

Rue St Didier 30
Paris 7
France
Feb 25 1913.

Dear Harriet,

The days of the Master in Paris are spiritual, divine, dedicated to the service of God and man. He seeks to spread the Glad-tidings of the Kingdom of Abha, to diffuse the holy fragrances of the garden of Sanctity, to sow the seeds of love and affection, to educate the souls how to release themselves from the fetters of self ~~and~~ ~~passion~~, and to teach the people through what ~~channel~~ ^{way} they draw nigh unto God. For the head of the future humanity, he is fashioning ~~resisting~~ a most glorious ~~Stadium~~, the brilliant Jewels and scintillating gems of which are going to be the good deeds and actions of all the friends and the main servants of the Merciful. The sooner these Jewels are gathered,

the more quickly the Diadem will
be made ready. When these gems are
presented to the Heavenly Silversmith,
he will only select the purest, the
clearest, ^{and} the most beautiful. He will
throw away all the counterfeits. Will
he not? A Jeweller whose eyes are
trained to distinguish the glass from
diamond, the imitation from the real,
the precious stones from the rockeries ^{will},
never make any mistake. In the
same manner the Divine Jeweller
will not be mistaken. We cannot
carry to him ^{glittering} ~~any~~ cut glasses and
tell him, these are genuine diamonds.
Accept these for the setting of the
Crown of humanity. Let us suppose
that out of his mercy ~~and tenderness~~
he does accept our imitation stones.
Are we going to doubt his knowledge?
or make force ourselves into belief
that our imitations work ~~just~~ ^a just as
nicely as the genuine ones ~~and~~ ^{and}
thus stalk abroad with vainglory?

marked our faces? No! A thousand
 times no! Let us not belittle our own
 station in His Sight. Are we not His
 children? Does He not love all of us?
 Has He not destined for us glorious station,
 Eternal Life and Everlasting Honor?
 On the other hand, are we willing ^{to stand}
~~the Crown of Humanity with such~~
~~debtors that such cheap, imitation stones,~~
~~be studded on the Crown of Humanity,~~
 Let each one of us engage in prospecting
 the wonderful mines of his heart and
 mind. It is just as easy to take out
 of these quarries, the nuggets of gold
 and diamond as the cheap stones.
 The knowledge will be given to us, if
 we are sincerely seeking. My
 greatest hope is that the American
 friends will bring before the Divine
 jeweller more and more ~~of~~ ^{display} such
 Ideal gems. Their ~~sights~~ ^{adults} will
 make ~~our~~ ^{adult} Be land very happy.
 He has given ~~you~~ ^{us} the knowledge and
 the direction. Now is the time
 to work ⁱⁿ the mines of human hearts.

and minds, select the most precious stones, and present them to him. But let us ~~be~~ always distinguish the real from counterfeit, so that our jewels may be worthy of the glorious Crown of Humanity and their lustre and lumenosity may be eternal.

2 - This morning when we entered the room to pay our daily homage to the King of Kings he spoke ~~to~~ about the life of the Bab. When His Holiness the Bab, he said arrived in Persia, Manutehlu Khan who has been converted from Christianity to Israhamedan religion was the Governor of the City. From the beginning he was attracted to the cause, but one day something happened that made him a believer. The Bab was present in a meeting with the Governor when suddenly the arrival of the son of the Chief of the Ademas of the Agas was announced. Having ^{met} seen the

Bab he wanted to show his superior knowledge by posing a question. He said:—There are certain statements in the Koran. Are they addressed to those who were present or are they addressed to those who are absent? If they are addressed to those who were present, then they do not apply to us, we are free from any responsibilities; but if they were intended for those who were yet unborn, we were not there. How is it possible that God addresses those who are absent? Is this right? He is ~~not~~ going to punish us for non-compliance? How can you account for this contradiction?" The Bab simply answered:—"In the Presence of God, there is no Past, Present or future. There is an Eternal Now." The Mullah finding himself completely defeated by this matchless, simple answer, said "My father does not teach this way." The Governor seeing that he ^{was} going to launch on the sea of vituperation, said:

"It is enough! This was the begining of his
belief. ^{about Bahai} Then the Master went on explaining
the life and story of this Governor who
did so much to protect the life of the
Bab, otherwise, the Ulamas would have
killed him in Esphahan and the history
of the Bahai Movement may have
been written otherwise.

3 Then many people ~~stood~~ & arrived
and the Master met them individually.
At ^{noon} ~~twelve~~ o'clock he came out
to give his public address. You could
see in his face that he ^{was} weary
and tired. He spoke of the attachment
of the heart to various ^{objects} things of
life but all of them ^{now} ~~were~~ ^{recdly} lost
~~disappeared~~ but when the heart
obtained the Beauty of the Love
of God ^{He is then} ~~will~~ never be
unhappy and his whole life
will be devoted to philanthropy
and charity.

After the address he went
out with Mrs. Dreyfus

and it was after H'ockt when he
returned. ~~D~~ Saad Assadullah
invited Miss Hodgson to take lunch
with us. ~~Miss Hodgson~~^{She} is a very attractive
English girl, a lovely Bahai, a sweet
spirit. She has come especially from
London to take down the Master's
talks ~~and they are all over now~~
~~she has nothing else here.~~

The addresses that I translate I dictate
to her and she in turn give them
to Miss Anderson for typesetting.

In the afternoon Major ol Mawali
came to see our Beloved and say
goodbye, for he is ~~going~~^{returning} to his home
tomorrow. The Master spoke about
the progress of the Cause in Persia
and how all the princes and the
members of the reigning dynasty
are attached to ~~the~~ ^{the} Cause.

In the evening he had
his supper in his own
room.

One bell

Abdu'l