



PARIS, LE *May 10* 19*13*

BALTIMORE HOTEL

88 BIS, AVENUE KLÉBER

ADRESSE TÉLÉGRAPHIQUE :

BALTIMOTEL PARIS

Dear Harriet!

✓ A very wonderful Tablet containing a glorious Message of Peace and goodwill for all the American people was revealed yesterday for Pittsburgh Spectator. I have just finished translating it and am forwarding it to the Correspondent who had a long interview the other day and is now travelling in Europe. This Tablet with its original Persian will appear probably in the month of June in a daily or Sunday edition. Both the interview and the Tablet are unique, instructive and brilliant. If the Correspondent who was most sympathetic write everything that ^{was} given to him, it will be one of the best articles of year.

This morning a letter from Los Angeles was read to the Beloved. The news contained therein about the meetings made the Master very happy. He said: "Consider the Power of the Covenant! Where is Acca and where is Los Angeles! Yet the Power of the Covenant of Baha-Allah has united these two distant points! As people in Southern California are religious, the Cause shall advance there, and many people will become attracted and the word of God will be promoted. In order to preserve the unity of the Cause and to spread the religion of God Baha-Allah established this Covenant and Testament. Were it not for the power of the Covenant, you would have witnessed the dispersion of the believers and the total disappearance of the Cause of God. When I say the Covenant, I mean the power and the authority of Baha-Allah given to me. In this station the consideration of sonship and fatherhood is forgotten. Baha-Allah did not appoint



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Abdul Baha as the Center of His Covenant because he ^{was} his son but because he ^{is} the purest and the readiest channel on the face of the earth to carry on this work. The believers must realize that the Power of the Covenant is for the protection of the Cause of God, the promulgation of the religion of God and the brotherhood of the East and the West.

3 About 9 o'clock Mon. Richard ^{arrived} and the Master took him to his room. He spoke about the ideal freedom of the Persian Bahai women, how they are being educated and ^{the} new ideals spread amongst them. Their hearts and consciences are free. They move in a calm, spiritual atmosphere. Their intuitions are developed very marvellously. They have received

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the moral and ethical education, Baha-
ollah has made the Oriental women
free from the fetters of bondage
and captivity. They are the equals of
men. Man and wife are partners
and life companions and not master
and slave. Of course the progress of
one fundamental law must not be
lost sight of and that is this: the
complete intellectual freedom and
social and civic equality of women in
Oriental countries must come about
by intelligent, normal evolution and
not, ^{in a} haphazard, abnormal revolution.
The men are cooperating with their
sisters to open schools for girls and
to introduce scientific courses for their
instructions. All this will take
time and continued vigilance and
activity. The Bahais are doing every
thing in their power to further these
high ideals and the authorities
of the school of Tarbiyat in Teheran
have opened a girl's school and
have an American teacher. The
future of the Oriental woman is bright,
^{but} as she is now in a period of transition.



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She is trying to discard the old, achaic
 garments and putting on the new^{and}
 modern garments of spiritual and
 intellectual thoughts. She is striving.
 She is looking forward, She is ^{searching} looking
 for the new light. Valiantly she is
 going ahead and at every step she
 is removing from her path new
 and unexpected stumbling-blocks
 thus she is paving the road for her
 sisters yet unborn. With the lantern
 of Baha-Ullah in her hand, fearlessly
 she walks abroad while the night of
 ignorance is inky dark; the winds of
 prejudices howling; the hobgoblins of
 illiteracy intimidating; the fanaticism
 of the Mullahs surging; the night^{mare}
 of unexpected attacks growling; the
 powers of darkness surrounding
 and oriental ^{labyrinth} fanaticism staring

in the eyes. But Our "new Oriental Woman"
like unto her "^{Occidental} New Oriental sister" has
seen the light and her star-like destiny
With unwavering courage and indomitable
energy she has resolved to reach her
glorious destination and no power on
earth can stop her from achieving her
exalted mission of ideal and practical
emancipation. It is very clear that in
the immediate future woman shall play
a great role in the progress of civilization.
There is a ^{surgency} ~~great~~ unrest in the woman's
world. The seeds of the new ideals which
have been sown in the soil of their
hearts are beginning to push out their
tender heads and soon they will grow
and develop and produce luscious
fruits. We are at the most interesting
period of woman's development. While
they are acquiring virtues, studying sciences,
equipping themselves with artistic
careers and entering upon the field of
active work, the old foundations are
tottering, the old earth is passing away
and the new heaven appearing. May
the stars of this new heaven increase
daily in number and in ^{brilliance} ~~lustre~~

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Then the difference between the Sufi system of thought and the Bahai revelation was dwelt on by the Master in detail in the most clear and logical manner. He quoted the philosophic apothegms of the Sufi leaders stating that the Sufi idea about God is pantheistic - The One supreme essence individualizing itself in all the succession of phenomena. One of them says: - The creatures are ^{a mass of} as, congealed ice, but God the essence ^{of God} is the water. When the ice is thawed down - or when we shuffle off this mortal coil - it will become part of the water again. Another Sufi poet says: - The sea - God - has been from time immemorial and is eternal but these contingencies and creatures are the waves and the ripples thereof.

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Another celebrated Suffi poet "Attar" portrays this idea of pantheism in a long wonderful poem called the "Parliament of birds." The poem is written allegorically. It is said that "Hodhod," a very beautiful bird came one day to all the other birds and said, let us all gather together and make a pilgrimage to the Mountain of "Gaff" where the King of birds "Seymorg" dwells on a lofty peak. (Now "Seymorg" is a fabulous, mythical bird in the ancient literature of Persia but it means literally 30 birds. "Sey" means 30, "Morg" bird.) Then "Hodhod" sent out messengers to all parts of the world to announce the approaching departure of the birds for the Mountain of "Gaff." Millions of birds joined the Caravan. At last they were ready and started on their long journey. They had to cross many waste deserts and many desolated valleys. They flew over many high mountains. For days they could get neither food nor water



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Consequently many of them died on
 the way. The rays of the sun burned
 and scorched the wings and feathers of
 several ~~many~~ thousand and they fell on ^{the}
~~hot sand of~~ the desert, strewn the trail with
 their dead bodies. Finally the large
 army was woefully decimated and
 only "30 birds" reached the mountain
 of "Gaff." Having attained to the summit,
 they did not find any "Seymorg"
 but looking around they saw they
 were the "Seymorg" themselves. Now
 it is evident that the Sufis believe
 in two stations - God and Creatures.
 They express this pantheism in the
 simile of the sea and the waves.
 This is the foundation of the school
 of the Sufi philosophy which
 runs under various aspects throughout

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all the higher structures of their idealism. They consider all ^{the} phenomena as parts and parcels of God but limited in their own influence. For example they say, this ^{single} wave is limited but the ocean in comparison to ^{the} single wave is unlimited, ~~but~~ ^{nevertheless} ~~just~~ the same, the wave is part of the sea. This will naturally bring them to the preposterous declaration that the Eternal will become accidental and the Powerful, the weak. They say, that the reality of divinity descends into the world, appearing and reappearing under infinite forms. But the Bahais say there is God, the Creatures and the medium. They state that the Reality of Divinity is Absolute Independence; if It comes within the circle of Necessity, It is not Divinity; the Reality of Divinity is Absolute Perfection but the creatures are pure imperfection. Consequently there ^{are} channels between God and man. These channels are the Holy Divine Manifestations.

In short the Beloved spoke more along these lofty thoughts and as now Richard had studied the Sufi School, he was most delighted with this subtle exposition of the Master



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7 ~~Later on~~ Several friends entered with lovely bouquets of flowers in their hands. Amongst other things he said: I am very pleased with your meeting. I love those souls who are attracted and enkindled. As you are in this state, my heart is attached to you. You must become like unto the flowers of fire. You must become as burning torches. You must teach the Truth. The more you are enkindled, the more you are set aglow with the Fire of the Love of God, ^{and} the more your holiness and sanctification, the lighter my load will it become. I have sown only one seed in Paris. Now you must irrigate it till it becomes a great harvest. You must be good farmers, spiritual scientific farmers.

Taken.

Bahais. Many
and he spoke to them for a long while.
At five Mon. Dreyfus called and the
Master went out with him to ^{meet} ~~call on~~
his mother. On his return he took me
with himself to call on Rashid Pasha,
the former governor of Syria. Here
after talking a long time on the current
misfortunes of Turkey, the Master ^{he} told
the Pasha about his experiences in Calif,
his lectures before various Societies and
more interesting than anything else the
accumulative incidents which led him
to take the long trip to Calif and meet
the friends there. The Pasha said: "that
this has been a great service to the world."
^{Abdul Baha replied:} This was through the Confirmations of God.
otherwise I could not take such a
long and arduous journey. I have done
my duty. Now May God create the effect.
We returned home and as there were
^{present} a few of the Persians the name of
Prof. ^{E. G.} Braune was mentioned and he
^{became} was the subject of discussion and his
relation to the Bahai Cause!

Bahai love to all the friends

Ahmad