

Rue St Didier 30
Paris France
Jan 23^d 1913

Dear Harriet!

A piece of rock in the hand
may be heavy, but a speck of dust
in the eyes may end in blindness.
The believers of God are the eyes
of the world. These eyes must
be well-protected, - so that no
harm may come to them. If the
eyes cannot ^{lead the feet in the path} ~~see the path~~ so that
one may be directed to his des-
tination, the whole body will be
useless. The possessor of the eyes
must guide those whose sights
are ~~down~~ blind. The guide must
have penetrating eyes, ^{and} ~~and~~ trans-
parent vision and try to assist
others ^{through} ~~in~~ their rocky, steep ^{windings,} ~~paths~~.
Thus amongst the friends all

over the world, the utmost ~~of~~ ^{of} ~~the~~ ^{the}
 and accord must prevail, strong
 ties of love and affection binding
 the hearts and perfect understanding
 and ideal fellowship knitting
 them close together. The realizations
 of these facts will render the
 vision of the eyes Keener, ^{and} the
 range of perception further. Then
 and not until then, a correlation
 of growth will be established
 between all the eyes. Otherwise,
 if there is quarrel ^{or} ~~and~~ ^{even} ill-feeling
~~amongst~~ ^{between} ~~any section~~ of the free
 clouds of dust will be raised,
 the eyes will be affected ~~thereby~~;
^{and} they ^{would become unable to} ~~cannot~~ perform their mission
 as guides and ^{thus} the statement of Christ
 will be true of them: - "Blind leaders of
 blind"

This ~~after~~^{te} morning after breakfast
~~and~~, many Persians arrived and
 entered ~~in~~ the Presence of ~~Our~~^{The}
 Beloved. Mirza Mahmud chanted
~~for~~ some ^{of the} ~~prayers~~ ^{of the}
 Blessed Perfection, thus calming
 the spirits and idealizing the
 real.

2 Referring to ~~the name of a Zoro-~~
 astrian, ~~guthran~~ Ardeshir Jy
 who called ^{up} on the Master ^{while} in London
~~Our Beloved~~^{Abdul Baha} said that ~~these~~
 Zoroastrians do not know that
 the source of all their ^{awakening} ~~progress~~
 and advancement is the Tablets
 of Baha-o-lah which were
 revealed about 55 yrs ago. As
 soon as those words were ^{uttered}

their conditions ~~were~~ changed and
they became more esteemed in
the eyes of the ~~people~~ ^{people}.

// The newspapers were read to
Our Beloved, giving the news
that Turkey has ceded Adria-
nople to the Bulgars. The Master
quoted the prophecy of Baha-
o-lah uttered more than
fifty yrs ago in the Tablet
of the Sultan: - "Ere long
the country of Adrianople
shall go out of the hand of
the Sultan"

~~Referring further to Turkey, Abdul~~
~~The Master~~ ~~which in~~
~~Baha said: - these people are constantly~~
~~Washington has given an address~~
~~being defeated while we are conquering~~
~~on this subject. It is dated~~
~~all the time. we conquer the cities of the~~
~~November 8th 1912. 5.30 pm~~
~~hearts of souls - Europe & America~~

In that ~~Tablet~~ address these wonderful predictions are quoted.

~~It will be well if a copy of~~

~~that address is printed from~~

~~the Jan. 1888 issue and printed~~

~~separately in a leaflet and~~

~~sent out to those who~~

~~these cards are forwarded~~

~~to this Publication.~~

All morning many private interviews were given, but as ^{announcement} the cards were ^{mailed} sent out before our arrival ^{stating} that the Master will arrive on Jan 23rd and ^{very} will receive the friends on the 24th, ~~therefore~~ except a very few, the rest ^{were} ~~are~~ not ^{aware} that the Master has ~~been~~ in Paris we have been

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for the last three days. ~~We will~~ ^{and some shall}
see all the friends tomorrow.
3rd This morning a Miss George
whose mother is an excellent
Bahai brought some very
wonderful symbolical paintings.
There were two canvases called
"the path of life". ^{On one} ~~One of them~~ ^{ethereal}
was painted two very charming
maids with their hair flowing
in the wind behind their
backs. They ^{were} ~~are~~ walking in
an enchanting sylvan ^{wood}.
In the hand of each, ^{one} ~~you~~
observed a lamp, shedding its
rays on the path. Their faces
radiated peace, serenity and
assurance. They walked

steady feet, ^{and} with the assistance
 of their lanterns they detected
 all obstacles in their path ~~and~~
 and quickly avoided them. The
 background of the picture ^{was} ~~is~~
 very lovely, tall green trees,
 ascending heavenward, birds
 perching in the branches ^{were} ~~are~~
 singing the songs of light and
 love. ~~Now~~ ^{Just} The light in the
 lantern, ^{told} is the symbol of
 the human intelligence ^{which}
 guides man to higher ^{summits}
 of Reality. ~~The~~ ^{Another} ~~feature~~ ^{feature}
 contained many pictures. The
 background was rocky, ~~and~~
 full of crags and impassable
 roads. Men and women, young

and old with their lanterns ^{having} in their hands and some, ^{balis} in their arms tried to scale these rocks. Some had dark lanterns — the light of intelligence was not burning — and as a result they were lost in the deep recesses of the valleys. They were pitiful sights. Gloom and depression were stamped on their faces and the terrors of hopelessness and despair pictured in their every move. Side by side there were ^{men} and women whose lanterns were lit. Divine splendor emanated from their ^{countenances} ~~faces~~; gaily they danced along as

though they were ^{experienced} walking on
 a flower-bed. They ~~had~~ ^{had} no ^{difficulty} in
 finding their way. The lantern
 lighted every cranny and
 crevice. ~~This is just a mere~~
~~outline of the two paintings~~
~~that I tried to convey to you~~
~~by means of my crude English.~~
 The thing I liked best about
 them, ~~was that~~ ^{was that} they make you stop
 and ~~think~~ ^{look}. ~~When I looked at~~
~~them a whole world of thought~~
~~was stirred in every fibre of~~
~~my being but my feelings~~
~~I can neither explain in~~
~~words nor in writings. In short~~
 The Master took the two
 paintings as the theme of his

morning address. It was a
 beautiful exposition of this
 light which came ~~to~~ ^{the} mind
 and illumined it with the
 rays of the Sun of Supreme
 Intelligence. This lantern guided
 man to the virtues of the
 world of humanity. ^{you will read}
 the address at the end of this day's writing
~~4 After his address the next~~
 Abdul Baha went
 out to call on Laemmig and
 from there he was invited to
 dine with Miss Natalie Barney.
 The Persians had lunch and
 finding ^{an hour or two in our} ~~time heavy on our~~
 hand, we sailed out of
 the apartment and headed for
 the Trocadero and then the
 River ~~of~~ Seine. Right at the

Eiffel

foot of ~~the~~ tower of ~~Eiffel~~ we
took a boat and after a
few minutes reached the Station
of ^{des} Invalides and the magni-
ficent bridge of Alexander.

From there we visited the
tomb of Napoleon. It ^{was} ~~is~~
a ~~magnificent~~ ^{glorious} tribute to
that military genius. Silently
we walked around, looked
down the tomb, and walked
back home. It was about 5
o'clock when we ~~arrived~~ ^{returned}. The
Master had already arrived and
was drinking his tea.

~~Some~~ of the news of Turkey ^{was}
read to ~~the~~ ^{him} Master. He said: these
people are constantly being defeated

while we are conquering all the time; we conquer the cities of the hearts and souls in Europe and America.

5 || ~~Then~~ Mrs Bernard, one of the Bahais came in ^{with} Miss Sanderson. The Master ^{said} ~~told her~~ whenever the host expects the arrival of a revered guest, he prepares a lovely table, he cooks delicious dishes and makes delightful arrangements. Now ^{at them} tell ^{him} ~~me~~ what preparation have ^{they} ~~you~~ made for ^{his} ~~my~~ reception? "I am sure" ^{Miss Sanderson said} ~~she said~~ "that the best preparations ^{on} the ready hearts ~~for~~ which have been waiting to receive you."

Well said, the Beloved rejoined.
The Parisian people are submerged
in ~~the~~^a sea of materialism. They
are intoxicated with the wine
of desire and selfish appetites.
They think these material
objects are permanent. They
~~be~~ put their trust ~~on~~ⁱⁿ them
while all such things are
subject to change. Today the
Palaces of the Ancient Kings
are destroyed. The fishermen
dry their nets on the ruined
walls and the owls are making
their nests in the cornices.
It is ~~my~~^{his} hope that ~~you~~^{they} may
enkindle such a lamp in
Paris ^{so as} to make this city radiant.

Man must lay the foundation
 of such a palace which may
 stand the encroachments
 of time, ^{which} day unto day ~~it~~
 may become newer and
 its imperial pinnacles may
 reach to the height of heaven.

6- // Monsieur Dreyfus coming
 in, said, that a box of
 tea ^{had arrived} ~~is received~~ but he forgot to
 bring it ^{with him}. The Master said:
 "Never mind! Bring for us
 the kind of tea whose
 exhilaration may be eternal
 for the exhilaration of the
 tea is only for a few minutes."
 Mon. Dreyfus answered: "We
 need ~~have~~ a special

Kind of Samovar for this
tea "I trust" the Beloved
rejoined quickly "the Samovar
of this tea will be Paris."

~~Later on~~ Moayer al —
Mamalek and a gentleman
from the Persian Embassy
came on the port of the
Ambassador to pay their
homage to the master.

Much discussion was
carried on; historical
and moral, all of which
touched upon the causes
of the present backward
condition of Persia and
Turkey. It is ~~strongly~~
marvellous to hear

so much from the lips of
 the Beloved. From a human
 standpoint it is ~~simply~~ ^{impossible} an
 impassibility ^{form} to remember
 all ~~these~~ ^{the} infinite complexities
 of history, ~~and~~ philosophy and
 sciences, both modern
 and ancient. ^{daily explained by Abdul Baha} It is also
 astonishing ~~to~~ to observe
~~the~~ ^{the} many nationalities and
~~religions~~ ^{every} of all ~~the~~ grades of
 intelligence ^{who} go to the Mash
 and ~~all of them~~ ^{each} whether
 learned or illiterate. It is
 made ^{and satisfied} happy. Till late
 of night ^{he} the Master
 was speaking to a host of
 Persians who are living in
 Paris. Lam Dall
 Ahmar

Use
right place
in Paris

Address
Instructions by Abdul Baha

Translated
From Persian notes taken by Mirza Ahmad Sohrab.
Thursday Jan 23rd 1913

Two paintings were shown to the Master, which represented allegorical subjects - The pictures represented certain figures of women going through a dark wood ^{and} each figure carrying a lamp in her hand. Some of the lamps were lighted enabling the bearer to walk easily on smooth ground while other lamps not-lighted did not show the way & the bearers walked with difficulty on stony ground.

— " —

The Master said. The artist ^{drawn} has painted very beautiful pictures for she has painted allegorical figures on this canvas - each figure carries a lantern in the hand. The lanterns of some are lighted while ^{those of} others are not ~~lighted~~, and still others are only dimly lighted. In this manner she has portrayed the various stages of human development.

The light of Guidance shines brightly in the pathway of some people while the direction of others is only distinguished faintly by a feeble light - and still the way of another is entirely dark. The aim of the artist is to show that this light is shining within man and by the process of reflection is illuminating his pathway - and thus causing him to attain to the virtues of the world of humanity.

From one standpoint - this is correct, for this light consists of the potential capability which is hidden in the life of man - There are certain souls whose capabilities are

very great, having in themselves the latent power of igniting (or ignition). As soon as they come in touch with a flame they take fire like a torch - others have but little capability like unto a piece of wet wood - They have the power of enkindling, but it may take some time before the wood is dry enough to light. Other souls are like unto the stones, if a stone is put into the fire for a thousand years it will not burn - it has no capability of lighting -

For example we observe that the Divine Grace like the rain pours down ~~on~~ upon the earth - Now if this rain falls upon barakish ground nothing will grow for the soil lacks the power of producing vegetation - as long as there is not the capacity in the soil no matter how much the rain may fall on it, it will yield no result - on the other hand there is a piece of land which is good and free from blemish and as soon as the rain falls flowers and hyacinths will spring up from it. Now, reflect that notwithstanding an abundance of rain it is impossible for a withered tree to put forth leaves because the vital energy of ~~growth~~ growth is lacking - and the life-cells are dead. Therefore no matter how great is the Divine Grace yet if a man is not endowed with capability to receive it there is no result. On the other hand however much the capability is great and yet the

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Divine Grace does not assist, The man will not be able to attain to the summit of perfection, for the soil, though free from blemish is in need of the downpour of the rain. There are certain souls who believe that the virtues of humanity are obtainable through the power of capability alone, but it is evident that unless the Divine Grace descends no fruit will be produced — Unless the sun shines, the clouds pour down its rain and zephyrs blow, the dark soil will not be transformed into a delectable rose garden.

This will show you that capability alone is not sufficient — Capability will be fruitful if it is joined with the Divine Grace + also if this divine Grace is obtained and there is no capability on the part of man there will be no harvest.

Consequently we must strive in order to obtain the capability — so that this divine Grace may have its effect upon us and may enrich us with its inexhaustible favours — We must make an effort — so that when thirsting

we may drink with utmost ^{but} relish and enjoyment this water of life — ~~And~~ if a sea of fresh water is waving before us and there is no thirst in us we shall not enjoy it.

If the rays of the sun flood the whole region and we are blind we cannot witness its glories — If the celestial symphony of the Supreme Concourse is raised and we are deaf we shall not hear it. If the sweet

fragrances waft towards us and
we ~~are~~ have not the power of smelling,
what would be the use. If a most-
royal banquet were spread before us and
we have no appetite we cannot partake
of it.

Consequently let us strive to obtain un-
limited capabilities in order that we
may enjoy These divine Graces of Baha-
allah which have encompassed
the world, For His Grace is all-
enriching; His Clouds are pouring
and the rays of His Sun are
descending.