



PARIS, LE *May 11th* 1913

BALTIMORE HOTEL

88 BIS, AVENUE KLÉBER

ADRESSE TÉLÉGRAPHIQUE :

BALTIMOTEL PARIS

Dear Harriet!

The more one sets at the feet
of the Master, the more one ^{regains} hears his wisdom
and his knowledge; the more one observes
his godlike patience, the more one becomes
in touch with his fire and enthusiasm;
the more one realizes his infinite
variety of experiences, the more one
is charmed with the eloquence of his
words, the directness of his appeal, the
attraction of his smile, ^{and} the brilliancy
of his ideals, — the greater is one's
admiration and wonder. How he
wields the mighty sword of love, gaining
fresh and new victories everyday! How
he makes happy those who are sorrowful!
How he surrounds us with an atmosphere
of spirituality! How he encourages us
^{when in} through the valley of distress and

disappointment! How he inspires us when we are broken-winged! How he prays for us in the middle of nights! How he reveals to us the secret of power and success! How he shields us from all the errors of judgment! This is the unerring mind, the seeing heart, the hearing ear!

The sun rises in Paris very early and we get up with the sun, often about 4.30. and seldom later than 5 o'clock. Thus we have 3 to 4 quiet hours without anyone calling upon us. Paris is differently constituted and we have not early callers like America. In fact the Master has addressed no meeting since his return from Germany. He has of course spoken informally to different groups gathered in his reception room in the hotel. These talks in a way reveal more of the Beloved to us, because they are the unconscious outpourings of his divine mind and heart. He has not been called upon to make any exertion. Naturally and beautifully a number of his devoted followers gather around him everyday - just as children gather around their dear father - and listen with rapt attention to his



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advice and heavenly Counsels. Around the Master there is an invisible, ineffable reality. You feel "at home" as soon as you enter his Presence. You may have had audience with all the emperors and Kings of the world, you may have spoken with all thinkers and philosophers of the age, you may have met all the spiritual lights of this century ^{but} as soon as you are in the Presence of Abdul Baha, you feel you are before a cyclonic force of spirituality - not a man, not an extraordinary man, not even a miraculous ^{man} but a super-man. His spirit immediately captivates you, you ^{are} made a prisoner, you struggle to wave ^{aside} away this influence but you are a captive, a prisoner, a bird in the cage ^{of his love} ^{to} a freedman! You shall know the truth and the truth shall make

you free. you have witnessed the truth
 face to face. Now you are really liberated.
 you are soaring in the immanence of the
 Love of God; you are travelling in ^{the} high-
 road of the Kingdom, you are upheld by
 a new power, you are inspired ~~and~~ by
 a heavenly Presence. Nothing now matters.
 "Let me serve my fellowman" you say to
 yourself! "Let me go out and spread
 these principles amongst mankind! Let
 me dedicate myself to the Cause of uni-
 versal Peace! I have no other ambition,
 no other thought except this. I have seen
 at last the Light that illumines the
 world of humanity! I have witnessed the
 Glory of the Lord! I have quaffed from
 the salubrious fountain of life. I have
 partaken of the heavenly Food. I feel the
 motion of new waves on the maritorial
 sea of my existence. I witness the quick
 whirl and stir of new ideals in the unseen
 chambers of my heart. I observe the wafting
 of divine breezes through the interlaced
 branches of the tree of my being! Thus
 you address yourself when you leave the
 Presence of Abdul Baha, praying to God to
 assist you in the fulfillment of these pledges!



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4 This morning the Beloved spoke to us on "how the countenance is the mirror of the heart." ^{He said:} If you have the perceptive power, as soon as you look in the faces of the people, you can observe what ideals are reigning in their hearts. The other day I walked through the avenues but did not find one face reflecting the spiritual ideals of the heart. In America it is ^{was} different. Mighty thoughts of philanthropy and illumined ideals of humanitarianism are set in motion and you find their reflections in the faces, because they ^{were} ~~are~~ lodged in the hearts. One woman told me, she ^{was} ~~is~~ working day and night to abolish the law of capital punishment; another person told me she desired to ^{was} have a uniform inter-state divorce law; a third was devoting his time

to the betterment of the conditions of criminals
in the ^{and the abolishing of capital punishment} penitentiaries; another one was
trying to introduce a new system of education
etc etc, I found these noble ideals have
permeated throughout all the classes
of America. Civilized and refining
influences ^{were at} ~~are~~ working. Every one ^{is} ~~was~~ thinking
in ~~the~~ terms of progress, ^{and} upward march.
In the strictest sense ^{of the word} there ~~was~~ ^{was} no reactionary
movement in America. What ~~was~~ ^{was} called
reactionary there, ^{will be} ~~is~~ radical progressiveness
in other parts of the world.

5 In regard to answering the petitions
which are received from the East and the
West he said:- "I read all of them but I
have no time to send answer ^{to each one}.
It is impossible. Some of the friends
may think they are the only ones who
write to me and so they wonder why
they do not receive answers but it is
simply beyond any human possibility
to answer all the letters." ⁸ The believers
of God can write freely to Our Beloved
at any time and under all circumstances
but if they don't receive any answer,
they must know he is praying for
them and after all material corres-
pondence is of no importance and



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The spiritual correspondence is continuous between them and the Master.

6. Mrs Dreyfus brought for the Master a very large bush of red roses. It is in the center of the ~~large~~ salon. It is very beautiful and with ^{the} addition of other flowers our room has become a symbol of the heart of Abdul Baha - a rose-garden - very fragrant.

7 About 10 o'clock a number of the friends gathered in the ~~large~~ room. The Master asked from Mr ^{Horace} Hally when his book will be out of print? He said, about 4 weeks. The Beloved got silent and then he spoke: - "I was thinking that during the days of Christ not one word was written about him. We have at present time in ^{the} our hands 4 Gospels, two of these were

written 60 yrs after Christ; but today there are ever so many books written on the Cause, proving its authority and greatness. In this day, the most useful books are those which demonstrate the validity of the Cause with logical proofs, intellectual evidences and spiritual arguments.

In answer to a question put by Mr. Holly the Master said:— "In the spiritual mirror, the virtues of the world of humanity are visible. Just as the intellectual law unravels the mysteries of phenomena, similarly the spiritual law acquires the ideal principles of humanity. Just as in the world of nature there is the "survival of the fittest", likewise in the spiritual world there are the perfections of the divine realm. Just as order and peace are continued in a community through the strong hand of law, in the same manner the world of humanity exists through the acquirement of divine and spiritual virtues. The struggle for existence insures the growth and development of the species; likewise the spiritual



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law secures the unfoldment and
 progress of The Spirit.
 In answer to another question he
 said: - The Greatest prison is the material
 world. Prison is ^{the} antithesis of freedom.
 Now man is prisoner of food, of sleep, of
 comfort and thousand other similar
 prisons. Therefore the material body
 of man is a prisoner of these things
 and he cannot ^{free himself} from them. On the
 other hand, he is ^{also} a prisoner of greed, of
 rapacity, of tyranny, of ill-feeling
 against others, of envy, of jealousy
 etc. He can free himself from these
 things. He is able to free his heart
 from the love of this world. He
 is able to release himself from anger,
 greed, ego, passion and all the vices
 of the material world. How

is he enabled to free himself from these vices? He can render this service unto himself and then unto others through the influence of the Divine Law. The Divine Law warns man from falling into these black pitfalls and yawning precipices and frees him from the fetters of self. Whereas formerly he was dark, he is made ^{illuminated}. Whereas formerly he was limited, he becomes unlimited. Whereas formerly he was withered, he becomes embudded. Whereas formerly he was blind, deaf and mute, he becomes seeing, hearing and the power of speech is given unto him. Whereas formerly he was dead, he becomes alive!!! This is the real freedom!

Some one asked about the spiritual ^{happiness} advancement. The Master answered:-

There are three paths through which man obtains spiritual happiness. The first path is the path of ordeals, trials and difficulties. His feet are torn with thorns and thistles, he goes through many pains and torments



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but finally he reaches ~~to~~ his destination.
The second path is a pleasant path but
the traveller makes slow progress. He
advances surely but slowly. Step by step
he comes nearer and nearer to the goal.
It may take many years but the persevering,
determined, cheerful traveller goes on
and on. The third path is the path of
faith. With one step the traveller finds
himself in the Kingdom; even less than
the twinkling of an eye the change is
wrought. In one moment he travels
from the world of negation into the
world of affirmation. We have seen
^{this} with our own eyes. A man who has
been the collective center of all the
vices; having become a Bahai is
changed completely in less than a ^{second}.
He ~~has~~ become another man. He
~~has~~ entered a new world of light.

Then in answer to the questions of others
 the ~~Beloved~~^{he} spoke in detail on the non-
 existence of Time and Space, a very
 wonderful explanation which will take
 several pages to translate and is for the
 present overlooked.

10 The last delightful talk that I am going to
 translate here is "On the relative importance
 of the affairs of life". He said:— Different
 things are considered by us as of ~~supreme~~^{absolute}
 importance — while in reality ~~it~~^{they} have
 a relative importance — at ~~our~~^{our} various
 stages of development. For example when
 we were children, we considered "plays"
 as of ~~supreme~~^{absolute} importance but now that
 we are grown up more important matters
 engage our attention. A little toothache
 may be considered as ~~supreme~~^{absolute} importance
 to some, while giving up life itself is of
 no importance whatsoever in the
 estimation of others. The martyrs in
 this Cause gave up their lives rejoicingly
 without any hesitation but if ~~one of our~~^{a finger}
~~hands~~ is pricked with a thorn we run
 to the Doctor and are worried and ~~anxious~~
 about it. When the doll is broken the
 little girls mourns and laments



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as though her living child ^{was} is dead but when she grows up she may ^{herself} break the doll ~~herself~~.

|| Someone asked about the feelings of the martyrs; whether they ^{were} ~~are~~ conscious of any pain when they ^{were} ~~are~~ tortured. The Beloved answered:— Baha-Allah in one of his Tablets says:— therefore I will explain for your benefit certain luminous and shining mysteries, whereby you will become so attracted toward the loftiest Station as to forget completely the world and all that contains therein. Then you will feel only the Presence of the Almighty. If you reach to this station you will be in the station of 'abstraction' and you will see nothing else except God. ^{when} Once living in this great station, if the enemies ^{you} tear to pieces, you do

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not feel the pain and suffering. This is the station of "submersion." It is as though man ^{was} submerged in the sea. He knows nothing of the outside conditions of life.

12 In short, the Beloved ^{He} spoke on many subjects. Then he went out all alone and had a very long walk. 8 In the afternoon many Persians came to see him and he kept them entertained with ~~many~~ amusing stories of Acca life. I have seldom seen him enjoying himself so much. He spoke ^{several} ~~many~~ hours and he laughed and kept others laughing with humorous and funny stories. It was one of the ^{few} most enjoyable afternoons that we shall never forget. ^{During these} ~~On these~~ ^{his} ~~occasions~~ the humanity, the divine humor, ^{his} the irresistible charm, ^{his} the heavenly versatility, ^{his} the inimitable loveliness, ^{and his} the depth and ~~the~~ breadth of the Master became more appreciated and better known than ^{on} any other ^{occasions} place.



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It is impossible to picture the ^{him} Beloved when he is under the spell of these pleasant moods.

13 At eight o'clock ^{in the evening} a carriage was hired and he called me to his side. We drove through Bois de Boulogne and Champs Elysées. Having received letters from New York, giving the details of the Convention, he discussed a great deal on the subject, asking me questions about the contents of the letters. He will no doubt ^{write} on this subject directly to the friends. I can say thus much that he was pleased with the general reports of harmony and unity which existed during the sessions of the Convention as well as the Feasts which were held in

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the homes of the friends.

14 Speaking ^{of about} his western trip and the spread of the divine principles through Europe and America he said:- "In the future there will arise many souls who will promulgate the Cause of God but it was always my supreme desire to accomplish this service myself, to cry the word of Ya Baha El Ahba in all the gatherings and to attract all the people to the Kingdom of the Blessed Perfection. Praise be to God that I have performed my duty."

I enclose herein 9 photos which I have just received from Stuttgart. Please add them to our collection.

Present my Bahai love and greeting to all the friends.

I am your sincere friend
in the Cause

Ulad