

Rue St Didier 30
Paris, France
Feb 16 1913

Dear Harriet

1 - These days are swiftly passing and once gone they shall never be recalled. How great and significant are these days! We have to thank God a hundred thousand times ^{an hour} ~~a day~~ for He has permitted us to live in such a glorious century in which the Sun of Reality has become manifest the Divine Breeze is wafting, the rain of Grace is pouring ^{down}, the fragrance of the flowers of idealism is diffused, the negligent has become aware, the heedless mindful and the dead resurrected. How happy must you be, at all ~~times~~ for you have seen with your own eyes the Center of the Covenant, you have served the Light of the

2

world, you have beheld ~~with your~~
~~eyes~~ the Glory of God! This is the
day of work! This is the day of deed,
This is the day of service! I wish
every one of us could become a
living word of Baha Willah, an ^{embodied}
proof of the Cause, a demonstrable
evidence of Truth! It is really a
most wonderful privilege to be
known as a Bahai. We must
be proud of the name and try
to live up to the heavenly Standard
set by Our Beloved. Every word
he utters ~~upon the Teachings~~
must find an outward expression.
He sets the example for ~~us~~
all ~~the~~ spiritual aspirations
and practical problems. He
is loving, he is charitable, He is
sublime, he is cosmopolitan;
His kindness and compassion
^{include} ~~cover~~ all creatures! Let us
emulate Him!

Sunday

3

This morning the Master got up extremely early, ordered Sayad Assadollah to prepare the tea and ^{me} to go out and ^{bring} ~~get~~ the newspaper. ~~Soon the tea was ready and it~~ was hardly six o'clock when I was drinking tea in ^{his} ~~the~~ Presence of ~~our~~ Bahá. This is Sunday too. Soon Aga Faraj came in. As he entered the room the Master's eyes twinkled and his voice was heard: Welcome Aga Faraj! I am well pleased with thee. During the trip of Mirza Ali Kuli Khan and his wife to Teheran thou didst serve them most faithfully. In reality thou didst serve me. It is impossible to describe how much the Persian Bahá'is were kind and hospitable toward them.

3 ^{Gazing} ~~Looking~~ out of the window, as he stopped ~~for~~ his walking, he looked down and ~~in front~~ of him on the opposite side of street there ^{was} a butcher's ^{shop} with ~~a~~ ^a display in the window.

of ~~the~~ ^{lurched} ~~killed~~ animals. He said: - Really one's heart is extremely ^{grieved} ~~saddened~~ ~~by~~ ~~looking~~ at such barbarous displays: the ^{sheep} ~~mouths~~ the lambs, ^{the head} the pheasants, the birds etc hunged downward. Man is yet very savage.

4 ~~Then~~ ^{He became} ~~he~~ got silent, ever walking. This time he was not looking down ~~and~~ but up ~~and~~, contemplating I know not what, whether on the ^{negligence} ~~carelessness~~ of man or ^{the} mercifulness of God. But again ^{he} stopped ~~and~~ suddenly before the window, his hands full of motion and animation, his eyes dancing like two stars ^{as} he said: How large is the Creation of God! How stupendous ~~is~~ His machinery! How infinite ~~is~~ His dominion! How majestic ~~is~~ His divine system! How imperial ~~is~~ His Holy Court! Were it possible to build a heavenly railway; were it possible to ^{construct} ~~construct~~ an aeroplane ^{and} ~~to~~ establish communication between the various

planets many marvellous discoveries would have been achieved! Then the inhabitants of the earth could associate with the denizens of other spheres. They could learn from them many things. They could then realize the grandeur and infinity of the universe. They would see with their own eyes how stupendous and magnificent are these shining stars. They would behold the wonders of ^{the} Almighty treasured in His universal Creation!

5 From this lofty plane he brought us back ~~again~~ to mundane affairs. He related ~~the~~ ^{the} story of ^a ~~the~~ judge of Acre, ~~the~~ ^a priest of ~~the~~ ^{an} Orthodox sect and Mohamad Ali. The judge was the Master's friend. ~~And~~ ^{He} was accustomed to inject opium in his system ~~very bad evil~~. The Master made him give ^{it} up, ^{quit} his family were most thankful and pleased. The judge would say that, when the time of injection

he did the opium he felt 6
arrived and ~~do~~ not get it ~~I feel as dead~~
weak and impotent. He was a drunkard
~~before~~ ^{too} ~~he said~~ ^{and} but if he did not drink
for a day or two, he would feel the
longing for it ^{in the same way as his longing for} the injection of opium.
~~Finally~~ ^{against these two habits} he had a hard fight, but
at least he gave them up. One day he came
to ^{Abdul Bala} ~~the Master~~ and said: "Master! I
have just found out that this Moha-
mad Ali is most inimical toward
you and ^{via a smooth way} he does everything ~~via~~
~~smooth way~~ to turn the people
against you. Today I ^{was} called on the
priest of the Orthodox Church and
Mirza Mohammad Ali came in. For
one hour he sat silent with his
head bent. At last ^{the} priest asked "What
is the matter with you?" "Oh! Nothing!"
he answered. "No! you must have
something on your mind. Tell
us about it." "Really, your honor,
it is very difficult for me to ~~disturb~~
explain certain sad phases of my
life!" his voice slow and humble

7
"Will tell us the cause of your worry" the priest demanded impatiently. "You know Abbas Effendi?" "Yes!" "You see, he has ~~so~~ treated us ^{so} unjustly! When he took possession of all our properties we said, it ~~was~~ ^{was} all right; he ~~is~~ ^{was} our elder brother; we did not complain. Then he said, 'Come and serve me.' I and my brothers said, 'Very well, let us do it.' Then he said, 'Come and do this or ^{do} that.' Every day he belittled our station before the eyes of the public and we suffered silently. But your honor, we have come to our last resort. We cannot suffer any longer; for he has come and ~~told~~ ^{asked} us that we must write on paper that he ~~is~~ ^{was} the incarnation of Christ. He ~~is~~ ^{was} not satisfied with verbal confession. He wanted it to be in writing. Can we dare to do this, your honor?"

~~Then~~ The judge told the Master that I knew ~~now~~ ^{then} how insensatingly this ~~brother~~ ^{man} of yours tried to ~~destroy~~ ^{discredit}

Abdul Baki

5 ~~you~~, He invents any kind of lies to suit his
purpose, to win sympathy and to
poison the minds against ~~you~~ ^{the Master}.
6 ~~Then~~ The Beloved changed again
his mood and talked about the instabi-
lity of wealth, relating the story of a
Johran Effendi who once in Syria
was the wealthiest man but today
his widow in Alexandria ~~is~~ ^{was} in dire
need, ~~and old clothes~~. This man was
so wealthy that his establishment
was like unto a large hotel. When
he gave dinner, the waiters would
go to each ^{guest} ~~person~~ and ask what ^{dish} he
liked and bring ^{it to} him ~~that~~.

7 ~~Then~~ The Master asked Aga Faraj
and myself to go out with him. It
was a very cold day, the wind was
blowing but ~~the sun~~ ^{the sun} was ^{up} ~~shining~~. As we
walked toward ~~the~~ ^{Eiffel} Tower of ~~Eiffel~~ I
read to him ~~your~~ ^a last letter. ~~Then~~
He asked Aga Faraj to talk ~~to him~~
about his business which ~~is~~ ^{that of a} baker.
He ^{owns} ~~possesses~~ ten large baker-shops
in Teheran. He told the Master about

9
the price of wheat, the market fluctuation
the misery of the poor when wheat ^{could}
~~not~~ ^{from the interior} be easily transported, during the winter
owing to snow and cold weather and
the price of bread soared ^{high} up, making it
very difficult for the poor to live.
He begged the Master to soften the
hearts of ^{the} rich ~~ones~~ so that they may
at such times arise to help their
"little brothers". "The poor always
assist the poor but it ~~is~~ ^{was} difficult
for the rich to unloose the string."
He said, "Once a man went to his
neighbour, ^{saying} and said "I have heard
you have some bottles of wine,
seven years old. Will you give
me one of them?" The neighbour
answered: No, if I wanted to give
them away, they would not have
lasted seven yrs."

Then The Master for one hour
talked with him about wheat,
barley, bread, the tricks the merchants
of wheat use to cheat the poor

farmers and Aga Faraj dilated to ~~him~~^{no} all the worries and difficulties of his profession. For the time being the Master had turned to be an expert baker and wheat-dealer. He made Aga Faraj ^{feel} perfectly at home. It was a wonderful Psychological study: ~~How~~ the Master knows to speak with each person according to his capacity. This Aga Faraj is illiterate, cannot read or write but his faith, his services, his love for the Cause have made him one of the elect in the Kingdom of God. I have heard from others that during ^{the hard winter months} ~~the winter~~ he takes care of dozens Bahai and non-Bahai families in such a way that they do not ^{even} know from which source their daily sustenance is coming. It is a great privilege to meet this rugged, simple, tall man. In business, he is a baker but in love and service he is a spiritual King.

8 While the Master was talking with Aga
Haraj the verse of the bible came to
my mind that "man does not live
by bread alone," "I am the bread which
has come down from heaven." ~~Then~~
The idea was ~~then~~ suggested to me: "Is not
the Master the heavenly Baker? Does he
not bake the bread of life? Is not
his oven always working? Daily he
bakes this bread to satisfy the
spiritual hunger of mankind. You
may have heavenly ~~food~~ ^{cornflake}, spiritual
shredded wheat, all kinds of divine
biscuits and the latest of his ^{invention} ~~delicious~~
may be said ^{to be} a kind of "moral triscuit."
^{visitors}

On his return he met many people
individually. ~~There were a whole lot~~
~~of new people, being Sunday.~~ Each person
had only a few minutes, but they were
most happy and glad because
they could see One who ~~was~~ ^{was} the
source of all spirituality and
holiness in this material and
~~dark~~ world.

9 Our Beloved's talk was an extensive exposition of the power of reason, its utilization in the artistic and scientific world, ^{and} its adaptation to the need of time.

As there were many Persian students the ~~master~~ ^{he} spoke on the mind and intellect and that religion must correspond with these two verities.

10 After the talk ~~Our Beloved~~ ^{he} went out with Mon. Dreyfus. A famous photographer had requested him to take his colored, natural photograph. This ^{will be} again another addition to the rich treasures which will be handed down to posterity. On his return we all sat ^{around} the divine table. ~~After~~ his ^{Later} Rasheed Pasha came to see him. The subject of conversation was the wiping away of superstitions and misunderstandings from amongst the religions and nations.

11 Right after him a colored man speaking the French language came to pay his homage to ~~Our Beloved~~

13

The Master said:— The race problem in America is very intense. Its non-solution will end in danger and war. The Colored people ^{in the United States} have advanced much intellectually in ~~America~~. They have many schools, colleges universities and churches. They invited ~~me~~ ^{him} to ~~the~~ Howard University. There were many hundreds of colored students, but a few white people could be seen here and there. In the second meeting, there were more white, in the third meeting ^{white and colored} ~~they were~~ associating with each other. ~~white~~ and colored — this made ~~me~~ ^{him} very happy. ^{He} advised both races and they became very friendly. ^{He} gave them many illustrations of variety and unity from the mineral, vegetable and animal Kingdoms. There was a colored pugilist, Jack Johnson who defeated in a anabolic fight a white man. This created much resentment against the colored race. In reality we are

all the servants of God. We are all ^{his} children, whether white or black. These color lines are mere superstitions. They are the phantasmal shadows of a prejudiced mind. They have no foundation. In short ^{he} I spoke much with them and ^{he} I hope ^{his} ~~my~~ utterances will bear much ~~good~~ fruits.

At four o'clock ~~the~~ Master ^{to} called on the wife of Mr. Sacy to take tea with her and see again her children.

12 At eight o'clock the most important meeting that has been held since our arrival in Paris was held in the theological college of Pastor Monnier. There were in the audience many professors, pastor and students of theology. The meeting was devoted to ~~and~~ questions and answers on metaphysics, Christian theology, philosophy and religion. It was marvellous, nay rather miraculous to see the

Master answering these intricate questions with such readiness and power! They were all not only silenced but they were glad to sit at ~~the~~ ^{his} feet of ~~the~~ Master and learn. As Pastor Monnier said in the opening of his brief introduction: "We are pleased to hail amongst us a man from God ^{bringing to us} and ~~with~~ a message on the part of God." Just think a moment! This ~~being~~ ^{was} said by a Pastor, the President of a Theological College before a large number of Professors, ministers of the Gospel and young men who are being educated for the Ministry! The questions and answers ^{were} all written down and ⁱⁿ ~~before~~ long ^{I will translate them} you ~~will~~ get a ~~trans-~~ ^{was} ~~lation.~~ It is a remarkable document necessary for every Bahai teacher ^{document} to ~~learn by heart.~~

On our return the Master had his supper and like an angel of Peace retired to his bed chamber. Love to all. Adieu