



PARIS, LE *May 6th* 19 *13*

BALTIMORE HOTEL

88 BIS, AVENUE KLÉBER

ADRESSE TÉLÉGRAPHIQUE :

BALTIMOTEL-PARIS

Dear Harriet! 1-

Paris is the heaven and Abdul Baha is the Sun which shines upon all creation. This is his ~~third~~ visit to this city and much hope is expressed on all sides that the spiritual life of Paris may become vibrant with a new quickening. The friends of God are doing their utmost to create interest in the Bahai Cause and to spread the teachings as far and as widely as possible but much individual work is necessary. With the sound of trumpet, these people must become awakened out of their gross negligence and sleep. While the divine Beloved is amongst them, they must realize its great importance and the blessing which will bring in its train.

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2 This morning the Master called me about
6 o'clock and asked me to go out and buy
a newspaper. His Keen interest in the
important news of the day is the most
wonderful thing I have ever seen.
Seldom a day passes without I read to
him the news out of New York Herald,
(Paris Edition) or other French papers.
Many Arabic newspapers from Egypt
are sent to him and he reads them
with great attention. Those who think
they do not have time to read at least
a few minutes, the daily news may
learn from the Master. Often I would
think I am too busy to read the
papers and I confess were it ^{not} for the
Master, I would have hardly opened
any of the Continental newspapers.
3 These sad events he said, after hearing
the news, "which are transpiring in the
East are the results of thoughtlessness.
Thoughtlessness is the worst calamity
of the human race. When ^{Constitution}
was declared in Turkey, the people
demonstrated their joy and happiness
in thousand ways. They decorated
the streets and the bazars with



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flags and buntings. They thought that the magic words of 'liberty, Equality and Fraternity' will ^{adjust} right immediately all the accumulated wrongs of the past regime. The governor of Akka, after our freedom asked my opinion as regards to the success of the Constitutional government in Turkey. I told him so far as we are concerned we are very grateful to the young Turks, because they have given us our liberty, but their own future is fraught with danger and instability. It is good for a country's development to have two or more political parties, for they check and oppose each other's excesses. But if these parties become selfish and inimical toward each other, they will destroy the happiness of the people. The political organizations must pledge themselves

in the sight of God to work for the general progress of the Country ^{irrespective} of party line and party allegiance. A person becomes the member of a political party in order that he may become a more useful citizen of the Country. In short, the political parties in Turkey and Persia failed deplorably, because as they were fundamentally antagonistic to each other, they assisted substantially the downfall of their countries. "

4 \$ I told him that while he is now in Paris it will be a good thing if he could go one day to Fontainbleau. He laughed and said: The people of this world are thinking of building palaces but the believers of God are thinking to build the Palace of Eternal Life. That palace is only for a few days, this Palace is for eternity. God has built for you a palace which is indestructible and luminous with the glories of Baha - Allah (and as there was no one else in the room he approached me, quietly smiling, striking two hard blows on my right and left cheeks and strode away. My good son! that heavenly palace is worth that palace is the palace of the Teachings of God, that Palace is the religion of God, that Palace is the Love of God,



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that palace is universal Peace, that palace is the oneness of the world of humanity. We are laying the foundation of that Palace and ere long its turrets shall reach to the sky.

5 As soon as the Master left America, now and then, letters were received, that some of the believers thought and felt that the activities of the Persian American Educational Society in Washington ^{DC} ~~and~~ ^{would} ~~are~~ against the desire and consent of the Beloved. The contents of these letters were presented to him and in several instances answers were revealed and forwarded ~~to America~~. I have refrained up to this time to mention anything in ~~my~~ ^{the} diary in regard to this matter, because having ^{performed} ~~rendered~~ some slight service to ~~the~~ Society personally, the friends may have thought that I have some personal aims to further or cherish. But I believe now the time has come for the removal of this wrong ^{impression} ~~feeling~~ from amongst the friends. This

morning two or three such letters were received
 by the Master. The Beloved was very much
 affected and told me emphatically to ^{write to} the
 Secretary of the Society to contradict such
 erroneous feeling: "It is strange," he said,
 that the people put aside my many Tablets
 written on this matter and go by their own
 feelings. Write to Mr. Hansen to make
 public my explicit tests concerning the
 Society and its future. Do I change my
 mind from time to time? There may be
 some people who not desiring to assist
 the Society may invent such feelings.
 If any one has a Tablet in ^{his} hand proving
 that I am not in favor of the progress of
 the Society, let him bring it out, otherwise
 why should any one rely upon such
 hearsays? I have often remarked in America
 that only my Tablets are authority and
 nothing else. In my ^{last} address in California
 and in conversation with the friends
 I have encouraged them to assist
 the Society. Today the most important
 affair in the world is co-operation
 between the East and the West. Is
 it possible that I may be against such
 a great principle? The Orient Occident
 Unity has undertaken to carry out this



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wonderful idea and it needs the assistance of all the friends

Then he dictated a Tablet to one of the American friends as follows: - "Thou hast written concerning contributions for the education ^{of the pupils} of the school of Farbiat. Cooperation and mutual assistance are the fundamental principles of the religion of God. The East must assist the West, and the West must assist the East. Whosoever quotes a statement from my tongue, ask ^{for} him the authority for the same, either in my handwriting or with my signature. If he has such an authority in his hand, all right; if he has no such authority, do not give any importance to tradition. Keep this criterion always before your view."

In another Tablet revealed by him on the steamer Celtic just one day after our departure from New York he said: - "You have written that you desire to assist

the Orient-Occident Unity. Undoubtedly the Orient and the Occident must assist each other; especially ⁱⁿ the question of the school of Farhiat. The believers of the East have contributed toward the Mashrekol-Azkar of America, although they were in the utmost state of poverty and confusion. If the school of Farhiat in Teheran is assisted by the Western believers, unquestionably it is the cause of happiness."

The Society before Abdul Baha's arrival in America undertook the publication of Bahai literature and informing the American press about the history and teachings of the Cause in a manner ^{which} was impossible for any other agency to do at that time exactly the same kind of work. Besides this, it kept informing outside organizations and churches about the nature of the mission of Abdul Baha and as a result of this, ^{innumerable} invitations were forwarded to the Beloved long before he left Egypt. In a Tablet received by the Society at that time the Master himself mentioned the receipt of 30 invitations. All this work was undertaken and, praise be ^{to} God, carried to consummation not only in the



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face of manifest or silent opposition from certain quarters but it was done with pure faith and assurance. Some of the friends gave financial assistance to publish and circulate all this literature but it was not sufficient. Now, the Society is in debt to the amount of nearly \$600 which must be ^{paid} as soon as possible. This debt is ^{already} of a year standing. God bears testimony to what I say, that if I was in America I would have worked with great joy, even as a laborer in the streets to pay off this debt, and I know I would have succeeded. But I am not there. At present I have ^{nothing} but a willing heart to serve ~~and I~~ ~~you~~ ~~and I assure you it~~ ~~will not pay the printer's bill.~~ I must say also that the debt of the Society consists of one item and that is only the printer's bill. Mr Jos. Hammen can give you the details. The Master hopes

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that this debt of the Society is soon cleared
so that unhampered, it may take up new
activities and new channels for bringing
the East and the West closer ^{be established} together.
The Orient Occident Unity is a wonderful
agency of union between the East and
the West if we use it and keep it
oiled and foster it wisely till step
by step it may attain ^{activity of the} to its full stature.

Another aspect of the Society is the
maintenance of a number of scholarships
in the school of Tarbiat in Teheran. This
has been more or less the chief ^{continued} activity
of the Society since its organization. It is
hoped that these scholarships will
be continued and those who are in
arrears - if impossible for them to
meet this small obligation -
others may take their places. This is
only a very small service on the part
of the Western Bahais to their
Persian brothers and sisters in Persia.
It will be very regrettable indeed if
these scholarships are discontinued
and the interest in the activities of
the Society waned in the face of the
great desire of the Beloved. He had
hoped and he is yet hoping to see ^{the aims of} this
Society progressing and advancing, ever
becoming a more and more useful



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instrument for the closer relationship of the East and the West.

Then the Beloved revealed some wonderful Tablets for the believers of Stuttgart; one to Mr Herrigel, another to Consul Schwarz, to Miss Anna Kästlin, Miss Alma J. Knaulack etc. As they are related to his Stuttgart trip I will send you copies later on.

When he finished dictating the Tablets he said:— Truly I say the believers of Stuttgart merit every Love! What blessed souls ^{are} they! What heavenly beings ^{are} they! Their faces were illumined and their hearts were pure! Then he told to be ready to go out with him and for half an hour I walked behind him in the avenue Kléber in the sunshine for about one hour and then returned. He said: the sun is the five-place of God. it warms all the world and all the people.

The Master introduced Mrs Fraser to some of the friends present and then said: - The Bahais do not need any introduction, God has introduced them ^{to each other} together. There is a ^{mystical} union between their hearts. In Persia the believers know each other without any introduction.

Many American friends were present. It is good that even in Paris there are so many Americans in the meeting; even the Cause was first introduced ~~to~~ America and later on it was brought to Europe. Undoubtedly the Americans were worthy of this privilege.

Then the Master went out with Doctor Mohamad Khan to take a walk and on his return we had lunch with him. In the afternoon Madame D'Astre came in and had a long talk with the Master about the freedom of Oriental women and how it ^{was} necessary to bring some of the Persian women either to Europe or America to breathe the fresh air of social intercourse. The Beloved assured her that all these things shall come to pass but we must wait so that the seeds sown may germinate and take root.

14 In the evening Miss Sanderson

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The light of the spirit illumines the world of existence and release it from the clutches of materialism. The ears can hear the voice in a limited distance, the ^{vision of the} eyes similarly is circumscribed but the spirit sees the East and the West, while in the West it organizes important affairs in the East; while on earth it discovers heavenly satellites; it unfolds the mysteries of phenomena; it goes under the earth and brings into the light of day the geologic secrets. These are some of the discoveries of the spirit on the physical plane; while the wonders of its spiritual discoveries are infinite; through them the dark man is made luminous; if he is thrown in the sea of tests, he is yet dry and if he is in the midst of burning furnace he is yet coal. This is important.

8 Upon our arrival we found several friends were waiting, amongst them Mrs Beede, Mrs Fraser of Johannesburg, S. Africa. The Master remarked jokingly that, ^{he} ~~we~~ desire to stay here a few days to rest before ^{he} ~~we~~ ^{leave} ~~go~~ for the East, if Mirza Ahmad ^{would} let ^{him} ~~us~~. A propos of something he said to another: - ^{Before} you teach others, teach yourself. Man must first test his knowledge in himself to see whether it is - workable or theoretical.

9 Mrs Ethel Fraser asked the Master about his health and he answered: - I do not give any importance to physical health. The real health is spiritual and that is eternal. The spirit of man must become reinforced. This body will be decayed; this building no matter how solid its basis will be destroyed ^{some day}. Just think how J. P. Morgan travelled everywhere to get back his health but there was no result. The spirit of man which is the effulgence of God and the eternal Bestowment of the Almighty has importance. We must think of the health of the spirit more than the body. What importance lies in the glass! We must think of the light which illumines the glass.



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Rezwanih Khanom and another friend ^{came}
 and called on the Master. They had a long
 talk with him. Rezwanih Khanom and
 Mirza Jalal are leaving for Haïffa after-
 tomorrow, but he will return ^{later} to Paris to
 take his wife. Meanwhile she is in the
 hospital and according to the report
 she has improved wonderfully. Formerly
 her headache troubled her very much
 and she could not sleep, now she
 sleeps seven hours. I think she will
 stay in the hospital for another month.
 15 After four o'clock I had a fine ^{carriage}
 ride with the Master. For more than
 one hour we drove through the ~~Boulevards~~
~~and~~ avenues. It was so great and so
 heavenly to sit beside him, look into his
 face all the time instead of watching
~~passing by~~ the aimless crowd. He
 said: "I do not feel happy in Paris, I
 do not know whether it is its depressing

atmosphere or the effect of the indifference¹⁶
of the people ^{to} spiritual things. As I look
upon these crowds and these buildings
my heart is compressed. I wish to leave
this city as soon as possible. I wonder
how the people can live in such an
atmosphere all their lives and be
happy, spending their precious time
in hunting^{and racing} and devising new games
and pastimes.

16 Then the Master ^{who} grew silent and
when our carriage arrived near
the Seine he raised his head and said:
"Last night I had a dream. In this dream
I saw the Blessed Perfection standing before
a large gathering. I was also amongst
those people. He was speaking in a new
language that ^{all} of us could not understand.
It was not Arabic or Persian or Turkish
but a new language. My heart was
filled with joy because I thought
this must be the universal language
spoken of by himself 50 years ago.
Then I began to think whether the Holy
Tablets ^{were} ~~are~~ translated in this new
language but as the Blessed Perfection
was speaking I was ashamed to ask



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from the friend who was sitting next to me. Then a voice was heard from the outside and the Blessed Perfection told me to go out and find who ~~is~~ ^{was} he. As I came out I saw a tall man, ^{with} luminous face, white beard and white locks falling ^{down} on his shoulder. He had a most pleasant Countenance and sweet voice. He also spoke in this new language. I asked him from which part of the world does he come from? He said: 'From Jaholga and Jahorsa'. (Now these two cities are the two imaginary places where according to Mohamadan traditions the Promised One is living and the Bahai's ~~have~~ exploded this ^{idea} ~~idea~~) When he said that 'I have come from Jaholga and Jahorsa' I thought, 'now how are we going to answer the Mohamadans?' Then I asked him

in which part of the world these two cities are situated? He smiled and said: 'These cities are not on ^{the} earth, they are in heaven'. I became, then very happy and exclaimed: 'you are, ^{then} a heavenly personage! Let us go to Baha-Allah!'. While he was engaged in a wonderful, divine conversation with the Blessed Perfection in the new language I was so overjoyed that I awoke. I have been happy since then.

Love to all

Alfred