

Rue St Didier 30
Paris, France
Jan 28th 1913

1 -
Dear Harriet!

So far as the present
^{indications}
~~conditions~~ are concerned I feel ^{that} next
month at this time the Master may
be either on the eve of his departure
for ^{the Haffan} ~~the East~~ or he may be on his
way toward Egypt ~~and Syria~~.
I know not in the slightest ~~what~~
what God hath in store for me.
I wonder whether my star shines
in the Eastern ~~horizon~~ or Western
sky. When I search through the
very inmost Chamber of my heart
what do I see? I see something
which cannot be deciphered. However
whether in the East or in the
West my only object is to serve

Our Beloved. In the past I have
 been enabled to serve so very little
^{that} I hope in the future I may become
 confirmed to render ~~at least~~ ^{some}
~~slight~~ ^{might} services ^{to} the Cause. If I
 go to the East and if I am with
 Our Beloved while there, I
 will be always glad to serve
 my dear brothers and sisters
 across the seas. But if I return
 to America, then I will again
 associate with the friends, so
 that unitedly and ^{with} ~~of~~ one accord
 we may cultivate friendship
 and love amongst all the
 people. This is the day that
 all our words must be transmitt^{ed}
 into actions and all our endeavors
~~must be~~ ^{expended} in the direction of Peace.

2-9 Today ~~we~~ had ~~frugal~~ tea from the Blessed hands of the Master, after which I read to him an article ~~which~~ is written by Mr Jos. H. Hammen in "the Life." He was most pleased with it. Then I read to him a letter from Mrs M. Harvey. He said: Mr and Mrs Harvey, And Mr and Mrs Jos. Hammen are indeed very blessed souls. They are real servants and maid - servants of the Cause.

3- A quotation from the "Special Center of the Covenant Issue" of the "Star of the West" on the ^{meaning} of "He is God" brought forth a very brilliant exposition of Divinity and the Manifestations of God. I cannot quote his ~~own~~

~~words but the nature of it was:~~

Man cannot Comprehend the ^{essence} of God. He is the limited and ~~the~~ ^{God's} essence is the unlimited. All the attributes ~~are~~ referable to God, such as omnipotent, omniscient, Merciful are only qualifying attributes. They are ^{only} attributes negating imperfections in the essence of God. ^{Otherwise} God being the Unnamable, we cannot refer to Him with any special names. Even the word "God" is after all a word which brings to our consciousness the realization of that Unfathomable, ^{Absolute} Something. Therefore, all these names and attributes

belong to the Manifestation of
 God. In order to understand
 an object, we must become
 greater than that object and
 then give to it a name and
 define it with clear definitions.
 now when we come to God
 and its essence we can never
 know anything about it. We
 come in touch with that
 divine, ineffable "^{thing} ~~something~~"
 only when we stand before
 the Manifestation. The difference
 between the Bahais and certain
 past religions and sects is
 this:- They believe that ^{there} is God
 and there are creatures. Some
 believe that the essence
 of God has become vocal

in a human personality; others believe that ^{the} essence of God is divided into myriads of particles or sparks and in turn these do manifest themselves constantly in the human bodies. But the Bahais believe

(1st) There is the essence of God, the knowledge of which is unattainable by man; It is the Mystery of Mysteries and the Essence of essences and the Light of lights. ^(2nd) ~~Then~~ There is the Manifestation of God, the transparent mirror, the Clear Channel, the Perfect Man who represents to us all the ideas of "God" that we can clearly grasp; who reveals

to us faint glimpses of that far
 off Light, and who opens our
 eyes to the majestic Glory of
 the Eternal Kingdom. ^(3d) ~~Then~~ There
 are creatures ~~so~~ who receive
 the teachings and who try to live
 the life of purity and sanctity.

He spoke a long time on this
 most wonderful subject and
 as I think now I can remember
 some more points but I tried
 to give you an idea of the
 subject rather than the talk.

4 Several people received
 short interviews after which
 he came out to deliver his
 address. He started by saying:-

{ There are certain trees which
 grow and develop very quickly;

other trees may take a long time before they put forth leaves and blossoms. It is evident that Paris is one of those trees which may take a long time to grow. It is ~~my~~^{his} hope that it may give much fruit.

Paris in reality is a very artistic city. It has many interesting sights for the tourists. Many charming spots to ~~charm~~^{intrigue} the eyes. We might state that ~~material~~^{material} civilization has pitched its tent in Paris.

But the tent is so big that ~~there~~^{here} are great ~~obscurities~~^{patches of} under it. It is ~~my~~^{his} hope that very luminous ~~lights~~^{lamps} may be extinguished ~~in~~^{under} this tent.

so that the darkness may be
 dispelled. These ^{lamps} ~~lights~~ are
~~the Bahais~~ ^{your} ~~your~~ selves. It is ^{his} ~~my~~ hope that
^{they} ~~you~~ may cast ^{their} ~~your~~ rays
 all around; that ^{they} ~~you~~ may
 bestow lights ~~so~~ that
^{they} ~~you~~ may become able
 to free these souls from
 the darkness of the world
 of nature "Then he gave
^{them} a heavenly exposition
 of natural and divine
 Civilizations."

~~Then the Master~~ finishing
 his talk ~~he~~ ^{he} called Hajj
 Ameen and Mohamad Khan
 and went out to take a
 walk. Toward the end of
 his ~~early~~ spiritual address

his eyes were closed and his voice was soft. It was as though ~~you~~^{we} were listening to the music of spheres, full of pathos and sweetness. It was as though he was attuned with the Celestial symphony of the Kingdom and through his voice ~~those~~ whose hearts ~~are~~ were clear - could hear the glorious songs of the angels. His voice became softer and sweeter, like the murmuring of the gentle breeze through the branches, like the ~~lowly~~ flowing of the pure water ~~from~~ amidst the eternal rocks - and then he was silent - ^{and} the silence

fell upon the audience - After awhile they all looked upon each other as ~~they~~ though they were soaring in another world. Then suddenly out of this deep silence, the voice of the Master was heard. The rich quality, the purity and the ethereal beauty of his voice is not of this world. The strength of his voice grew and grew, it filled the room and it was as though he spoke to all the denizens of the earth. Authority sat upon his ample brow. He spoke with deep feeling and divine earnestness interpreting to us the benefits of divine Civilization.

6 - just as

12

Suddenly he arose from his seat as though prompted by a heavenly command and striding from one end of room to another he said:

"How praise be to God that his holiness Baha-Allah hath appeared. He has upraised the flag of divine Civilization; he has opened the doors of the Kingdom of God; the Sun of Reality has shone forth; the light of the divine Favours have encircled us; He unfolded every truth. Therefore let us strive, so that we may spread divine Civilization, - so that

we may unfurl the Ensign
 of Knowledge; so that we
 may illumine the
 minds, so that we
 may enlighten the intellects.
 Awake! Awake! for the
 Doors of the Kingdom of
 Ahha are open! Awake!
 Awake! for the Bestowals
 of God are infinite! If on
 such a day we fail, the
 end will be regret. If
 before this salubrious
 spring, we may remain
 thirsty, life will be
 without result. If
 we are still unaware
 of the favors of this
 most Great Day we

{ we will always be portionless
 and without a shore. Here
 he looked at the audience,
 his voice became autho-
 ritative, his eyes were
 shining with the light
 of heaven. ^{and his cry filled all} He cried: - The
 must raise ^{the} call of
 the Kingdom of Abba. We
 must ~~found~~ ^{establish} the basis
 of divine civilization.
 We must transform
 this world into another
 world. We must illumine
 this dark ~~realm~~ globe.
 We must make these
 blind eyes seeing. We
 must ~~offer~~ ^{these} ~~deaf~~ ^{deaf} hearing
 to ~~these~~ deaf ears ^{hear}

We must ^{make these} ~~bestow~~ the power
 of speech to ^{ourselves} ~~these~~ dumb ones.
 Then out of this dark sail,
 which is the world of nature,
 variegated flowers and
 fragrant tulips will grow.
 Arise! Arise! For the Bounty
 of God is with us. Be hopeful,
 Be hopeful! For the rays of
 the Sun of Reality are
 pouring over us! Rejoice,
 Rejoice! For the Clouds
 of Mercy are raining
 upon us! Awake! Awake!
 for the gates of the Treasures
 of the Kingdom are opened
 before our faces! ~~Now~~
 Short coming is not allowed ^{at this time}
~~Now~~ Silence is not
 permissible at this hour!

Now lukewarmness is not
 commendable! Now
 immobility is reprehensible!

~~After~~ ^{On} his return from
 the walk he praised the
 beauty of Paris and ~~the~~ lunch
 was ~~served~~ ^{served}. Around
 his table all the Persians
 sat eating the material
 food ~~just~~ as which he
 had prepared for them.

8 - After ~~an hour~~ ^{an hour} rest two
 Turkish ladies, ~~and~~ a
 gentleman and a ^{Baroness} ~~Baroness~~
 came to see ~~our~~ ^{him} ~~Belice~~ ^{Belice}

The French wife of an
 old Turkish General
 called; ~~Omission~~ ^{Omar} Pascha
~~came~~ ^{came} with ~~them~~ ^{her}. The

Master knew this General who is dead now. Immediately a bond of sympathy was formed and the many sweet reminiscences of the General were recited by our Beloved as though they had happened yesterday. Then Gaemmagam and Hajiya Khaleel came to see the Master. Tea was served and our Beloved spoke to them.

When they left, the Master came into the other room and complained of fatigue because he has been speaking all day.

Notwithstanding, he talked with us a great deal and

portrayed

and ~~presented~~ to us his conversation with Hauri Bey about the existence of God.

9 ~~Then~~ he called on Miss Sander ^{where then}
~~There~~ he said: Paris is like
 unto a green meadow, the
 people are like unto the
 sheep, they ^{are} grazing in the
 meadow, they drink of
 the flowing streams. The
~~philosophers~~ ^{materialists} ~~cow-like~~
 graze ^{also} with the rest. They
 never raise their heads
 to see whether there is any heaven
 or any stars. They are
 submerged in the sea
 of materialism.

Again he said: - Some souls
 are like unto dry woods, others
 are like unto wet woods and

there are others ~~to be~~ like
 unto the stores. Then he
 came out, ~~and~~ ^{and} ~~was~~ ^{was} falling.
 He walked through the
 avenues, bought some
 fruits from ^a the store, ^{and} met
 accidentally Mrs Fraser
 who gave him ^a the ~~enclosed~~
^{article about the cause} newspaper and returned
~~home~~. Hardly staying
 half an hour ^{than} he took
 Mirza Mahmand with
 himself and went to
 pay a visit to the
 Persian Ambassador.
 Returning from the Embassy
 Man. and Madame
 Dreyfus came and he
 talked with them

till ten o'clock. Then dinner
was served.

I think the Master will
go to Stuttgart on the 15 of
February and stay ^{a few} ~~and~~
~~days~~, then return to
Paris to prepare for ^{our} ~~the~~
Eastern journey. I enclose
~~two letters for Mrs Harris~~
~~and Miss Bagan.~~ I hope
that all the friends are
happy and well.

Mirza Mahmud and
Sayid Assadallah send
you Bahai greetings and
to Mrs Kury, Mrs Kury
and all the believers.

Love to all