. From the time of Abraham to the time of his Holiness, the Bab, only the believers of God ^{have} testified to the grandeur and greatness of the Cause of God ; but the outsiders have looked upon it with the utmost contempt and derision. Thus, the enemies accused Mohammed to be no other than a mad man. Now they said- ' Verily he has blasphemed against God' or- 'He is possessed'. ~~###~~ Then they cried out- ' Verily he is enchanted!' Concerning the divine utterances they asserted, - 'These are nothing else but the tales of the ancients'- or- according to the idioms of the Persian people, he was only a clever storyteller, or a dexterous conversationalist.

The same allegations were attributed to Christ. In brief, from amongst other contemporaneous nations, not one single soul bore testimony to the nobility and sublimity of ^{their} ~~the~~ characters (of the ~~the~~ Divine Manifestations.) But in the case of Baha'Ullah, the matter was completely reversed. Both friends and strangers, known and unknown, as well as the philosophers, writers, and thinkers of other foreign and distant nations testified in the most eloquent and exalted language to the elevation and

grandeur of the Blessed Perfection. Even the opponents and antagonists unloosed the tongues of eulogy and laudation.

The Faith of His Holiness Jesus Christ underwent ten general periodic persecutions and was under the severe interdiction of the Roman emperors for three hundred years before it was recognized as a state religion. His Holiness Baha'Ullah became well known ^{throughout the wide world} while he was still living on this earth. Even the adversaries exclaimed: 'This person is unique in his age, incomparable in knowledge and wisdom, only-he is an innovator in religion and morality.'

When in prison, Baha'Ullah walked and moved in the sight of mankind as a majestic sovereign, and an authoritative king. In prison he ruled as a spiritual monarch and established the validity of his words. From the prison he addressed the kings and monarchs of the world and in his famous Tablets and Epistles he exhorted them to lay the foundation of the palace of Peace.

He arraigned the kings for their utter disregard of the rights of their subjects and censured them for their cruelty, tyranny and oppression. He condemned their barbarous systems of human slaughter, and rebuked them for their foolish pomp and ^{mawkish} mawkish royalty. While he was in the prison of the Sultan of Turkey and the Shah of Persia he wrote them those dynamic epistles which are sufficient proofs for all mankind.

These great events have no parallel nor counterpart in former movements. In no age have the Manifestations of God written such powerful and resounding letters to the Kings of the earth, while they were on the imperial thrones of majesty and ^h authority, predicting their ^f fate, their deposition and the disruption of their empires. Those who have read the book of the Letters to the ^k kings are fully aware of this fact.

When Napoleon third was at the height of his power Baha'Ullah wrote him that God would destroy the foundation of his kingdom.

Likewise, his addresses to the Sultan Abdul-Aziz, Sultan Abdul Hamid,

the Shah of Persia, Nassir -ed-din etc. are famous for the speedy fulfillment of their prophecies. The contents of these letters were translated and published in the Press throughout the civilized world, and their ringing spirit moved the hearts of men. Notwithstanding all these manifest miracles they are still asleep upon the bed of negligence, especially the people of Persia. All these stupendous events they witnessed with their own eyes- all these great incidents transpired in their midst.

His Holiness, the Bab, was martyred in Tabriz before thousands of people, many friends sacrificed their lives, innumerable souls hastened toward the arena of self-immolation, persecutions and hardships descended upon the believers like hail,- but still the people are not awakened, nor and they made mindful.....

Today I called at the hotel Nassar and met a number of Christian gentlemen who boasted of the perfection of European civilization and the sagacity of their statesmen in being capable of solving the intricate everyday problems through their intellectual powers. I told them that one of the most difficult problems of the age is that of this universal war. Will they be able to solve it in the spirit of justice and mercy preserving the rights of the vanquished and not letting the victors run off with the spoils? The body of the whole world is suffering with the chronic diseases of this conflict, let them come forth and treat it in a permanent way. But all their very best treatment is only temporary and palliative. Let these people take hold of the laws of the Kingdom of God, let them put into practice the principles of eternal Truth, let them turn their face toward God, let them bring into force the precepts of divine civilization and success will be assured, everlasting well-being established and the oneness of humanity founded."

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Visitors continued to come and go until sunset, thus causing the Master much exhaustion and weariness. Therefore, when the friends entered his presence tonight he said; "Association with outsiders is like a sharp-edged file. It wears and cuts away the spirit. One does not hear from them one joy-creating word. From noon till now I have been speaking with many people of various temperaments and peculiar character. Each holds a place in my memory and to each I must give a portion of my life, so that he may go out in a happier frame of mind. Their mundane conversation ^{meaningless} and ~~peaceless~~ chatter are like unto the agonies of death; nevertheless I must receive each and all with courtesy and politeness..... Tonight they have brought to town the censored moving picture of the German war, and all the people are going to see it. Those questions which are the cause of the wrath and indignation of the Lord are made the objects of the glorification of mankind.

Recent congresses, through conventions and treaties have limited and defined the arts of war, so that the non-combattants, the defenseless ^{Towns} towns, the open, unfortified cities, the innocent citizens and the peaceful commerce of the nations may not be violated; but in this universal war all these rules which were ratified by the governments are set aside and abrogated. It is as tho' the individual members of the world of humanity are at war with each other, not the governments, as it was customary in olden times, but the nations in their totality are fighting each other with unexampled desperation and ferocity. Racial prejudices and commercial rivalries have assumed such a monstrous aspect that the peoples of the world, goaded by their superiors, have taken up arms against each other...."

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Talk on the Rizwan.

The Rizwan.

For more than two hours Abdul Baha walked in his sunlit garden fragrant with the aroma of roses, ^{the} a symbol of the beautiful, and ~~the~~ an incarnation of idyllic poetry, ^{this was} a visible form of heavenly majesty.

Now and then his outward temple became hidden behind the blossoms and the trees, and anon appearing out of the fluttering, murmuring leaves. What a lovely R zwan we had this morning with the Master before our eyes!

"Look at these white lilies " he said; "how fragrant and pure they are. Emblems of a spotless heart, tokens of a graceful life, typifying virginity and a harmonious existence. To this Rizwan of holiness Baha'Ullah summons mankind. Under the dancing shades of this sylvan wood of ^{fair} fairy beauty must we abide. Praise be to God, that we are enjoying the benefits of the material and spiritual Rizwan. We are alone, but we are thinking of the Bahais in different parts of the world who are serving and teaching the Cause. May their efforts be crowned with great success and their prayers be accepted at the Threshold of the Almighty!

They are present in my heart and mind and I will pray for them this afternoon in the sacred tomb of the Bab. We are going to have a very quiet Rizwan holiday, but the unseen congregation of the friends are all around us. The mystic influence of the love of Baha'Ullah has united the hearts and we are all the members of one family. The message of Rizwan is love, love, and still more love; love amongst the believers, love for the strangers, love for the fallen and the broken-hearted, love for mankind.

If thou hast a universe of love, hunger for more. Live in the world of love-swim in the ocean of love, soar in the atmosphere of love, walk in the bright realms of love, speak the words of love, practise the deeds of love, adore the Beloved of love, sing the soothing lullaby of love, and advance toward the palace of love. We must all be lovers--, lovers of God ^{ours} and men. Thus the greeting of this Rizwan is Love, amity, and peace. B

It was about four o'clock when the Master delivered the following short talk concerning the Rizwan Feast. -

" I hope that this Feast of Rizwan will be ^{Blessed} ~~Bless~~ to all the lovers of Baha. It was an hour like unto this and on such a day that Baha'Ullah bade farewell to the friends in Bagdad, preparatory to his departure for the garden of the Rizwan, outside the town. When he left the house everyone was weeping. The women in the 'Androun' were almost beside themselves with ~~dis~~pair; the believers, to whose number were added also many strangers and outsiders, had gathered in the 'Beyrouni'. From the house he walked to the place called "Khezer", which is now ruined. Then he rode on a horse to the garden of Najib Pasha. We also accompanied him. In the center of the garden a large tent was pitched, where the Blessed Perfection alighted and made his abode. This was the beginning of the memorable days of the Rizwan. It was a day full of joy for us, be^{ca}use we were going to travel with the Sun of Reality, and a day full of sorrow for those who were left behind. For twelve days Baha'Ullah was in this garden. The Door of Meeting was open to all the inhabitants of Bagdad. The clergy, the theologians, the noblemen, the poets, the Pashas, ~~th~~ the laity, all those who came were ushered into His Divine Presence, and listened to His Words. No one was sent away. Not one soul was excluded!"

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While walking around the sacred tomb of the Bab the Beloved said:

"In past ages, every night, from this Mount Carmel, the voices of the invocations of the saints ascended to the presence of the Almighty. Yonder plain has also been the habitation of many prophets. They raised the hands of supplication toward the heaven of mercy, communed with their Maker, and longed for the appearance of these days. All that they could do was to ~~gl~~adden the hearts of mankind with the promises and prophecies of b

~~of~~ the age of the Manifestation, and were satisfied with the contemplation of His uncreated, inscrutable splendor. Alas! Now that He has appeared with the sound of Trumpet and the hosts of angels, *the people* they are drowned in the sea of negligence and sleep."

After a few *moments* ~~moments~~ of silence he said: "A few nights ago I had a lovely dream the memory of which has uplifted my soul. In the world of dreams I found myself in the holy presence of the Blessed Perfection. With a number of *other* friends I was standing before Him. He directed His gaze toward me, and began to speak to me, mercifully, compassionately. My heart felt the joy of His words and my spirit grasped the favors of His utterances. His boundless graces overpowered me to such an extent that I kn~~w~~it and kissed His divine feet, weeping. When I awoke I found I was still weeping and the tears were rolling down my cheeks."-----

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Speaking about his western tour he said: "That voyage was epochal in the history of the Bahai Cause. If we were now in the western world we could indeed serve the Cause of the Ancient Beauty. While in California, the Oriental friends wrote me many letters begging me to return for the sake of the pilgrims who had gathered in the Holy Land awaiting my return. Thus, I yielded to their repeated requests and left those active, throbbing fields for these passive dead ones. The ~~eternal~~ results of our lives in these days are our prayers and devotions offered at the holy tomb of Baha'Ullah and the Bab, in behalf of the warring nations, *innocent* antipathic (~~x~~) races and clashing humanity. Let us therefore enter the Holy of Holies and pray!"

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Commenting on the attachment of the people to material food he said: "To what astonishing degree are people attached to their digestive organs! They are more captivated with appetizing, toothsome food,

than they are attracted to God, their creator. They are deprived of all spiritual nutriment, and strange to state, they do not seem to feel it's need. If the source of their material sustenance is somewhat decreased they are immediately agitated and their mental equilibrium is disturbed. How low-minded and servile and mean are the people! To the same extent that they are ignoble and grovel in the boiling pit of passions and self, those souls who have received a portion and a share of the celestial outpourings are highminded and magnanimous. The former are worried and vexed if their food is not quite ready for dinner, the latter are serene and peaceful if they are starved to death. The real deprivation is when man deprives himself of the Lord's supper, which is the banquet of heavenly attributes and divine characteristics."

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This morning when the Master came out of the house and was walking in the garden among other things he said:-

"Horticulture is one of the most fascinating arts. I love it, and watch the growth of the trees and flowers as one watches the growth of babes. If the heart of the gardener is not an artistic garden in itself, he will not be able to produce a single flower. His outward garden must be a representative of his inward garden. He must study well the nature and disposition of the plants, then his heart will be rejoiced and his spirituality increased. As he progresses in his art he will be impressed more and more with the perfection of God's creative^{sive} tion in producing the ever expanding varieties of plants and vegetation."

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Speaking of forgiveness he said:

"Forgiveness must be the natural, spontaneous quality of every man. We must not break the hearts of those with whom we are associa-

ting. God is not pleased with such an act. There are never-the-less, some people who break their own hearts through their own evil ^e deeds and ~~###~~ sins. Not having lived in accord with the good pleasure of the Lord, and having transgressed His laws and broken His statutes they become objects of disgrace and contempt in their own eyes and those of their fellowmen."

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True Fame.

In the evening while we were sitting around the table of the Lord and partaking of His material food, He said:-

"Under all circumstances man must turn his face toward God and overlook the shortcomings of others;- so that he may prosper in his affairs. There are some people who would go to any length in order ^{see} to gain fame and station. For the ephemeral fame of a few days they would give up their lives- and yet it eludes them. There are others who do not even dream of it, who shun it and keep out of it's way; but it shows it's face to them and courts their grace. How can a man attain to the ethereal height of true, solid fame if he chases after the shadows of his own pleasure and lust? Will his spiritual station be equal to that of the one who followed none of these? No. In brief, man must be severed from all the material conditions of life like unto the disciples of His Holiness, Christ. They forsook the joys and delights of the physical life and attached themselves ^{to} ~~the~~ the Cause of their Master. They became the embodiments of spirituality and the manifestors of mercifulness."

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The New Ideals of Peace.

After supper the Master called me to his sleeping room and asked me to translate a letter from..... It contained the article written by Elbert Hubbard on the Cause, and published in one of the papers.

When I finished translating, he said:

" Wait till the end of the war! The new ideals of peace which I have nurtured in my mind will be promoted.. God willing, we shall take another journey and achieve greater victories. After this war new plans, new thoughts, and new and sound theories are essential. Old thoughts will be only good for the waste basket. A new table must be spread, new dishes must be prepared, and new appetite must be cultivated. The seeds of new flowers must be sown, new saplings must be planted, new roads must be constructed, a new code of ethics must be discovered, new conventions for the amicable settlement of international disputes must be evolved, new lamps must be lighted, new truths must be laid bare, new capability and ability must be trained, new modes of expression must be found, new worlds must be conquered, new relations must be established and new standards of life must be upraised."

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While in the carriage he spoke on -

"Severance"

"When I was a young man I wished to be entirely free to devote my time to the service of the Cause. My first intention was not to marry. Four times the means of marriage was brought about by my family, and every time I refused the whole proposition. Finally the Blessed Perfection commanded me in the most emphatic manner to marry. For the sake of his sacred command I accepted, tho' I longed for an untrammelled life of divine liberty. How glorious it would be if man could live for ever in an abstract atmosphere, free, sanctified, pure, unattached, like a disembodied spirit."

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The Art Of Simple Living.

In the evening the Master spoke of the simple hospitality of the Oriental Bahais, and their lack of ostentatious display. He related several stories to illustrate this point. -

" As much as possible we must make our lives simple and reduce the accumulated complexities. Our necessary wants were originally very few, but with the increasing tide of modern civilization, our ancestors have added to our load of superficial obligations. If we desire to emancipate ourselves and our children from this slavish custom, we must throw off these heavy burdens of external demands and live an independent, generous, liberal and bountiful life of democratic simplicity and poesy. When so many divergent elements enter into the composition of a single life the natural consequence will be an antagonistic clash of interests.

Therefore, if by the grace of God, and your own efforts, your life is simple, do not make it complicated, do not let it become entangled with outside matters. Keep it always full of the fragrance of pure trust and unalloyed confidence. But if, from some unavoidable causes, it has become a tangled skein of intricacies, try your best to unravel the confused mass, get another hold of the silken thread of life and start again on the royal path of artless and frank simplicity.

Let the furniture of your mind consist of the most precious ideals of this, or any other age; let the walls of the galleries of your hearts be adorned with the loftiest master-thoughts of the poets and philosophers; illumine the halls of your souls with the electrical concepts of the wise and the sage; decorate the tables of your spirits with the flowers of the imagination of the scientists and inventors; embellish the museum of your brain with noble meditations and antique reflections of ancient thinkers; adorn the long vistas of your intellect with the attributes of knighthood and the courage of heroes of by-gone centuries;

flowers
beautify the gardens of your understanding with the sweet flowers of every
clime and bedeck the dome of the palace of your intelligence with the
glistening stars of spirituality."--

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"Man is created in the image of the Lord of Mercy, i.e., Divine Character. Physical likeness is mortal; merciful characteristics are immortal. Spirit is the grace of God, body is an earthly compound. Therefore, strive ye to adorn yourselves with the image of the Lord of Mercy."

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The Beloved had had many callers, and as he was a little tired he asked me to walk with him through the German colony. On the way he called at the ^{home} ~~####~~ of a Christian family who were originally from Acca and who are now living in the house occupied by the Blessed Perfection during his stay in Haifa (many years ago) When we left the house he spoke of the large tent which ^{was true} ~~had been~~ pitched on the adjoining ground and under which Baha'Ullah spent many spiritual hours.

"Now," said the Master, "that sacred tent which belonged to the Manifestation of God, the tent under which the 'Surat-El -Heiykal,' the 'Kitab-El-Akdas' and other glorious Tablets were ~~#####~~ revealed, the tent which was hallowed by the presence of the Sun of Reality, that tent of the Lord which was foretold by the prophets would be raised on the plain of Acca and on Mt. Carmel, the tent under which international congresses of humanity must be convened in the future, the tent over which the flag of Universal Peace must wave, that tent, I say, has been given by the ^(Violators of the Covenant?) Covenant breakers to Jamal Pasha, the general of the Syrian army. The divine pavilion of love ^{was} ~~##~~ sent by the heedless ones into the in-

fernal camp of hatred. The Canopy of Peace is forwarded to the battlefield of slaughter. The Tabernacle of the oneness of the world of humanity is dispatched to the scene of bloody hostilities. The tent of the Lord of Peace is offered to the lord of war. Ah me! How sad I have felt since hearing this news! Consider how negligent and thoughtless are these Nakazeens! They are submerged in the sea of inadvertence and have renounced the beauty of the Beloved of the world! After the departure of the Blessed Perfection I did not consent that the ^{tent} that should be raised even for one hour, but the Covenant breakers (Violators) raised it against my wish and invited under it questionable guests!....."

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After ten minutes of delicious silence and meditation an Arab girl came with her vase wonderfully balanced on her head to fill it with drinking water from the well. The Master spoke to her thus:

"Does this well give water for all seasons?"

"No, only in winter and spring."

"What about summer and autumn?"

"It is dry !"

"Wilt thou give me a cup of water?"

"With great joy, Effendi."

When she left the king of our hearts said: "The inner, spiritual life of man is like unto this well. Man must allay the thirst of the travellers on the path of Truth with the water of significances, not in one or two seasons, but during all the years of his existence."

"Man must be the well of the love of God, the well of divine faith, the well of affection and compassion, the well of generosity and benevolence.".....

"I hope that thou wilt become the boiling, gushing, flowing well

of the love of Baha'Ullah, irrigating the parched ground of the hearts with the water of zeal and enthusiasm. Mayest thou spend thy days and nights in the service of the Cause of God, and raise the call of 'YA BAHÁ EL ABHÁ' from every meeting. Close thy eyes to all the material things and enter the heavenly palace of the Ancient Beauty.....God willing, at the end of the war we will travel together and raise the celestial clarion in many meetings! Consider what a dynamic spirituality and fragrance we obtained while we were journeying throughout America, because we were engaged in the promulgation of the Word of God. The heavenly joy, the beatific delight, are only possible when we are engaged in teaching the Cause of the Merciful. The more we convey the message the greater will be our happiness. All other affairs are fruitless and conducive to lukewarmness save the mention of God, the commemoration of God and the admonitions of God. This is the source of our life, the mainspring of our activities, the fountain-head of our pleasure, and the light of our eyes. We must hold fast to this rope, gain this celestial vision, be filled with the all-conquering conviction, sing this stirring anthem, and move and have our being in the world of idealism. I trust and pray that thou wilt be confirmed therein."

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Home of Abdul Baha Mt. Carmel, 1915.

Two Tablets Revealed by the Center of the Covenant, Abdul Baha, and copied from the Unpublished Diaries of Mirza Ahmad Sohrab.

To Mr. H.H. Topakyan he writes:

" Your letter written on March 10th, 1915, was duly received. Praise be to God that it contained the good news of the health of all the members of that respected family. This produced great joy. Praise be to God that we are also shielded and guarded beneath the tree of Divine Protection and Preservation and are at all times occupied with your mem-

ory.....You have written on the lack of arrival of news on our part to those regions. This bloody war has blocked all the ways. I hope that this hostility may be terminated by the end of this summer and the means of tranquility and composure be ~~#####~~ obtained. Convey the utmost (respect) to Mr. Carnegie on my behalf. This personage is the lover of the world of humanity and the servant of universal peace; therefore he is the manifestor of heavenly confirmations. An epistle is enclosed herein. Deliver it to him and mail me his photograph.....

While in the west I cried with a resonant voice and in the most explicit language in the meetings and churches that ere long such and such events ~~shall~~ ^{should} transpire. We hope that after this war, days of the utmost sweetness and peacefulness may be unveiled. Europe and America, in accord with the teachings of His Holiness, Baha'Ullah may attain to a new life, these darkneses disappear, and the brightness of the Kingdom of God may illumine the hearts.....

"To the noble personage, His Excellency Mr, Andrew Carnegie.

May God assist him!

He is God!

O thou illustrious soul! O thou great pillar of the Palace of Universal Peace!

It was some time that I intended to correspond with thee but there was no intermediary between us. Now that His Excellency, Mr. Topakeyan has made this possible through his kindly suggestion I write thee this Epistle; for truly, I say, thou art the lover of the world of humanity and one of the founders of Universal Peace.

Today the most great service to the Kingdom of God is the promotion of the principle of the unification of mankind and the establishment of Universal Peace. A number of souls who were doctrinaires and unpractical thinkers worked for the realization of this most exalted aim and good cause but they were doomed to failure, save that lofty

personage who has been and is still promoting the matter of international arbitration and general conciliation through deeds, words, self-sacrifice and the generous donation of wealth and property. Rest thou assured, that through the confirmation of the Holy Spirit, thou wilt become confirmed and assisted in the accomplishment of this most resplendent service and in this mortal world, thou shalt lay the foundation of an immortal everlasting edifice, and in the end thou wilt sit upon the throne of incorruptible glory in the Kingdom of God.

All the leaders and statesmen of Europe are thinking on the plans of war and the annihilation of the mansion of humanity but thou art thinking of the plan of peace and love and of strengthening and reinforcing the basis of the superstructure of the human world. They are the heralds of death, thou art the harbinger of life. The foundations of their palaces are unstable and wavering, and the turrets of their mansions are tottering and crumbling, but the basis of thy structure is firm and unmovable.

While I was journeying throughout America and Europe I cried before all the meetings, conventions and churches:--'O ye noble friends! The world of humanity is facing in the future a most portentous danger and a supreme calamity. The continent of Europe has become like unto a powder magazine, an arsenal, under which are hidden combustible materials of the most inflammatory nature. It's combustion will be dependent upon the sudden and unexpected enkindlement of one tiny spark which will envelope the whole world with world-wide conflagration, causing the total collapse of European civilization through the furious, wild-raging, fiery tongues of war.

Therefore, O ye well-wishers of the world of humanity, endeavor ye by day and by night, so that these inflammable materials may not come in touch with the burning fire of racial antipathy and hatred.

Today the life of mankind and the attainment of everlasting glory depends upon the exertion and display of effort in accord with the principles of His Holiness Baha'Ullah, for his first and foremost teaching consists of the oneness of the world of humanity. He says we are all the sheep of one God. His Highness the Almighty is the real Shepherd and He is kind to all the sheep. Why then, should we be unkind to each other? Another of his most great Institutes deals with the subject of Universal Peace, the establishment of which would be conducive to the well-being, progress and tranquility of the commonwealth of man.

Other precepts of Baha'Ullah treat of the identity of the underlying foundation of the religions of God, the original oneness of the nations, the adoption and general practice of an universal, auxiliary language and the inculcation of the ideal of Cosmopolitanism and world patriotism amongst the children of men. Consequently, in the future His teachings will act as a deterrent and preventive of the occurrence of the most great danger i.e. - universal war.

Today the most important object of the Kingdom of God is the promulgation of the cause of Universal Peace and the principle of the of the Oneness of the world of humanity. WHOSOEVER arises in the accomplishment of this pre-eminent service, the confirmations of the Holy Spirit will descend upon him. Now all that has been predicted has come to pass and the lurid flames of this war have emblazoned the horizon of the east and the west, causing a reverberating earthquake through the columns of the earth. After this war, the workers for the cause of Universal Peace will increase ~~daily~~ day by day and the pacific party will array it's forces, display greater activity with better advantage and in the end gain a permanent triumph and eternal victory over all the other parties. The realization of this matter is ~~in~~contestable and irrefragable. Therefore, are long, a vast and unlimited field will be opened before ^{the display of ~~your~~ powers and energies.} ^{They} You must promote this glorious

they view for

They

intention with the heavenly power and the confirmations of the Holy Spirit I am praying in thy behalf that thou mayest pitch a pavilion and unfurl a flag in the world of Peace, Love and Eternal Life.

I beg thee to accept the consideration of my highest and deepest respect."

(signed) "Abdul Baha Abbas."

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Words on Peace.

"How cruel it is that these governments are causing the shedding of so much blood! What a grotesque sight, that these so-called Christian nations are teaching each other the art of human slaughter! We hope that the horizons of the world may soon be cleansed from these clouds of war, and the traces of destruction and carnage be wiped away. We must all work and pray for the realization of peace, -so that the influx of love may overwhelm the hearts and the standard of the unification of mankind be raised.".....

" These warring Christian nations call themselves the followers of the Nazareen but do not live in accord with His teachings. In name they are Christians, but in reality they are worse than pagan hottentots.

Do we, who are Bahais, live in accordance with the principles of His Holiness Baha'Ullah? We must be just. We must be just. We must not speak with our eyes closed to our own short-comings and expatiate on those of others! 'Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?'

If we had lived in accord with the precepts of the Blessed Perfection, by this time, half the inhabitants of the world would have become Bahais and peacemakers, attracted by the rays of the Sun of Truth, their nostrils perfumed with the fragrances of holiness. We must not begin with

words and end with words. We must act, and teach mankind with the irresistible force of example. We must be willing to give up our own ideas and opinions where the public weal is concerned. We must serve the world of humanity in a befitting manner. We must be self-sacrificing.

We must clothe ourselves with the robe of joy and happiness. We must not be pessimists and misanthropes. We must pray to God that He may assist us in the accomplishment of real service in His heavenly vineyard. One drop of deed is better than an ocean of words. One ounce of action is more beloved than a ton of eloquent speeches."

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This evening the Master sent for us and with pleasure we sat in his presence. He spoke of the two Hague conferences and how the world expected to see the organization of a third International gathering of a similar nature when the storm of the European war burst out and deluged mankind with blood. "The signatory powers of the Hague convention" he said, "did not abide by their own agreement. They violated in this last outburst of savagery, every article of those carefully drawn, long-debated conventions. In the name of patriotism they have committed every shameful crime. They have been too willing to propagate those axioms and formulas which are injurious to others and beneficial to themselves, but the principles insuring the well-fare of mankind they have been too ready to throw overboard. Instinctively the hearts of men are inclined to do evil, because they live in the material world, all save those souls who through the Fragrances of the Merciful are freed from the circle of the bestial nature. Were the world not enlightened by the coming of the prophets, were there not the teachings of the heavenly books, were there not the appearance of the celestial rose garden, were there not the effulgence of the Love of God, the world of humanity would have been the world of animal-

ism, nay- rather, lower and baser. The holy Manifestations appear, the Fragrances of God are diffused,--so that the world of humanity may be distinguished from the animal kingdom, the realm of darkness be transformed into the sphere of light, the gloomy earth be changed into the celestial universe, and the carnal-minded become endowed with god-like sentiments.

The philosophers also claim that they call the people to that which is praiseworthy, and exhort them to shun evil. From what source have they learned this fact? If we investigate carefully, we will find that they have borrowed this very idea of good and evil from the prophets. The messengers of God have not come with the sword of war and division, but with the olive branch of peace and union. Their mission is to bind and not to break, to heal and not to wound, to educate mankind, and not to add to their ignorance, to pull them out of darkness and illumine them with the light of knowledge."

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Vol. 6.

Words of Abdul Baha, from the Unpublished Diaries of
 Mirza Ahmad Sohrab kept during his sojourn
 with the Center of the Covenant, Abdul Baha,
 in the Holy Land, while the world war was raging.

Mt. Carmel Haifa, Syria, 1915.

"Amongst the believers of God," the Master said tonight, "there must exist the utmost co-operation, equality and the solidarity of rights. Through their deeds and lives they must demonstrate ^{rate} to the world what mutual helpfulness and assistance means. The Cause of the Blessed Perfection is a garden of infinite beauty and attraction. From amongst the people He elected us, and as His tender plants He planted us with His own holy Hand in this divine garden. The rays of His educative sun shone upon us, the showers of the clouds of His generosity poured over us, the breezes of His Providence wafted by us, - so that we might grow and develop and send down our roots deeper and deeper into the heart of the earth. If one of the trees of the garden is not well rooted in the soil, there will be no doubt but that its progress will be stopped and it will wither away. It will then be only fit for fuel. But if its roots are driven downward into the rich soil, it will yield luscious fruits. In order to offer praise and thanksgiving at the Threshold of Baha'Ullah for His supreme grace in choosing us from amongst His creatures and signaling us with His special Bounty - we must strive day and night to become strong, robust trees in His garden, be firmly and steadfastly rooted in ~~the~~ ^{the} ground, so that we may produce in every season more and more fruit. "

" In what way should we become deeply rooted trees in the garden of Abha? By living in accord with the teachings of the Ancient Beauty and putting into practice the fundamental principles of the religion of

God. His most powerful injunction is that there must be love and amity amongst the friends; there must be the realization of unity and agreement in their meetings and that they must practice the law of co-operation and reciprocity. Our spiritual and material attachment must be so consolidated and interpenetrated that if it be found necessary we may sacrifice our lives ~~###~~ for each other and for the world."

"If we fulfill the prerequisite of this standard we have then offered our thanksgiving at the court of the Almighty, otherwise we have been all this time Bahais in name, but not in reality."

"The grandeur of the Cause of God enhances the value of every moment, hence we must cultivate the feeling of appreciation and devote every spare hour to the promotion of the principles of God, the diffusion of the fragrances of God, and the exaltation of the religion of God.

"Consider! Altho' I was well advanced in years, and altho' the means of rest and comfort were made available for me to spend my last days on Mt. Carmel and enjoy the hard-earned tranquility and peace, yet I overlooked these considerations advanced on all sides, and left my narrow prison for the wide world, to proclaim the Manifestation of the Lord of Hosts! Why did I do this? I desired to become a sturdy, strong and fruitful tree in the garden of the Blessed Perfection. In this manner I wished to gain growth and development, produce fruits for the healing of the nations, deliver the Word of God and unfurl the banner of Reality!"

"Day and night I worked, taught and rested not. In various tongues and under different expressions and sundry terminologies I presented to the world the same eternal message, and voiced the same truth. To all the teachers of the Cause I have pointed the way of service, and the promulgation of the words of Truth. Will they avail themselves of this celestial opportunity or let it slip out of their hands?"

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This morning the Master was out and from then to twelve he walked and talked in the garden. The matter of the Convention which the friends were holding in San Francisco was spoken of and he said; "I will pray for them. I hope that their deliberations and resolutions may be crowned with great success; that spiritual fragrances may be wafted from their meetings to all parts of the world, that heart^{up}-lifting signs may appear from their lectures and discussions, and that through them the Cause of God may be promoted more widely. All these things depend upon the Confirmations of the Holy Spirit and their own exertion. I would have sent them a cable gram of greeting but in these days there is little chance of their receiving it. Instead of sending them visible messages, we will communicate with them in the code of the spirit. When the channels of correspondence are opened, we will receive the reports of their proceedings and then know the details of their activities. Meanwhile, we direct to them our thoughts of love and affection, and supplicate that they may be confirmed in all their undertakings."

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(Note: The following Tablet was revealed by Baha'Ullah on the ninth day of Rizwan in the first year of his imprisonment in the city of Acca. In it are mentioned the names of many of the believers who were with him at the time and who partook of the feast in the Most Great Prison. This Tablet was chanted for Abdul Baha on the ninth day of the Rizwan in the year 1915 and after listening to it he related many particulars regarding the lives of those who are therein mentioned.)

"In the Name of God, The Powerful, the Unconstrained!"

" Praise be to Thee O God, for Thou hast gathered Thy believers in Thy Most Great Feast in which Thou didst reveal Thyself with Thy Most Comely Names to all the Inhabitants of the earth and heaven, and in which Thou didst cause the dawn of the Sun of Reality from the horizon of Thy Will and the establishment of the Temple of Pre-existence upon the Throne of Thy Mercifulness.

O God! This is the ninth day of the Feast of Rizwan, in which one of Thy believers invited the Manifestation of Thy Entity and the Dawning-place of Thy Lights from His room in the Prison to another room in the Prison for the sake of Thy Beauty and the yearning after Thy love ~~and~~ Of Thy Bounties, in so far as it has been possible for him, he hath prepared and spradd before Thy Face. For verily all his properties and those of Thy beloved ones have been confiscated by the people. O Lord, now that Thou hast gathered them around Thyself and assisted them with this Most Great Bestowal, suffer them to become firm in Thy Cause, and cement their hearts together in such wise that no division what-so-ever may rend them asunder. Then cause them to become the guides to Thy luminous Sun, the likeness of which has not been witnessed by the eye of existence, and the similarity of which has not been beheld by the seen nor the unseen.

O Lord! Thou knowest that all those who are around Thee desired to invite Thee during the Days of the Rizwan. According to their possibil-

ities a number of them attained to this most exalted privilege while others were unable to spread a feast, but served the "red wine" prepared with the "leaves of China" (tea) in the white crystalline goblets.

O God! I beg of Thee, by the Word, which Thou hast made the magnet for drawing the hearts and the minds, and through which Thou hast attracted Thy servants to the heaven of Thy Grace and the horizon of Thy Clemency and Benevolence- to accept the deeds of the former, then destine Thou a heavenly reward for the intentions of the latter. Verily, Thou art the Lord of Generosity and Liberality, and the Master of Excellence and Glory!

O Lord! Reveal unto them the knowledge of themselves, then help them in the custody of their tongues,- so that they may not speak that which may lessen their stations and hurl ~~them~~ down their deeds. Verily, Thou art powerful over all things!

O Lord! Harken to the lamentations of the sincere ones from amongst Thy believers- those who are prevented from Thy meeting in these days which Thou hast decreed as a feast to all the inhabitants of the earth, and an honor and adornment to the people of Thy country.

Among them is "Ha" (Abdul-Ahad) who believed promptly in this Cause through which the people of the earth and heaven trembled, save those whom Thou hast saved, O Thou Possessor of Names!

Another was the one whom Thou didst call by the name of 'Monsour' and didst adorn his temple with the decoration of Thy Love. O Thou Forgiving One! There were others whose cries Thou didst hear from outside the town, and to whom the permission of entrance was refused, so that they may meet Thee in these days in which all things attained to Thy Bounty. Among them was Nabeel, who presented before Thy Throne an eulogy in Thy praise and commemoration. Amongst them was also Mirza Mohammed Ali Gaini, whose call Thou didst hear from the town (of Nazareth) which Thou hast blest with the Name of the Spirit (Christ). Amongst them was also the one whom Thou didst

name Abal-Hassan (note: this is Hadji Ameen, who came to London to meet the Master), and also Abdor-Rassoul and another servant from Ardestan, (or Ardekan?), upon him and upon his father be Baha. Verily, they migrated, O God in ~~Thy Path~~ Thy Path, advancing toward the abode of Thy meeting. ^eThy entered the town, inhaled the fragrance of the Garment of Thy union, but were debarred from presenting themselves before the Throne of Thy Grandeur. They were persecuted by the hands of the oppressors of Thy people and driven out of the town with such injustice, that the dwellers of the Kingdom and the Most High Realm, moaned and lamented.

Amongst them was Abdollah, through whose longing the lamp of joyousness was enkindled, and also Nassar, who advanced toward the Station and ^{prevented} was obstructed ~~(*)~~ ^{thereby}. Harken, O God, to the lamentations of the people of Faithfulness from the direction of Haifa. Amongst them is one who is known by the name of Khaleel, and who is upholding Thy commendation and praise, likewise his brother and his mother.

Amongst them is one who is known by the name of Esmael, who for the first time built Thy most great house. (note: in Bagdad) Amongst them was the one who is known by the name of Yousoff, whose way was obstructed to the meeting of Thy Beauty, by the hand of the rebellious from among Thy creatures. There are also other servants who arrived there during these days.

O Lord! Accept from them that which they intended to do for the sake of Thy love, then decree for them ~~the reward~~ the reward of those who have attained to Thy good-pleasure. Verily Thou art powerful to do whatsoever Thou wilt. ^{God} Then look upon those, O ~~Lord~~, who are scattered in the town of Haifa, with the Glances of the eyes of Thy Mercifulness, and aid them to enter beneath the shade of the Tree of Thy Oneness. O Lord! Do not refuse them that which Thou hast! Verily, Thou art the King of the heavens and the earths. There is no God but Thee, the Mighty, the Wise!

Praise be to Thee, O Thou God of the worlds and the Desired

One of the sages! I declare by Thy Glory that it behooveth everyone to sacrifice his life for Thy Ears, for Thou hast heard the call of the lover from all the regions, and the wailings of Thy believers in their affliction at the hands of Thine enemies. Of a truth, their lamentation is ^{raised} ~~raise~~ for the sake of Thy Love, and their hearts are burned with the fire of separation in Thy days.

May my life be a sacrifice to thy patience, O Thou Face of Baha! May my spirit be a ^{ransom} ~~sacrifice~~ to Thy endurance, O Thou in whose hand are the reins of the Kingdom of the earth and heaven. By Thy Majesty, O Thou Beloved ~~One~~ of the yearning ones, and the hope of the lovers, whose ever from the people of insight reads this Pure Tablet, verily, from his eyes will flow tears of blood, because My Heart was melted with the heat of Thy Love and the love of those who ^{was} ~~were~~ prevented from Thy meeting, especially after their advancement toward Thee and their tarrying in and around the town (Acca) for a long time. May my all be a sacrifice to their long-suffering!

O Thou King of Power and Omnipotence! May my all be a ransom to Thy resignation. O Thou, through whose ~~fe~~ar trembled the dwellers of the kingdom of ~~flames~~.

Thanksgiving be unto Thee, O Thou ~~Re~~pose of the hearts of the people of Baha! I testify that none else beside Thyself has ever attained to the knowledge of Thy Essence, It's Mysteries and Realities, and ^{is} ~~in~~ the manifested conditions of Thy Power and the Appearances of Thy Will.

And in the end, I beseech Thee, O God! to assist my friends to invite Thee to the Feast of their morals and ethics, -so that the banquet of Thy Graces may be spread amongst the inhabitants of Thy earth, and that mankind may gather around It with joy and unity. This is indeed, the ~~real~~ and ideal Feast for the delectation of all humanity. Verily, Thou art able and powerful to do that which Thou wilt.

Praise be to Thee, O Thou God of the worlds and the Ruler over the

heavens and the earths!"

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In the Tablet just given we find the name of Khaleel, who lived at the time in Haifa with his brother and mother. His two sons are now living in Acca and Jaffa and are good Bahais. Of their father the Master said: "His life was an example of honesty and activity. He was a flame of the Love of God and a true lover of humanity. By profession he was a coppersmith and often worked until midnight in order to make enough money to support the poor believers.. While he worked he chanted the poems and Tablets of the Blessed Perfection, and wept in such a heart-moving manner that all those who heard him were stirred. Altho' he was not well-off, he was open-handed and generous, the door of his home was open always, and friends and strangers received a cheering welcome. His simple but heart-felt feasts are ever remembered. Occasionally he indulged in news of the martyrdom poetry and when the ~~name~~ of the 'King of Martyrs' was received, he composed a very effective elegy which can never be forgotten. He was a native of Kashan and migrated to Haifa with his family soon after the arrival of Baha'Ullah. With peace and contentment he spent his last days in Acca and when his spirit soared toward the Kingdom of Abha, his body was interred in the cemetery just outside of the town. In character he was irreproachable, in truthfulness he was proverbial, in the fulfilment of his engagements he was an example, in the honesty of his purpose he was unquestioned and in the beauty of his life he was well known."

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Another person mentioned in the Tablet was Abdollah. Concerning this man the Master said: "This man lived in Bagdad and was notorious for his evil deeds and shady practices. He was a man of pleasure and

and very wicked and dissolute. He met by chance one day the Blessed Perfection, ~~and~~ listened to His Divine Exhortations, ~~and~~ embraced the Bahai Cause and received the baptism of the Holy Spirit. His regeneration was so complete and the reformation of his character so radical, that everyone expressed amazement ~~and~~ at the instantaneous change and wished to know the underlying cause of this spiritual revolution. Whereas formerly he was as base metal, he was turned into shining gold. Whereas before he was tainted with the colors of satan, he became now clothed with the radiant characteristics of the angels. Whereas formerly he was dead, he became vivified by the pure breath of Baha'Ullah. In the display of praiseworthy attributes he surpassed the degree of the seraphim. He was made of the substance of darkness but in the glance of an eye he was re-made into the essence of light. He was attached to every kind of evil habit, he became severed from all else save God. He was extinct, cold and unresponsive to noble feelings, he became enkindled with the Fire of New Birth, attracted and most sensitive to the subtle emotions of the Spirit. His moral awakening endowed him with such heavenly qualities, that merely his association with others impressed them with awe and respect and created in their hearts the susceptibilities of the Kingdom of Abha.

After our exile from Bagdad he walked on foot to Acca. He arrived at the time when we were incarcerated in the barracks. The guards at the gate prevented his entrance and he was sorely disappointed. I saw his face from the window of the upper story of the prison while he was walking ~~outside~~ outside the walls of the fortification. Without any exertion on my part I remembered him and so by seeing the officers ~~and~~ of the guards and convincing them that there would be no harm whatsoever done, they permitted him to enter the barracks. Whenever I think of his first meeting with Baha'Ullah in the prison, tears come to my eyes."

Another name mentioned in the above Tablet was Esmael, and of the life of this man the Master said: "This man was the well-known architect of Farrokh Khan in Teheran. He was respected and beloved by all the citizens, and served the community with zeal and straightforwardness. Whenever he found an opportunity he spoke about the Cause, and little by little every one came to know that he was a Bahai. They advised him to be more cautious about the declaration of his faith, but he became more intrepid. For this reason Baha'Ullah wrote him the famous poem beginning:-

Love

'O Love I belong to Thee. I am Thy wooer and wanderer around Thy abode.'

He was commanded to turn his face and attention toward the Bab and sing those stirring lines with spirituality and attraction. Day or night, to whichever meeting he was invited, he sang the poem and made the people understand that it was sent to him by his Lord. Thus it became established beyond the shadow of a doubt that he was a Bahai and the enemies arose in his persecution. Farrokh Khan, who was at the time Grand Vizier, sent for him and told him that so far he had been able to protect him, but now the power had gone out of his hands and because he was in danger of losing his life, he advised him to leave the city. Qstad Esmael was not afraid of martyrdom, but on observing the perplexity of the Grand Vizier he said: 'My highest desire is to sacrifice my life in the path of the Beloved, but because I have been your architect I see you are afraid of your position, hence for your sake, I will comply with your request.' Leaving the royal residence of his Master with his newly married wife, they departed from the city and later arrived in Bagdad. In Teheran they were accustomed to abundance, comfort, wealth and affluence, but in their new home they had to face hardships of poverty and want. Notwithstanding their great destitution they were never seen to express any sadness, nor complain of their lot. The Blessed Perfection allotted to them a room and they

lived most happily together. After some time his mother-in-law when, making a pilgrimage to the Holy Shrine of Karbala and Najaf, passed through Bagdad, and on her return insisted that her daughter should go with her to Teheran to visit her relatives. Ostad Esmael gave his consent to this and the mother and daughter left with the stipulation that she should return as soon as she had finished her visit. On their arrival in Ker-manshah the mother took the daughter to a Mullah and asked him to divorce her from her absent husband because he was a Bahai and therefore a heterodox and ^{so} therefore the marriage was not lawful. When the divorce was effected the daughter was forced into a second marriage with a coarse, rough muleteer. Altho^o Ostad Esmael was very fond of his wife, yet when he heard this calamitous news his strong faith in God came to his aid, and he stood firm in the hour of his supreme test. After our successive exiles from Bagdad to Constantinople, Adrianople and Acca the believers were also exiled to Moussel. This Ostad Esmael was at the time of his exile about eighty years old, and at this advanced age he walked on foot to Acca. When he arrived in Haife his feet were sore and blistered and he was in the utmost poverty. Having no money with which to rent a room he, with a number of other believers, passed their nights in one of the caves on this mountain, (Mt. Carmel) while their joyous songs of thankfulness were raised to heaven. With a few piastres for his capital he became engaged in business. He had a small wooden box which contained needles, pins, combs, thimbles, rings and spools of thread. Every morning he left his cave and made a tour of the town. Two or three piastres ^{profit} daily satisfied him and when that was procured he returned to his natural mountain home to enjoy the fruits of his labors. He ate his frugal meal with such a wealth of spiritual pleasure that even the kings might envy him.

After some time I sent for him, and through the kindly assistance of the guards I brought him to the barracks and took him in to the glorious presence of the Blessed Perfection. Because he was so very poor

he had not been able to drink tea every day and during his stay with us in the prison I served it to him each morning and evening. While drinking the cup of tea he would exclaim, 'O Master! This is not tea, it is the vivifying breath of the spirit.'

In brief, he spent many years between Haifa and Acca receiving the divine favors of the Manifestation till he passed into the larger *life* of the Kingdom. He was indeed a blessed soul. He was the essence of love and the embodiment of kindness. He endured many sufferings for the sake of truth, and was continually living in the state of thankfulness and gratitude. Notwithstanding all the persecutions he was always serene and happy. In his estimation, hardship in the path of truth was the most great bounty. The vicissitudes were innumerable but we were continually sustained by the confirmations of the Holy Spirit. During the days of tests and trials for the sake of God, the souls are gladdened and the hearts are rejoiced by the uninterrupted outpourings of the Merciful."

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While I was walking in the garden I heard the footsteps of the Beloved and I turned and bowed down. "Ah," he said, "What art thou doing so early in the garden?" I was praying, I said. "For what?" - I was begging Baha'Ullah to make the heart of each individual like this holy garden. Then he said: "I will also pray for this."

A stiff breeze was blowing and therefore he said: "Those who are advanced in age must not expose their bodies to the cold, cutting wind. This frigid wind causes the indisposition of the ^{physical} body, but the frosty gale of passion and self undermines the foundation of the spiritual ^W health of mankind. Under all circumstances we must protect our ideal and astral bodies from such dangers."

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Story of the Master's Childhood.

About ten o'clock I went out and found the Master sitting in the store of Mirza Anayetullah. He had just returned from paying a visit to the German Consul. He beckoned to me and bade me be seated. A young boy passed, followed by a little white bleating lamb. Evidently this simple scene evoked in him the pleasant memories of childhood, for he smiled and said: "How the children love the small innocent lambs, especially when they follow them, filling their ears with their 'ba-a-a-a-ba-a-a-a's. Because their nature is so simple, children love all kinds of animals, and also the stories relating to them as well as to inanimate objects. I remember an incident of my childhood which will bear out this matter.

I was then very, very young, probably three or four years old. At the time the Blessed Perfection lived in Teheran. In our street and close to our house, lived one of the Farrashes of the palace. He was a bird fancier and in a peculiar manner all his own he had tamed a number of nightingales which followed him everywhere. They would sit on his hands and shoulders and while he walked through the streets they would warble melodiously. He had cut a piece from the lower bills of the poor birds so that they could not pick up grain and were forced to eat out of his hand. He used to come often to our garden with the nightingales perched on his head. As a child I was delighted with the strange spectacle. The birds would fly away and sit on the branches of the trees and sing, then suddenly the man would whistle and they flew back swiftly and roosted on his head and shoulders and hands. This sight especially pleased me and I clapped my hands with glee as I watched them". Here the Beloved laughed very heartily and clapped his hands with such joy, it was as if he were again witnessing the sight of long years ago.

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Faithfulness.

"Man must be loyal and faithful to his superiors," said the Beloved. "A disloyal person is dispossessed of every ^{fair} virtue. Those who have entered under the shade of the Tree of the Blessed Perfection, and live in accord with his good-pleasure, are the faithful servants of the Cause of God. They are the standard bearers of the principles of rectitude and integrity."

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Mt. Carmel, May 2nd. 1915.

We were the guests of the Beloved, because this was the last day of the season of Rizwan.....Soon the long table in the central hall was prepared and the Lord was informed that everything was ready. He came

out and asked everyone to be seated. He did not sit himself, but continued to serve, filling the plates over and over with more food and walking about. The soup of Hadji Mirza Heydar Ali had too much fat in it, and the Beloved took it to the kitchen himself and made it thinner. He looked after the food of this aged one as a tender mother looks after the diet of her child. Then he placed his hands on my shoulders and stood a long time leaning on me. "Dost thou like this food?" he asked. Then walking around the table he delivered the following talk for the benefit of a number of young Bahais :--

The Education of Children.

" All the Bahai children must learn a trade or manual profession. This must be aside from their literary education. The study of foreign languages, such as English, French, German etc. must be coupled with the study of an art, craft or profession. 'Bon jour', 'bon soir', 'comment ca va' , 'au revoir'- these are not the sole insignia of an educa-

ted person. Do not be satisfied with a superficial smattering of a language. If you learn it, learn it thoroughly, scientifically. Even the Arab porters in the street speak as much and more, but they go hungry because they have not been taught a trade. Learn to do something in this world, no matter how small it may be. It is better to be a good carpenter, a fine shoemaker, a skilled physician, an accomplished engineer, an excellent gardener, a brilliant artist, a superior teacher, an inspired writer, than to be an angel in heaven with nothing to do but to sing hallelujas and play on a golden harp. The mothers who have nursed and trained you have a great claim on your productive income, and the young women whom you expect to marry desire to see in you the examples of manly honor and useful activities. Do not waste your energies over that which is not practicable.

Let me repeat again, this fundamental rule, that every Bahai child, without any exception, must be taught some kind of trade or profession, craft, so that if he should travel around the world, he may not become a burden on the shoulders of other communities, and wherever he may go the people may apply for his talent. This will guard him against all future poverty, misery and want. This is the explicit command of the Blessed Perfection, and all mankind must abide by it. I desire for you that which will become conducive to the exaltation of your own station and the increase of your moral and intellectual stamina. Now I have grown old, and my hair has become white and hoary. I advise you, O youths of Baha! Learn the arts, study the sciences, acquire the practical methods of knowledge, trades and professions, learn the most useful crafts of the age, - thus you may be honored amongst men, and respected by all the people.

Be ye the fruit-bearing trees of the garden of Abha, the shining lamps in the gatherings of the friends, the fragrant flowers in the meadows of the world, and the efficient members in the body politic.

Be ye original, invent your thoughts and deeds. Do not let the sphere of your thoughts and ideals be contracted. Be not imitators. Seek the radiant path of divine glory. Be ye attracted and enkindled. Do not sit idle, trust in God and walk in the spiral road of progress. Be ye full of dynamic motion, and let the rythm of your life be perfect. Be ye the embodiment of animation and the rolling ball of good cheer, and stirring joy. In this century of light, precede all others in sympathy, in philanthropic deeds, in physical and intellectual culture, and in association with the rest of mankind. Do not let the pool of your thoughts become stagnant. Open the shutters of your mind and air it's secret chambers. Refresh and renew the growing temples of your characters by the blowing breezes of sunlit ideals. Adorn yourselves with the rare gems of world-enlightening actions, sing like unto the nightingales, move in the illimitable space like unto the stars. Sweep along like unto a mighty river, and let not the tributaries of your beings be frozen by the cold blast of ^{the} winter of disappointment and hopelessness. Pour down like unto the rain, weep like unto the cloud, laugh like unto the roess. Be inquisitive, and learn every good thing.

Once you have finished the course of your discipline, strike into the new untrodden paths of life. Go forward! Learn the law of self-control. Bring under your own dominion the lower appetites of human nature. Practice that which you teach. Unravel those mysteries of the universe which are conducive to the welfare of humanity. Stand firm on your own ground without the borrowed staff of another. No one will help you if you do not help yourselves and your fellowmen. Work, and it's reward will come to you. Work, and wait for the results. Work, and it's traces will immortalize your names. Work- and when final success comes, the world will applaud and cheer your pluck and perseverance."

Two hours passed on this delightful and happy occasion and then the scene was shifted to the reception room of the Tomb of the Bab. Here another meeting was held, full of the glow of the spirit and its radiance. Soon the Glorious King appeared amongst us and sat on the throne of celestial majesty. Haji Mirza Haydar Ali had not come in, and looking around he asked: "Where is Haji? Send someone for him. I love him. With his presence a meeting will become truly spiritual. The individuals of the world of humanity ^{are} and in different degrees. They are like unto the candlestick. There is a candlestick whose candle sheds light and illumination, another candlestick holds a candle, but the candle is not yet ignited; a third has no candle, and is for mere show; a fourth has had a candle, but now it is burned out and is forever extinct. Similarly there are some enkindled souls whose very presence in a meeting changes its atmosphere, suffering the people to become truly spiritual, turning their faces toward God, while others, like unto black smoke, darken the horizon of the minds. Thus, in whatever meeting I enter, and find Haji Mirza Haydar Ali, I obtain joy and fragrance.

My counsel to you is:- never let the candle of your hearts become extinct. Strive to increase its light. Add to it the oil of wisdom, illumine everyone with its rays. A candlestick without the candle! Ah me! A body without life, a sun without light, a pearl without lustre, a sheaf without wheat, a garden without vegetation and a mine without gold!"

* * * * *

The Master Speaks on Marriage.

A certain Doctor called upon the Master, and the conversation continued on various subjects for some time. Then the Master asked the Doctor how old he was, and finding that he was thirty-three, and still unmarried he said to him:

" Buy a piece of land on top of the mountain (Mt. Carmel) and build for yourself a lovely summer home. Then marry a young woman, strong, vigorous and athletic like thyself. Marriage is a holy and divine covenant , and young men, in order to partake of the responsibilities of life, must enter into this sacred compact of physical and spiritual relationship. They must bring into their new lives pure bodies, pure thoughts and pure motives. This is the richest settlement on the part of a young man and the most priceless dowery for the young woman. Through the inculcation of a thorough knowledge of hygiene, humanity must be freed from all manner of diseases and ailments. The parents must teach their children the laws of life and how to avoid evils and temptations. Thus they may grow into healthy and robust manhood and womanhood. This is indeed the most glorious heritage they can hand down to posterity.

Generally the offspring of marriages between the ages of twenty five and forty become hale, muscular, able-bodied and brawny, provided the contracting parties have been free from diseases and certain weaknesses of the body. Every couple must bring into their new home the quality of love and devotion which is solid and permanent. Their attachment must not be based upon the foundation of changing personal attraction, but founded on the deeper laws of spiritual co-operation and good-fellowship. As the years roll on, their respect and fondness for each other must increase. Hand ⁱⁿ ~~and~~ hand they must go on and on, learning new things, revealing the subtle tenderness of wedded life, unfolding the rich meanings of the ideal

family and diffusing the sweet fragrances of mutual association .It is an axiomatic fact that all the lasting, and beneficial reforms must commence with the family. Both the father and mother must contribute their share to the idealization and sanctification of the hearth. This is the cornerstone of national greatness."

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"Only through the Power of the Holy Spirit will the cause of Universal Peace be established in the world. There must needs be a Divine, Executive Power to bring these self-seeking governments to the terms of universal brotherhood and conciliation. Nothing else will do it."

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Begin

(Three Zoroastrain farmers , Bahais, who had been with us for a few days were ushered into the presence of the Beloved , and as they were about to return to Adassiah, he gave them the following talk:

"Convey my sincere greetings to all the friends, and say to them: Teach the Cause of God through your deeds and actions. This is God's real benediction and blessing. Live in such a way, that when they observe your manners, ~~behavior~~ ^{people} and morals and conduct they may exclaim, 'These are not men and women, but ~~the~~ angels of the Lord!'

"Be ye kind to all mankind, Let mercy be the ^{motive power in} stimulus of your dealings with people. Do not look at their shortcomings. Win the hearts through love and charity. Set them aglow with the fire of the Love of God. The joy of ^a that soul is indescribable ~~of~~ the fragrances of spirituality waft from the garden of his being. This divine happiness is not followed by any sorrow, nor is this heavenly spring ^{ended} terminated by the sultry days of summer. ^{I greatly} ~~I am very~~ hopeful that you may ^{will light} ignite in Adassiah the bright candle of guidance."

The Master asked me to follow him and on the way he spoke about the collection of western and eastern newspapers which deal with the Cause and contain articles about his journeys. I told him I had made a partial collection when in America and it had been kept up after my departure. He said:

"This is most important. To collect the opinions of the western world concerning the Bahai Movement will render invaluable service to future generations. When I send thee back to America this will be one of thy works.".....

"What I have been thinking of late is this"he said," After this war I would like to send two or three energetic, well-informed Bahais to America, so that they may travel and teach the Cause as I have done."..... Whosoever I send to America must at first gain the regenerative power of the second birth, be baptized with the water of universal ideals, and be a living torch of the Fire of the Love of God. He must be spiritual, celestial, severed, well-acquainted with the history and teachings of the Cause, and a sign of the mercy of the Almighty. He must be an embodiment of exhilaration and an announcer and liver of the glad-tidings of the Kingdom. Then all his words and deeds will tend toward the glorification of the Cause and the promotion of the Principles....."

* * * * *

Mt. Carmel, May ~~1860~~.

This afternoon two of our Bahai brothers arrived from Abou Senan and the Beloved received them in his sleeping room overlooking the flower garden. Tea was served and the Monarch of the spiritual world thus addressed his visitors:

"I have chosen you for the service of the Cause of God. I desire that in all the realms of life you may adorn your temples with ra-

diant qualities and strive in the promotion of the Word of God. It has been experienced by former generations and understood by the great men of this century that all the strivings and accomplishments of humanity on the physical plane are like a mosaic picture traced on the surface of the water which are effaced immediately afterward. Consider the enraged and infuriated condition of the present wild nations of the world who are pursuing the gloomy path of slaughter and destruction! What extraordinary effort! What colossal self-sacrifice! Cheaply are they throwing away their possessions and lives.

Already millions of souls have crimsoned the ^{earth} ~~soil~~ with their blood and mountains of corpses have been piled up. Thousands upon thousands of these men have been commanders, generals and high officers who had spent their whole lives in the study of military science and naval tactics, and who, in one moment, have become the ^{av} ~~trage~~ts of the infernal bullets of death. Truly, I say, all these efforts are fruitless. The utmost is this:- The names of ~~each one of~~ these military leaders of each one of these nations will be recorded in history as warlords, patriots, defenders of the country's rights, protectors of the laws of civilization, heroes, etc. But those souls who have striven in the promotion of the Word of God, who have sacrificed their lives in the Divine Path, their triumphs will be eternal and will not be subject to change and mutation.

The victories of these warring ^{governments} ~~nations~~ are temporal and ephemeral, while the victories of the servants of God are everlasting. Whenever a person starts on a journey, he must put forth his entire stock of energy in order to reach the goal. He must arise in the fulfillment of ~~#~~ ALL the requirements of the path, and not be discouraged at the sight of dangers and obstacles, otherwise no results will be forthcoming.

For example- if a person is occupied in the diffusion of the Fragrances of God, and ^{is} consecrating his time to the Cause of the Blessed Perfection

he must be severed in reality and not in word, he must be attracted, he must be sanctified, he must be heavenly minded, he must be magnanimous, he must be in constant motion, he must be exhilarated. If he is lacking in any one of these essential qualities, glorious outcome will not be attained.

How often it has happened that the effect of the services of many years has been entirely nullified by committing one small mistake, intentional or unintentional. I will pray for you, and supplicate and beseech at the Threshold of the Kingdom of Abha that you may be suffered to become perfect from every standpoint."

* * * * *

This morning the Beloved asked me to accompany him to the house of the American Consul built on the shores of the Mediterranean at the end of the street of the German colony. The Consul welcomed the Beloved in his drawingroom and after a few preliminary remarks the Master said:

"It has been a long time that I have intended to pay you a visit because I hear everyone praising your qualities of impartiality, ~~and~~ fairness and justice."

The Consul replied: "I have always practiced that which I considered my duty."

Then the Beloved said: "This is the sign of the perfect man. He strives and exerts himself to live in accord with the obligations of his conscience. This feeling of rectitude must be inculcated in the hearts from the earliest childhood, and then the educative influence of such training will grow with the growth of the children. To do good, irrespective of all considerations must become natural to man. Altho' it is possible to eradicate the roots of evil habits after their incrustation in the character, yet it is better to prevent their formation during the plastic age of adolescence."

The Arabic proverb says, 'Education in childhood is as the art of engraving upon stone, it will not be effaced.',,,,,..... We must at all times fulfill the responsibilities laid upon us by our fellowmen. His Holiness, Christ, says, 'Give unto Caesar what belongs to Caesar, and unto God what belongs to God.' We must discharge our duties toward our fellowmen and never fall short in their observances.

All the divine prophets have come for the education of mankind;- so ~~that~~ that they may become freed from the defects and vices of nature and be ushered into the world of light. The inhabitants of this country, not being enlightened with the light of education, are deprived of the benefits of material and spiritual graces. In commerce, trade and industry they have not made any advancement whatsoever. Their children do not receive any industrial, practical training, and thus, when they reach the age of maturity they are as parasites.".....

On the way home the Beloved spoke of the vicissitudes that beset the paths of young men, and how ~~they~~^{they} should train themselves in the hard and bitter experiences of life. "When I was in Bagdad", he said, "I had drilled and habituated myself in the severe misfortunes of life. I withstood the physical fatigue of a long journey and the mental anguish of the most perplexing problem."

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Turning his face toward us he said: "I am tired with the inactivity of these days. Our precious time has become unprofitable and valueless. The Persian poet says, 'The tree of my gloomy life has brought forth neither branches nor leaves, no blossoms and no fruits, I wonder for what purpose the Old Farmer planted me in His Garden.' - "

" How I would welcome the hour when the locked doors ~~are~~^{could be} widely ~~made~~^{made} opened and the means of travelling and teaching the Cause of God ~~is~~ avail-

able! I would like to travel from country to country, city to city, village to village and hamlet to hamlet to announce the Glad-tidings of the Kingdom! If we could journey through those states where we have not been before it would yield spiritual results. When a soul is engaged in the mentioning of the True One and demonstrating the existence of eternal verities, he will attain to an astonishing degree of spirituality and attraction, but on the other hand, if he is pre-occupied with the material things he will become cold, spiritless and apathetic. When in Europe and America we had no other concern save the glorification of God and the propagation of the principles of the Blessed Perfection. For this reason we lived in an atmosphere of joy and fragrance. The constant presentation and reiteration of ~~the~~ worldly talk wears away the sharp edge of spiritual susceptibilities. The teaching of the Cause is like the wafting of the vernal breeze through the trees, it vivifies them; but the discussion of material things is as the autumnal gale, the blowing of which causes the trees to dry and the leaves to fall ^{to} on the ground.

That great *whelmed* overmastering joy which overwhelmed all the outward difficulties and overrode all the visible obstacles of the journeys is now lacking. How much one gains spirituality, illumination and attraction! Now, what are we doing? We are sitting in the lovely garden, eating, drinking and sleeping. Oh! I feel so very strongly that we must get out and work!"

* * * * *

In the afternoon we took a long walk through the country and heard about the plundering of the Carmelite monastery by the Turkish officers.

When told of this the Master said: "Those monks have lived for a long time a most luxurious and comfortable life. They had not experienced the sad alternations and revolutions of the world. Their Master, His Holiness

Christ did not have a mat to sit on, but they have constructed these palaces to live in. He was reviled and scoffed at by all the Jews, these priests were honored and respected by all the people. Let them taste a little from the bitter cup of poison drunk by their Lord. Never-the-less, their present troubles are nothing in comparison to the persecutions heaped upon Christ."

* * * * *

Amicable Association with Outsiders.

"One of the most necessary and at the same time difficult things in this Cause is amicable association with outsiders. Only by the constant widening of the circle of one's acquaintances and friends will the Truth be made known and the principles be proclaimed. Save this, there will be found no other way. Those who have received this message must give it to others. How do they expect to teach and become strong in their faith if they do not come in contact with men? In their hands they are holding the glass of the Water of Life, is not the world thirsty? Of the supper of the Lord they have had their full share, is not mankind hungry?

In the chambers of their hearts they have set aglow the light of Guidance, are not men in error?

In the garden of their minds they have planted the trees of the knowledge of God, will they not produce fruits?

In the blue heaven of their consciences they have studded luminous stars of inspiration, will they not direct the wandering steps of the weary travellers in the sandy deserts of heedlessness.?"

* * * * *

While reading to the Beloved the news relative to the International Bahai Congress in San Francisco, his spiritual face, as well as those of the friends present, flushed with the white rays of hope and the gleams of delight. He straightened his back on the sofa, looked into our eyes with a new fiery animation, and thus spoke:

"The cause which is endued with the dynamic spiritual energy ~~will force men into most extraordinary activities~~ will advance and develop in spite of all obstacles. That dynamic spiritual energy will force ~~force~~ men into most extraordinary activities. Altho' invisible, yet it works its way through the hearts of the people, impelling them to arise and serve their ^{fellowmen} ~~fellowmen~~. It is the most irresistible, irrepressible energy in the world of creation. In the twinkling of an eye it removes the most insurmountable barriers and defeats the most determined army of opposition. Its nature and property may be unknown to the skeptical men of science who weigh everything in the balance of sense and reason, but its manifestations and functions are evident and clear to the people of understanding and sagacity.

Just now all the doors are closed, and all the ways are blocked, but ^{this} ~~this~~ Divine Energy is working in America. It has taken possession of the subterranean layers of human consciousness, causing the evolving of new plans, new ideals and new services. The Word of God is being proclaimed without the Crier, and the Celestial Flag is held aloft without the standard-bearer. The songs of the Kingdom are sung without the nightingale, and the Garden of the Lord is adorned without the gardener. There is motion without the mover, and there are deeds without the doer.

The poet Masnavi says: 'Seest thou not the pen writing altho' the hand cannot be seen? Beholdest thou not the dust raised aloft, altho' the horsemen are invisible?' - Similarly, the ensign of God is being hoisted in all parts of the world without the General, the voice of the True One is

lifted up without the herald, and the heavenly light is radiating to all directions without the protecting glass. This is no other than through the mysterious, hidden Energy of the Cause.

When the Blessed Perfection was in Constantinople he sent a message ^a to Mirza Hosein Khan, the Persian ^{van} Ambassador, through the then well-known Mirza Safa, to this effect. He said-'What dost thou expect to do with me ? If by these persecutions and exiles thou dost desire my destruction, very well. Singly and alone I am in your midst without any protector, or guard. You may do with me whatever you please. You may banish me or hang me on a pillory, you may throw me into a dungeon or kill me in the public square, in fact you may inflict upon me the worst ~~#####~~ imaginable punishments. I will welcome all these as the signs of the Favor of my Lord. But if through these misguided efforts you intend the annihilation of the Cause of God, bootless are your exertions. If your aim is the extinction of this divine lamp, you shall surely fail. If these are your objects you are wasting your force. You were vainly imagining that with the martyrdom of his Holiness, the Bab, this spiritual lamp would have died out, but contrary to the expectation of all the opposers it's light illumined the horizons of the east and the west. On this account we are not hopeless. No man-made dam can hold back the ^{battling} waves of the sea . No Chinese wall can stay the aerial ^{the} tide of [^] life-imparting breezes. No ingenious project can obstruct the shining forth of the rays of the Sun. All the changes and disturbances in the world contribute to the promotion of this glorious Cause and consolidate it's unifying forces. The blessed tree will grow and develop. No power under the sun will stop it's progress. ^{Edward} The spirit of the Cause will never become weak, it's sight will not be dimmed, it's hearing will not be lost, it's hands and feet will not be paralyzed nor it's faculties atrophied."

FEASTS.

This morning I found the Beloved sitting in the garden. and looking at the flowers. For a long time he was alone, then he asked for the friends and bade them be seated in the sunshine. Speaking of feasts he said:

"The believers of God must invite the people to the Feast of the Love of God. The result of such a feast is the spirituality of the souls and the upliftment of the minds, while the outcome of the material feasts is temporal and superficial. In the Bahai feasts the expression of moral sentiments must become very strong and overpowering, and the table of divine life be spread. When the material and spiritual feasts are ~~pre~~ wedded ~~spread~~ together in love and affection, the child of harmony and peace will be born in the assemblage of the elect."

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A propos of education the Master further said:

"If the Bahais will build an universal University on Mt. Carmel or in the vicinity of the sacred tomb of Baha'Ullah, wherein all the material and divine sciences could be taught, most wonderful results will be accomplished, not only for the people of Syria but for the whole world."

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Abdul Baha

~~The Beloved~~ sent for Dr. Habibollah this morning, as the Doctor was about to leave for Persia, and while we were walking through the streets of the German colony, ^(Abdul Baha) he said:

"Truly, I say, this year in Abou Senan thou didst serve the friends with faithfulness. For thee, this was a season of seed sowing, and undoubtedly the harvest time will come. It is the ^{unchanging law} unalterable rule of na-

after

ture that ~~when~~ ^{thy} the seeds are scattered many crops will be gathered. It is my hope that ~~year~~ ^{thy} services in Beirut and Palestine will be crowned with rich ~~rewards.~~ ^{rewards.} If the results are not ~~brought forth~~ ^{brought forth} this year, they will appear next year, or the year after, ^{at some period during} or sometime in the course of thy life-time. The sowing of pure seeds in virgin ~~ground~~ ^{soil} connotes a plentiful harvest. God willing, the greatest ~~results~~ ^{results} of thy studies in Beirut, will soon ~~become~~ ^{become} manifest. Trust thou always in God; His ~~Confirmations~~ ^{Confirmations} shall descend upon thee ~~without cessation~~ ^{unceasingly}. It is now nearly a year since thou didst receive thy diploma. Thy father and thy mother ~~expect~~ ^{anticipate thy return} thy return with patient anticipation. They have grown ~~old~~ ^{old} and desire the ~~solace~~ ^{solace} comfort of thy presence. ~~Thy meeting~~ ^{meeting} will inspire them with a new spirituality and illumination. ~~Moreover~~ ^{Furthermore}, Persia is an excellent field for medical practice. The people are ~~in much~~ ^{greatly in} need of skilful physicians, especially a physician ~~like unto thee~~ ^{such as thou}; thou art a physical as well as a divine doctor. Thou art attracted ~~with~~ ^{by} the fragrances of the Merciful. Thy breath is endowed with ~~a~~ ^{rain} healing power. I hope thou wilt ~~upraise~~ ^{adopt} the banner of guidance.

Praise be to God that thy ~~object~~ ^{purpose} has ever been god-like, and ~~thy desire~~ ^{that it is with} is to promote the Cause of the Almighty. This ideal state serves as a magnet ~~for the attraction of~~ ^{to attract} divine assistance. Altho' one's career may be fraught with sorrow and tests, yet, because ~~He is in~~ ^{they are} in the path of God, their bitterness is changed into sweetness. The best course for thee to pursue for the present ~~is~~ ^{to} to leave for Kermanshahan, because thy father is looking forward ~~for~~ ^{to} thy return."

Abdul Beha

In the afternoon the ~~Beloved~~ ^(his) took us for another walk and, taking up ~~the~~ ^{the} thread of talk with the Dowtor, he said:" This journey of thine has been ~~very~~ ^{didst} blessed, for thou didst spend many years in the Holy Land, and visit many times the sacred Tomb of the Bab and the holy ~~Shrine~~ ^{Shrine} of Baha'

Ullahreceiving abundantly the spiritual blessings of these ^{heavenly} places.

Thou hast been engaged in ^{servicing} ~~the service of~~ the Cause. Altho' The Bahai students in Beirut are studying, yet this very act is considered as divine adoration. (Thy studies have always tended toward the exaltation and glorification of the Movement.) Now that thou art leaving, I hope thou wilt become the cause of ^{the} guidance of many souls: Thus, the fire of the Love of God may become ignited in those ^{regions} parts, and the rays of the sun of Reality may illumine the horizon of many hearts.....

The believers must teach the Cause not only through words, but they must ^{clothe} ~~bedeck~~ themselves with the ornaments of deeds, in order that all mankind may bear testimony to the ^{this, that} fact that their aims are universal, their actions disinterested, their purposes inspiring, and their objects all-embracing; so that they may observe in their behavior ^{written} ~~and~~ manner and conduct, the holiness, ~~the~~ purity, the sincerity, and the loving-kindness of the prophets of God. Thus, to this noble end they may live, (and that the utmost criticism of the outsiders may be this:- These people are perfect in all human virtues, but what a pity they are Bahais.) Tell them to peruse ^{read} carefully the Persian and Arabic 'Hidden Words', and live and behave in accord ^{with} ~~with~~ their contents. If a person live for one day according to those divine exhortations and teachings, he will be assisted to move the visible and the invisible world. - end -

Consider the condition of the majority of the nuns, who, altho' uninformed of the teachings of Christ, altho' ignorant of the Reality of Christ, altho' unaware of the ideal knowledge of their Master, yet based on their imaginations alone they are consecrating themselves to the heavenly Bridegrooms. They abandon every worldly pleasure, and practically entomb themselves for life in the ^{convents} nunneries, spending their time in constant prayer and adoration.

But we, who believe in the Blessed Perfection, we who have recog-

nized the reality of the Divine Manifestation, we who have turned our eyes toward the sun of Truth, we who have lived in His days and received His blessings- what must be the measure of our devotion, the degree of our self-sacrifice, the extent of our services?"

* * * * *

Poverty and Wealth.

Before noon two sisters of mercy passed by the garden and the Beloved invited them to come in and enjoy the sight of the ~~garden~~ flowers. They walked in and took seats on the sofa. To each the Master gave a bouquet of roses. They wished him to contribute something toward the alleviation of the wants of the poor. He promised them that he would do this in a few days, and then, while weeding out the tares from a piece of ground he said:

"Poverty has become widespread amongst all the inhabitants of Syria and our affairs are in such a confused state that we are also unable to do anything adequately. To help the poor and assist the needy is the most praiseworthy act. Likewise to care for the orphans and offer a home for the incurables and incapacitated is the most worthy service rendered to the world of humanity. It is like unto watering the parched soil, or breathing the spirit of life into a dead body. It is as the antidote to the poisoned one, and like the medicine to the sick. The poor are the trusts of God. Altho' they are lowly in the estimation of the rich and the plutocrats, yet they are dear and beloved in the sight of God. Thus, one of the titles of the Blessed Perfection was 'Darveesh', meaning 'poor'.

His Holiness Christ lived in poverty and lowliness. For this reason He says: 'Blessed are the poor', but He did not say 'Blessed are the rich'. Still a wealthy man who looks after the conditions of the poor, who spends his fortune for the alleviation of their needs, who puts aside

a portion of his income for the progress of the Cause of God, who serves his fellowmen with his sympathy and money, I say, the station of such a wealthy man is greater than the poor who is patient, for by his generous deeds he has become the manifestor of goodness and the center of bounties to all people."

* * * * *

Tablet to the Friends in Germany.

"O ye real friends! Altho' correspondence has come to a standstill, yet do I continually think of you, asking for you the confirmations of the Kingdom of God, and seeking for each and all the breath of the Holy Spirit.

The Divine Bestowals are infinite. They have had no beginning nor will they have any end. The doors of the Kingdom are open and the voice of the Lord of the Kingdom reaches the ear of the heart.

Heart-uplifting news is being received from the ~~#####~~ believers of Germany that, praise be to God!-they are in the utmost firmness and steadfastness and attracted to the Kingdom of God. It is my hope that the Power of the Holy Spirit may transform that empire into the delectable paradise, and the Effulgence of the Sun of Reality may illumine that region. May it advance in all the spiritual degrees, may the light of guidance shine forth, may the breeze of the garden of God blow, may the cloud of mercy pour down, and ^{may} that country and nation blossom forth in the utmost freshness and newness.

Convey the utmost longing to each and all of the friends of God"

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Some one mentioned the name of Mr. Carnegie and the Master said-

"Mr. Carnegie has displayed commendable efforts in the cause of Universal Peace, and I have prayed for him that he may succeed in the accomplishment of this divine cause, Only through spiritual power will the foundation

of this edifice be laid. The kings and rulers are stiff-necked and proud of their ^{imaginary} prerogatives. They will not become submissive to any earthly power. There must needs be a super-mundane force to which they may all yield voluntarily and without the least compulsion. I hope the lovers of Peace will give more attention to this phase of the important question than to the drawing of treaties and negotiations which are broken on the slightest pretext."

H * * * * *

The Story of the Well.

I took a walk through the German colony with the Beloved and he pointed out to me the house in which he lived with the family one or two years after the departure of Baha'Ullah. Then, as he reclined against a wall, he directed our attention to a well, the door of which was locked, and said:

"Many years ago this was a public well and the native women drew water here every night and morning. After a while the Germans made up their minds to take possession of this well. ~~###~~ As a result of this a big quarrel ensued and much blood would have been shed had not the Germans pacified the natives by stating that they would only repair the well, and afterwards they might come and draw out as much water as they needed. For some time they were permitted to do this, but when the opportune time came round, they were refused. The repeated ^{pro}tests of the natives availed nothing, and all their expostulations could not move them a whit. They knew that this was a spring well, and that the more the water was drawn the clearer and better it became; but they hardened their hearts and sent away the people.

It is most strange that when the heart of man is touched by the poison of greed and envy, he will do his utmost to harm his fellowmen, without why or wherefore, and with no benefit accruing to himself he will de-

light in upsetting and overthrowing the affairs of others less fortunate.

Now these Germans are glib in the bottom of their hearts because they have succeeded at last in the entire monopoly of the wall, altho' they are not even using it. Who knows that the Musselmans would not have done the same had they been given a like opportunity?

My aim lies in the exposition of the evil traits of prejudice and greed embedded deeply in human nature, and not in the stricture of ^{the} any nations or religions.

When we lived in Teheran, a prominent merchant by the name ^{and} of Haji Mohamad Ali was our neighbor. I was then ~~but~~ a child, ~~but~~ I remember my playmates pointed him out to me as the most niggardly man that ever lived in Persia. All through his life he hoarded his savings, and led an excessively sordid, penurious, avaricious and grasping life. When he died he left behind one hundred thousand toumans, and everyone expressed great astonishment ~~when~~ to hear ~~that~~ the rather incredible news that he had deeded a quarter of this sum to the construction of a public aqueduct. The testator appointed as executors of the will a number of prominent citizens, and when the three days of the funeral ceremonies were brought to an end, they began the work without delay. On the morning of the fourth day they started out toward the mountain with the engineer, the laborers the necessary machinery, shovels, axes ~~tants~~ and other needed tools. After careful survey of the slope of the mountain of Daz ^{and} ~~havoud~~, they chose a commanding spot and commenced their excavations by making shafts into the earth. After several months of continuous labor the water was brought to the city, to the evident rejoicing and thanksgiving of all the inhabitants.

Even up to this date that aqueduct is known by the name of this man and thousands of ~~people~~ are praying for him day and night. Now consider how this philanthropic deed has become conducive to the thankfulness of many families, and to the immortalization of the name of the merchant!

Altho' he was a miser in his lifetime, yet he willed his money to a good and charitable cause. The believers of God must become the main-spring of all humanitarian activities, In whichever country they live, they must be the radiating focus of social, economic and educational reforms. They must evince their willingness be taking part in all that is uplifting, inspiring and stimulating. This is conducive to the good-pleasure of the Lord of Hosts."

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On the Subject of Music and It's History.

Tonight the Beloved called on Mr. Michel, the Treasurer of the Ottoman Bank, and his daughters played a few beautiful pieces on the piano. The Master praised their skill and cleverness and then he gave an interesting talk on the theory of music and its gradual development from the foundation of the world. He believed (~~→~~) that Persia^{cal} was the earliest conservatory of music, and the home of vocal sounds, that the system as taught and developed in that country was carried to other parts of the world and slowly ~~developed by~~ perfected by other artists and composers. What is music? It is but the vibrations or movements excited in the air which surrounds us. The fundamental notes of music consisted (in Persia) of twelve tones, each tone containing in it a group of notes. Of course every musical sound was accompanied by other sounds called it's 'overtones' and 'harmonics'. Each one of these tones belonged to one of the provinces of Persia, such as 'Esfahan', 'Dogah', 'Segah', 'Bayat' etc. and when the Arabian philosophers translated these musical text books, they gave to the original twelve tones their own names without changing them. Thus, it is well known that the early music had for it's harmony only octaves and fifths, but with later developments came the idea of intervals of three notes.

Musical sounds, being the result of rapid and regular vibrations

of the air, there was born a conscious desire on the part of the singers and players to represent them on paper, so that they might be produced by voice or instrument, at will. Hence the 'notation' of music came into being. It has been claimed that the science of notation was discovered by the Europeans, but one of the most celebrated philosophers and musicians of Persia, by name 'Faraby', wrote the first 'note book' which, it is stated, has been translated into Latin. The very word 'note' comes from the Arabic 'nogteh', showing clearly that like so many other words it has been borrowed from the philosophical language of the Saracens, Cordovans and Andalusians. In providing a written 'language' for music naturally two main essentials had to be considered: first, the pitch, and second, the length or duration of these sounds and the seven forms of the note, breve, semibreve, minim, crochet, quaver, semiquaver, demisemiquaver - were evolved. This was the mere outline of the preliminary talk on music which the Master gave, and then he said:

" When I was travelling in Europe and America I attended some concerts and oratorios and was delighted with the progress of the vocal and instrumental art in those parts. Altho' it seems to them that they have exhausted the subtle chromatic resources of music, yet they are in the threshold of the revelation of celestial, universal music which shall revolutionize the present system and usher in a new era of musical progress. The musical consciousness of future generations will become so rarified and trained that the masterpieces of today will be as dissonant noises in their ears.....

At one time I was walking along the shore of the Euphrates. Absorbed in thought, I suddenly heard the most charming, and sweetest sound. I turned my head and saw a simple Arab lad playing his flute and riding on a donkey laden with underbrush. I was so intoxicated with the melody of his faultless tone that I requested him to get down and play for me. I helped him to unload his donkey, and then we sat quietly under the inviting

shade of a tree. Then he began to play with such depth of feeling and beauty that my whole heart went to him. I drank deeply the sweet cadences and harmonies of his flute to such an extent that I was entranced thereby.

When he finished playing I assisted him to reload his donkey, gave him a present and the address of our house, and asked him to call upon me the next day. At the appointed hour he came and played for us, and as there were several prominent men in the room they all liked his music and asked him in turn to go to their homes one night a week and entertain them and their guests. In a short while he became famous throughout all Bagdad, and leaving his hard labor of ~~the~~-picking, he devoted his career to the inspiring art of music. With his growing popularity he grew also in wealth and position and became a respected, loved and honored member of the community. He was still in Bagdad when we were exiled to Constantinople and used to call on me almost every week antecedent to our departure."

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The Beloved of ^uour hearts gives long talks to Dr. Habibollah, for he is preparing him for the work in Persia. The Doctor has kept a regular diary in Persian and has preserved all the utterances of the Lord of Hosts. Today the Beloved sent for him and in the course of an interesting conversation he said: "Rest thou assured in the bestowals of the Almighty. His confirmations shall descend upon thee uninterruptedly. Under all circumstances the angels of the Kingdom shall encircle thee. Do thou live and conduct thyself in accord with my instructions, and then thou shalt see the glorious results....."

Today only the believers who are engaged in the promotion of the Cause of God are confirmed. Every soul without exception, must strive according to his knowledge and ability in the diffusion of the fragrances of the Divine Religion. Unquestionably the undertaking of the most difficult and arduous matter is fraught with ~~the~~ insurmountable obstacles and hindrances and therefore nothing must dishearten and discourage us. Fatigue and depression must not overtake us.

I am assured that thou shalt gain many victories, serving the Cause of thy Lord with unremitting zeal and faithfulness. Be thou confident. Rest thou assured. Now that the doors are closed and we are unable to move or stir, travel thou, with the help of God, meet the friends ^{en} and convey to them my love and affection. Be thou attracted with the fragrances of God, rejoiced by the glad-tidings of God, and spread the message of peace and reconciliation, thus thou mayest scatter pure seeds in the virgin soil of the hearts. Thou must turn thy face toward thy Maker, and beseech Him to shower upon thee His blessings and protect thee from all evils. This is necessary, and while thou art away I will pray for thee so that thou mayest reach thy destination safely."

.....Dr. Habibollah asked, 'Will I have the joy of meeting the Master again in this world?'

The Master replied: "God willing, but the sure end of this earthly body

is disintegration and dissolution. If we do not meet each other in this world, we will meet and associate together in the Kingdom of Abha, in the Paradise of Divine Nearness. As long as the hearts are united with the bond of the Love of God, they are present in the same meeting, drinking of the same cup, and beholding the same Countenance.....

Convey my salutations to thy father, and say to him: 'Be thou not sad and unhappy over the martyrdom of thy son. He was not taken from thee. He will be thy companion in all the worlds. Like unto a luminary he is shining from the horizon of Abha.....Praise be to God that He has given thee a son like Mirza Habibollah who is a servant of the Cause and of the world of humanity. Thy family is a blessed one!.....Wherever thou art, Baha'Ullah will be with thee. Thou art under the protection of the Blessed Perfection."

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Three Tablets from the Tongue of Baha'Ullah
(revealed between forty and forty-five years ago.)

He is God, the Most Exalted, the Essence of Knowledge and Explanation!

Blessed are the souls who have taken shelter under the shade of the Tree of Purity! Happy is the condition of these servants who have drunk from the Wine of Sanctity! Rejoicing be unto the men who were not prevented from the knowledge of the Incomparable Lord by the insinuation of the worldly beloved! Happy are the righteous ones who are illuminated by the light of assurance, and have taken^{up} their abode beneath the shadow of the Almighty! Blessed is the community which has left behind the world, and is looking toward the horizon of the Will of the Possessor of Eternity. Blessed are the apostles, who have been and are practicing the

commands of God! They fast in accord with His law, they eat in conformity with His permission, they stand in His service, speak His praises and teach His love. Blessed are the lovers who have abandoned the empires the empires of wealth, crossed the vast continents of land and sea and attained to the loftiest Apex and the furthestmost station!

~~Blessed are the souls who are walking on the earth of this Prison!~~
~~Blessed are the feet which have touched this holy land~~

Blessed is the society which was not deprived of listening to the rustling of Sadrat-El-Montaha by the traditions of the sects of the world!

Blessed are the souls who are walking on the earth of this Prison!
 Blessed are the feet which have touched the holy land and imbibed from it's atmosphere the Fragrances of the Divine Verses!

Blessed are the inhabitants who have carried the load of persecutions in the path of the Peerless Friend!

These are indeed the mountains of the bestowals of the True One-Exalted be His Glory!

O ye cohorts of God! Today the sun of explanation^a is shining and the ocean of the mercy of the Most Merciful is waving. Happy is the condition of that soul who has attained to the station of acceptance, and become adorned with the decoration of steadfastness. Blessed are the servants who, in this wilderness are crying out the sacred words-'Here am I, O Lord of the world!' Blessed are the pilgrims who ~~are~~ ^{on this} ~~the~~ ninth day of this month of fasting, the Most Great Luminary (Baha'Ullah himself) advanced toward them from the highest and supreme horizon of the world!"

H * * * * *

Another Tablet of the Same Period.

• O Allah! Upon thee be the eternal peace of God!

Truly I say, this wronged one has had, and has no other intention save the improvement of morality and the extinction of the fire of hatred and rancour raging in the hearts.

I exhort ye in the performance of good deeds, praiseworthy morals, and living in accord with the laws which God has revealed in His Manifest Book. Deeds precede words. I declare by the Sun of Reality that this Wronged One fasts during the holy month of fasting, and during the evenings and the midnights I am engaged in prayer and supplication.

← [Handwritten signature]

Verily religion is heaven, fasting is it's sun and prayer is it's moon. These two laws are the pillars of religion and through their practical execution the obedient will become differentiated from the rebellious. We bag of God, -exalted and glorified is He- to confirm all in the accomplishment of that which is revealed in His Everlasting Book. There are some, who, while clinging to the word, are deprived of the meaning, and while uttering high-sounding talks are dispossessed of any and all actions.

Verily God tells the Truth, and guides mankind to the right path and, Verily,

He is the Unique, Peerless, Mighty and Beautiful!"

* * * * *

The third Tablet is as follows:

"O thou Grace (lit. Namat, meaning Grace) of God! There are two kinds of graces. The first kind of grace is a nourisher of the body; the second grace aids to the strength of the spirit. God willing, thou mayest

obtain these two graces,- so that outwardly thou mayest gain the physical energy and become occupied with the commemoration, ~~the~~ praise and service of the righteous ones and inwardly find a way to the sea of Divine Generosity. Mayest thou drink, and cause others to drink!

Blessed art thou, and whosoever has attained, and woe unto the heedless ones!"

* * * * *

Today one of the points of discussion was the prevalence of immorality in certain phases of Parisian life and the urgent need of a deep moral and religious awakening in the hearts of the mass of the population.

"Without the direct assistance of the power of God", said the Beloved, "all social reforms are temporary. The cause and the root of the evil must be eradicated. The segregation of the undesirable members of society into one separate group is like a colony of lepers in a clean and spotless town. If the hearts are not touched by the power of Divine Love nothing will avail."

* * * * *

"The law of God demands that men live and treat each other as brothers. In the hours of need they must practice more than ever the command of mutual co-operation. The sphere of their sympathy must be widened, the circle of their fellow-feeling must be enlarged, the conception of their solidarity must become all-inclusive.

They must enkindle the torch of Love in the darkness of the world, and then God will come to their assistance."

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2/16/1915 (2)

3/2/1915 (2)

5/18/1915 (3)

10/22/1915 (1)

10/8/1915 (2)

5/1915 (1)

Home of Baha'Ullah,
Acca, Palestine.
Feb.16, 1915.

Dear Friends:-

Today about eleven o'clock, the Beloved Abdul Baha came out of the house, and I followed Him on His walk. It was a perfect day, the city of Acca was bathed in the warm rays of the sun, and something filled my heart and whispered the words 'It is good to be here!'

Recently, the news of the war had set a train of thought in the minds of the people, the Turkish Government has sent spies all over the country, to find out what the people are thinking and doing; thus, suspicion and mistrust are eating away the heart of confidence and mutual relationship from amongst the inhabitants.

It was apropos of the above conditions, that the Beloved spoke as follows:-

"Suspicion, like unto the hot blast of mid-summer, withers the roots of the sweet and delicate flowers of trust and confidence.

It extinguishes the light of love, and spreads the darkness of surmise and doubts. It blights the immortal plants of faith and reliance, and increases the germs of destruction and ruin.

It is worse than the venom of the serpent and more harmful than the armies of locusts. The poison of an adder kills the body, but the virus of suspicion destroys the spirit.

It has been demonstrated by eminent biologists that a single bacterium, after twenty-four hours of self-production and generation, will reach the total number of 16,776,216 bacteria. This is true, in a higher degree of the germ of suspicion, for its generative energy is most marked and its power of fecundity well pronounced.

The numerous colony of our bacteria had at least one bacterium for their primal ancestor, but suspicion cannot even claim as much.

It is always of uncertain origin, it sulks in the darkness. It cannot show its genealogical tree. Its genesis is never established. It jumps into the midst of a company, nobody knows from where, and immediately it starts flying around in the dust of doubt and hesitation. The individual members of the company feel a strange and unexplainable sensation creeping over their souls and benumbing their finer spiritual sensibilities. They look at each other with different eyes, they begin to suspect one another, and shun each others association.

When, and how this retrograding transformation was wrought, how did we come to look on each other as social outcasts, as moral consumptives. With what kind of an epidemic disease are we afflicted, why are we so anaemic, how effectively this non-existent and yet all-powerful sispicion destroyed in the twinkling of an eye, the edifice of spiritual friendship, for the construction of which We had labored many a year.

Indeed the bacteria of suspicion is most vitulent and contagious. Only a Divine Pathologist can detect the presence of this germ. It cannot be seen with any microscope nor discovered by any process of ex-rays.

If we want to be spiritually sound and be kept immune from the attack of this disease, we must follow the course of moral hygiene as prescribed by the Ideal Physician.

Let us shut the door of our hearts to the undesirable guest of suspicion, clear the chamber of our mind from the dust of suspicion, banish from our dreams the ghost of suspicion,

turn away from any talk that diffuses the smell of suspicion and advance with a smiling face and open arms toward the court of trust and mutual confidence.

The Bahai Revelation and its all-inclusive teachings, is especially such a pure instrument to help us along this rather rocky road. Its Universal Grace is vouchsafed to all mankind, and its bestowal is not for the few, but for all men, irrespective of race, color or religion. It is the Manna from heaven to feed the hungry people, the rain from the clods of Mercy to give water to the thirsty ones, the light from On High to guide and illumine the Path of the erring ones, the fruits from the Tree of Life to strengthen the weary travellers, the songs of the bird of paradise to cheer the hopeless one, and the Gospel of Universal Salvation preached to all mankind.

It is not an exclusive society, but a divine congregation. The dome of which is the Infinite Heaven, and the temple of which is the expanse of the earth.

No one can bottle up the Bahai spirit, The Bahai spirit is the most illusive ether; it is here, it is there, it is everywhere. It is the origin and substance of the highest ideals of this and the coming ages. The Bahai spirit is undogmatic, super-racial, inter-social and non-partisan.

Its underlying idea is the basic unity of all things. In its broad principle of the Oneness of the world of humanity it welcomes everyone. There is not one single soul living, no matter how low he may have descended in moral deformity and spiritual gracelessness, but the Bahai love and fellowship is not able to save.

Baha'Ullah has established a Universal religion for all the children of the human race, for generations yet unborn. We are not allowed to commit the mistakes and blunders of former sectarians, many of whom flourished in bygone centuries and divided the religion of God into so many denominations and all of whom were pronounced by each other heretic and schismatic. The Bahai faith is alike for the cultured and the simple hearted, the high and the low, the rich and the poor; with this condition that the high, the educated, the rich will become the loving friend, the sympathetic helper of his less fortunate brother.

The Bahai Cause draws no veil between the various classes but brings them together and adjusts their differences through the surrendering power of sacrifice and mutual regard.

It demands no favor but gives its blessings and teachings to all inquirers. Like unto the sun it shines upon the flowers of the garden and the grass of the field. It drives away no soul; on the contrary it invites all to the banquet of the Lord, consequently those who have enlisted themselves under the Flag of Baha'Ullah, are striving day and night, to embody in their lives the spirit of the teachings, and manifest in their deeds, the beauty of the spirit. They consort with all the people with joy and fragrance and mingle with their fellowmen without constraint or apprehension. Whether they live in the East or in the West they are the same God fearing men and women. They do not assume the life of holiness in order to deceive others, for they have nothing to gain and everything to lose.

A holy life of useful services, dedicated to the progress of mankind and consecrated to the promotion of the principles of divine civilization is their highest aim and aspiration. Their complete trust is in the Favor of the Lord. The true Bahais are not even working for any spiritual reward. The greatest and most precious reward is that inner satisfaction, as the visible fruit of unselfish service, having realized joyfully, that they have certain ideal duties to perform, they go on performing them from day to day glad of the privilege offered them by their Great Maker.

Moonbeam Bahai Cabin,
Abou Senan, Acca, Palestine.
March 2, 1915.

Dear Friends:-

During the day, I saw our Beloved Abdul Baha several times. In the morning, He took a long walk through the mountain and the valley of this delightful resort, where His family and friends have been living for the past few months. As He walked along the narrow path of the mountain overlooking the Mediterranean Sea, He waved His hand toward me, and said:-

"Religious intolerance has been a venomous serpent that poisoned the pure fountain of religious freedom from the dawn of recorded history. It was intolerance that crucified Christ, again, it was intolerance that persecuted the Christians, created the Board of Inquisition, burned at the stake holy men as heretics and women as witches.

It was intolerance that expelled the Jews from their homes in Russia. It was intolerance that has enkindled the fire of war and carnage throughout the world. It was intolerance that martyred the Bab and His followers, exiled Baha'Ullah and confined Him in the worst of prisons.

Intolerance is the deadliest weapon in the hands of bigotry, the sharpest sword to cut to pieces the heart of freedom. It is the foul monster of the deep, the arch-fiend of mankind and the dreadful Satan of hell.

In this enlightened age and intolerant man or woman is an anomaly. Praise be to God, that in the Bahai Dispensation, the hands and feet are freed from these chains and fetters. We are taught to consort with all the people with joy and fragrance, and to look upon all mankind as the branches, leaves, the blossoms and fruits of one Tree.

The Sun of God shines on all, the generosity of God sustains all, the rain of His Mercy falls upon all, the splendor of His Forgiveness encircles all, and His Bounteous Table is spread before all. No created being is excluded from His all-inclusive Court.

He is kind to all His creatures, but they show toward each other enmity and hostility. The shepherd loves all his sheep but the sheep fight among themselves. Differences on the ground of dogmas and doctrines exist only in the sphere of the mind. Although they have no outward, tangible existence yet they are the cause of so much strangeness, alienation and envy. If the variety of colors which is real, does not prevent the doves from associating with each other, why should mankind prevent themselves from each others association simply on the ground of dogmatic views, and antagonistic opinions which have no outward forms and shapes.

These facts are as simple and plain as the rays of the sun, and still when a soul is inclined to be a little intolerant, he brushed aside all these creational truths and clings to narrow ideas of religious privileges and party spirit.

A Bahai, therefore, must not be only tolerant, but appreciative to the extent that he may extend the hand of genuine fellowship to an intolerant man. Broad toleration, universal toleration, all-embracing toleration, is the principal foundation of the Bahai Cause.

As the Blessed Beauty says in the Hidden Words, "The Doors Of the Placeless are open," let us realize the Doors of the Placeless, or in other words, the Kingdom of God are not open only for a few, but they are opened for all mankind.

Into the Bahai fold all are welcomed, and none are excluded.

In the Life and teachings of Baha'Ullah, we have a complete example of universal association. The Bahais must learn from Him, the practical lessons of tolerance and broadmindedness, and try their utmost to learn from His Words and Deeds, the principles of spiritual fellowship. If they walk in His footsteps, they will become as adornments to the temple of the Cause and make for themselves broader and broader fields of service and usefulness.

With a little thoughtlessness on our part, we may commit the mistake of the fore-fathers and drag the pristine Beauty and comeliness of the Bahai Cause through the quagmire of an intolerant sect, or thrown into the dark cell of a bigoted, unreasonable, blind community.

The fire of intolerance burns the Face of Religion; the iron of intolerance astigmatize the fair white limbs of love; the waves of intolerance wash away the banks of impartiality; the spirit of intolerance blinds the eyes of Truth; the attitude of intolerance thunders forth Popish bulls of excommunication against God-fearing innocent men and women, and the fierce, hot winds of intolerance blackens the green prairies and the verdant trees of Reality.

True religion binds together the members of a community, ^{if religion} but if it does separate them, if it discards amity and love as the basis of human relation, if it creates difference and brings ill-feeling - then it is not religion; it is better to be irreligious and to throw away the dogmas that bring shame upon the Glorious Head of Religion.

Religion is Light; intolerance is darkness,

Religion is Life; intolerance is death.

Religion is Truth; intolerance is falsehood.

That being the case, it were better

Home of Abdul Baha,
Mount Carmel, Haifa, Palestine.
May 18, 1915.

The following is a copy of a few extracts from the unpublished Diary of Mirza Ahmad Sohrab, during the world war, containing a deep message to the Bahais. This message is significant in the light of the recent Ascension of the Center of the Covenant, to the Kingdom of Abha, and is given out herein, for the benefit of the believers of God.

Dear Friends:-

Before translating another long talk given by our Beloved for my benefit, and that of the Bahai world, I would like to share with you, a short Commune which He dictated, early this morning, in His own room.

"O God! O God! Thou seest me cast on the ground of humility and lowliness, supplicating toward the Kingdom of Thy Singleness, wandering in the wilderness of evanescence and agitation, beseeching toward the Supernal Realm of Thy Oneness, and flowing from my eyes the torrent of tears.

O Lord! I am roving in the desert of deprivation, and seeking the meeting of Thy Countenance.

How long, O God, how long hast Thou consigned me to the desert of oblivion, and dost Thou not call me to the neighborhood of Thy Mercifulness.

I declare, by Thy Glory, that through the pain of bereavement and wandering, in the plain of remoteness and oblivion, my bones are broken up, my flesh is dissolved, my powers are dis-integrated, my limbs are trembling and my organs are shaken.

O Lord! Destine for me the Cup of the most great martyrdom and ascension to the neighborhood of Thy Mercy. O Thou, Creator of the earth and heavens! Verily, Thou art the Giver, the Self-Subsistent, the Generous and the Beneficent!"

When He finished dictating He closed His eyes, immersed in a sea of contemplation. For more than five minutes He was silent, then as suddenly, He got up from His seat in the corner of the divan and began to walk. His present vibrant animation was just the opposite of His calmness of a few moments ago. Now, He was possessed by a stirring, overwhelming spirit. He looked at me and I saw His eyes were glowing like living fire, the veins of His temples were filled and throbbing, and the lines of His forehead becoming more prominent.

Just as unconsciously, He took off His turban, and His white locks fell on His shoulders, adding a mystic beauty to His appearance, while His snow-white patriarchal beard, gave a Divine Majesty to His whole being.

His former tranquil and composed Face was now completely changed, and the signs of the gathering of a storm of divine emotions and sentiments, became visible. I stood in my place silent, transfixed with awe and wonder. I thought something was forthcoming, but I did not know what.

Erect and sovereign-like He stood near the window, then He turned around quickly, and with a flashing countenance and earnest expression, He said:-

" I have sent for thee, this morning, to speak on a confidential matter. The enemies of the Cause have again resorted to another device, whereby they may terminate my life.

Through one of the prominent inhabitants of Jerusalem, they have forwarded to Jamal Pasha, a long list of new accusations against me, charging me with the corruption of the morals of the youth, and undermining the religion of their ancestors.

Jamal Pasha, in turn, has expressed his ideas in a public meeting that 'If in reality Abbas Effendi is disseminating such pernicious doctrines, God willing, when I return from my conquest of Egypt, I shall hang him on a pillory.' He does not realize that I am day and night, longing and praying for the station of martyrdom. What greater happiness than this, what mercy more glorious than this? I am ready and expectant to drink from this Celestial Chalice of God's Bestowal.

In brief, I am telling thee this matter in confidence. I have not spoken about it to others, for they will become sad and confused. I am telling this, so that thou mayest know that I am encircled with an impending danger, thus if anything should happen, thou mayest convey my message to all the believers of God, and it is this:-

" The friends of God, must not be shaken by any test.
 As the lofty mountains you must stand firm in the Cause of God.
 As the tempestuous sea you must never become calm and still.
 As the brilliant stars you must ever shine and gleam.
 As the sweet flowers you must always diffuse the fragrances of divine civilization.
 As the warbling nightingales sing ye, throughout all the seasons.
 As the cool fountains gush ye forth, with the waters of spiritual explanations.
 As the verdant meadows be ye not scorched, by the blowing of the hot winds of opposition.
 As the sun wander ye through your course, and be not wearied of well doing.
 As the real guides of humanity, illumine the ignorant with the light of wisdom, raise the lowly, inspire with noble ideals the despondent, and lead the erring ones into the Path of Truth.
 Live ye, in accord with the Good-pleasure of God.
 Arise ye, with an irresistible force in the promotion of the teachings.
 Like unto the sanctified apostles of Christ, summon ye, the people to the Kingdom of God, and invite them to walk in the road of Heavenly Prosperity and Success.
 Let not any hindrance or obstacle dampen your enthusiasm.
 Set aglow the hearts, with the fire of joy and exhilaration.
 Adorn the temple of the world with the garment of the new creation.
 I have trained you and educated you for this, your reserve powers are needed for such a Day.

Beware! Beware! Lest lukewarmness overtake you, indifference master you, negligence take hold of you, and listlessness overwhelm you.

You must nurse and water and take care of the Blessed Tree of the Cause of God, so that it may grow and develop, its branches giving shade to people of the East and the West, and its luscious fruits satisfying the hunger of mankind.

Seek ye no other pleasure! Long ye for no other delight!
Be ye filled to overflowing with the love of Baha'Ullah; promul-
gateye the traces of His Grandeur and Dominion.

Advance ye towards His Beauty, be ye attached to His Cause,
and receive Divine Bounty from His Inexhaustable Storehouse!

The Tree of the Cause must be watered by you, so that it
may bring forth leaves, blossoms and fruit.

If you do not arise, in the accomplishment of this service,
who will then arise? To whom should I look forward?

Whom can I trust with this Pearl of great price?

Who will uphold the Name of Baha'Ullah? Who will make me happy
in the Kingdom of my Father? Who will give up his rest and comfort
for the promotion of the Cause? Who will carry this ball from
the field of self-sacrifice?

Who will raise the voice of Ya Baha El Abha! in the vast congre-
gations of humanity?

Ah me! Who? Who will turn his face toward heaven and pray,
"Thy Kingdom come, Thy Will be done and not mine."?"

Copy of a card received through Mr. Roy C. Wilhelm by
Mr. Hilbert E. Dahl, State College Pa.

C/o Mirza Jalal Irani. Haifa Syria October 22-1915.

My dear Brother in His Holy Name!

Not a day passes that the friends of GOD in America are not remembered in this blessed Spot. Collectively and individually they are present in the mind and heart of the Beloved, for they are indeed His children- the children of His Soul and Spirit. This spiritual relationship has a greater value and importance than merely physical kinship. Its foundation is as firm as the everlasting hill. Our physical parents give us food, raiments and intellectual education while this heavenly Father trains us in the school of morality, endows us with an ethical conscience, instructs us with the laws of peace, encircles us with His celestial benedictions, eternalizes us in His never ending Kingdom, enables our character, assigns to us lofty stations in His eternal Abode and cleanses us from the impurities of the material world. Parenthood in the animal kingdom is of very short duration. Fishes and Oysters ~~in xxxxx~~ it seems have no sense of motherhood and fatherhood. Their offspring are orphans from the beginning. The birds are endowed to a certain degree with the instinct of parenthood. For two or three weeks they sit on their eggs; the male feeding the female, until the shells are broken and the baby birds are born. In the human kingdom, the instinct of parenthood is developed into love, devotion and fidelity. For years the parents nurture, train and educate the children; but after all that is said, it is temporal and in comparison to the solicitude and protection of our divine Father of short duration. All through our physical life and in our next larger life we are wholly dependent upon His help and aid. Without it we are left unprotected and helpless.

We praise our Lord that in the turmoil and confusion of the world we are given such a kind Father who never forgets us, though we maybe thousands of miles away from Him. For the present He lives in Bahayee about two miles outside of Acca, and both in the morning and evening He prays for you at the Holy Threshold of the Blessed Beauty. How wonderful and deep is His Love for all of you. In order to thank Him you must more than ever engage in the promotion of the Word of GOD amongst all the nations of the world.

Love to all

Ahmad Sohrab.

Cable received by Ali Kuli Khan, dated Haifa November 27th: "I hope the friends will be loyal ~~or~~ faithful."

and

(signed)

Abbas.

He trusts that during the coming season the firm and steadfast friends will centralize their forces and energies to promote the Word of God, arouse the people from the sleep of heedlessness, invite them to the banquet of the Lord, intoxicate them with the wine of the Love of God, diffuse the fragrances of holiness and spread the principles of justice and conciliation. In this dark night of despair, He desires them to shine like sparkling stars of heaven, guiding and helping the weary wayfarers who have fallen along the road, bruised and wounded. What more glorious service do they long to render to the cause of humanity? In this manner will they win the jewelled crown of eternal glory in the spiritual kingdom. All shall pass away save the results of the services of the servants of God.

He sends His love and greeting to Mr and Mrs Kinney and cheers their hearts with the divine glances of Mercifulness. The veil of trials and ordeals shall be lifted, the fog and smoke of difficulties shall be dispelled and the afflicted soul shall emerge clear, strong, conscious of his victory and keener in his perception of the problems of life. His soul, freed from the entangling alliances of water and clay, will soar up into the blue immensity of divine liberty, feeding on the ambrosia of the angels and associating with the ideal heroes of attainment.

No doubt the work of Green Acre is crowned with success, and at the receipt of its details the Master will be made happy. It may be some time before all the plans are realized, but we must give no heed to present deficiencies in means and abilities, but ever strive to use to the utmost all our available forces, think of the future and provide for its ever growing requirements, and never be discouraged at the appearance of difficulties.

In these days the Cause of Unity is the cause of life. It is the aorta through which the blood circulates through all the arteries, capillaries, tissues, cells, dermis and epidermis. Without it the innumerable members of the body of humanity would be as a shapeless mass of dead weight, occupying so much valuable surface of the earth and good only to be consumed by the natural process of oxidation. The Sun of Unity is today shining upon the world, and the friends, like the planets and their satellites in the solar system, have received abundantly light and heat. Like unto the stars of the first magnitude - Sirius, Arcturus, Orion, Antares, Aldebaran, Capella, Canopus and Vega - they must illumine the nights of the world, dazzle eyes with their splendors and reveal to the imagination of men mysteries of the infinite, inviting them towing their way to the enchanted worlds of peace, unity, brotherhood. This is the destiny and the sublime goal of the believers of the Merciful.

The Master sends His greeting to Mrs E..... and wishes for her unlimited progress and illumination in the spiritual world. A pure heart, a glowing consciousness, a resigned ~~will~~ will, a receptive mind, an active love, a universal aim, an overflowing sympathy, an unwavering steadfastness and a quality of mercy and forgiveness are the nine doors through which the seeker enters the Paradise of bliss, contentment and renunciation.

To your dear mother He conveys His wonderful devotion, and prays for her physical and spiritual health. He never forgets her love for you and your love for her, and desires this ineffable union of mother and daughter to be as an example and guidance to others.

He also prays for Hallie Clemson and Catherine Clemson Morris, whose petitions He read. He sends to them the unutterable joy of the Kingdom and the soft melodies of assurance. May they, day by day, be drawn nearer to the Source of all good and all beauty.

To Mr and Mrs, the bride and groom, He sends His heartfelt wish for a life-long union and soulful friendship. He desires them to build their nest upon the highest branch of the Tree of Life on the Mountain of Altruism; thus they will obtain a wide and inspiring view of the whole aspect of nature and will overlook the unperfected parts. May they ever sing together the songs of a hallowed life of happiness and rejoicing and be permeated with the spirit of yielding and gentleness. May they always sing the songs of love and affection, not only for each other, but for all the children of men, as their own brothers and sisters. Let their married life be the ethereal life of the angels of heaven - a glorious poem written by the Hand of the Master Artist.

My dear Juliet! I wished so much to answer your letter two weeks ago, but I fell sick with fever and I am just beginning to get hold of my nerves again. The autumnal air of Haifa is extremely variable, causing many illnesses. Now that I feel a little better, I must avail myself of the first pleasure - and I could conceive of no greater pleasure than silently communing with you.

The news of Harriet's death was a manifest shock to me. The very word sounded in my ears meaningless. I could not believe it. It dazed me and overwhelmed me with sorrow. Two or three months ago I wrote her a letter at the same time that I wrote you. How strange - how infinitely sad! Beautiful, lovely Harriet dead! I cannot imagine it! And you merely referred to it, as though I had heard all about it, and I did not know anything. I wept with grief, nor could I control my agitated emotions. I have not yet been able to tell the Master about it, but I know before hand how sad the news will make Him. Poor, poor Mrs Magee! In this supreme trial her suffering has been very great. She adored dear Harriet - she loved her better than the apple of her eye. Harriet was a pure angel on the earth and as such she enjoys eternal life in the Kingdom of God. How often I have heard the Beloved praise her sweet nature and disposition! With what beauty of spirit and simple charm she served Him! And now she has gone to receive her heavenly reward. To me she was very dear, for my daily correspondence with her during the seven months remarkable journey of the Master through Europe and back to the Orient kept always before my eyes her faithfulness to the Centre of the Covenant and her love for the Cause of God. I have not destroyed one of her letters to me during those seven months. I have kept them, each one in a separate envelope,

Dear friends!

"Bravo ! you are welcomed!" "Come my dear ones. Be seated. You are the friends and servants of the Blessed Beauty and consequently my sons. Whenever I look into your luminous faces I feel rejoiced and my troubled heart is eased." "Thou hast found a good companion. A friend must need be of such a noble character, godlike, spiritual, heavenly. When we were in Bagdad there was amongst the believers a young man by the name of Janabe Moneeb. He was one of the most spiritual youths that I have known in the Bahai revelation. He possessed a sweet, affable temper and a pure sterling character. I was greatly attached to him and from the depth of my heart I admired and loved him. His father had died when he was still an infant and his mother had reared him up amidst comfortable surroundings and luxurious environments. Notwithstanding his early training he forebore the cheerless discomfort of exile with happy resignation and joyful submission and served the friends with a sunny face. From Bagdad to Samson he walked on foot in front of the palanquin of Baha-Ollah which was carried on the back of mules. Now and then we urged him to ride at least for a few miles but never did he accept it. On August 5th 1868 A D. WE WERE EXILES FROM Adrianople to Acca. We travelled in carriages as far as Galiopoli guarded by a company of Turkish soldiers with their lieutenant Hassan Effendi. After spending a few days in Galiopoli we all embarked on the Steamer of the Austrian Lloyed Company for Acca by way of Smyrna and Alexandria. In Smyrna while we were being removed to another steamer of the same Company Janabe Moneeb became severely sick and we were obliged to carry him to shore and leave him in a hospital. Meanwhile they brought us word that he had expired. I landed again to arrange the details of his burial but the guards following closely did not give me a chance and hurried me back on the pretext that the steamer will soon leave the port. I offered them all I had in order to give me time enough for his internment but they insisted that I should return at once and thus I found myself obliged to leave his body in the hospital. Whenever I think of our last meeting my heart is filled with sadness. It is now a little less than fifty years and still that youth is living in my memory, as though it was a matter of yesterday. Often do I see him in dreams. While alive he had a very melodious voice and I now and then asked him to sing for me the poems of Baha-Ollah. There are some souls whose spiritual constitutions are so etherialized that although they live in this world yet they belong to another realm, they breath another air, they speak another language and walk another plane. If one associate and converse with them for one moment he will never forget them."

"A few years ago when my confinement was renewed by the cruel Abdul Hamid having ordered that a strict ~~xixxxxx~~ vigilance and surveillance be kept over all my deeds and words this man Fouzi was detailed to stand in front of our home to spy what was going on, preventing people to call on us, intercepting letters and not permitting any one to leave the house. In fact he obeyed his orders most strictly and hedged us in from all sides. We did not complain. Then the conditions of the country changed and Fouzi dissappeared from the scene. I met him today in the street. He dropped down his head and was going to run into a small lane when I called after him. I knew he was thinking I was ~~carrying~~ carrying some grudge against him on account of his former deeds. When he came near I I told him: 'Don't think that I am harboring the least ill-feeling against thee. Thou hast been and still art my friend. I love thee very much. We are commanded to forgive the shortcomings of others and never look at the deeds of the people; nay rather we must love them as the members of our own family and never be angry against any human creature. In those days thou didst according to the instruction of thy superior officers who deemed us corrupters of morals and the desrtroyers of public weal and religion. Thou wert not responsible for ~~hat~~ what thou didst do then. I am thy father and am