



PARIS. LE.

May 16th 1913

BALTIMORE HOTEL

88 BIS, AVENUE KLÉBER

ADRESSE TÉLÉGRAPHIQUE

BALTIMOTEL - PARIS

Dear Harriet!

We are receiving interesting side-light news ^{about} ~~on~~ the New York Convention but have not yet heard anything from you since your last letter April 15th. Miss Hart (?) who had attended all the sessions of the Convention was in the meeting tonight at Mon. Dreyfusnd spoke ~~about~~ ^{on} her impressions, the Feast the meetings etc. She expressed the greatest pleasure at ^{knowing} meeting Mrs Krug, Mrs Kinny, Miss Thompson, yourself and many other New York Bahais. She praised the spirit of unanimity and enthusiasm and gave us the details. We were ^{How} of course most happy to hear from one who has been actually present at the

Convention. We have not yet received the official report of the Convention, but hope to receive ^{it} soon. I have also received quite a number of many newspaper clippings ^{on the subject} about the Convention from Washington and I was glad to see the matter reported in the Press. I ~~read~~ ^{am} some of them ^{over} to the Master.

2 This morning the Beloved received the callers privately and did not give any public talk in the salon. It is of course evident that an individual ^{receives} gets more spiritual uplift and inspiration by meeting him ^{alone} without the presence of any other person. In this manner they open to him their hearts, ask any question they have in mind and carry back with themselves an irrevocable impression of beauty, spirituality and holiness. One of those who called on him was Miss ^{B.} Erwin. She asked many questions about the ^{many names} 99 names of God, 27 of which are mentioned in the Koran; about



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the detached letters in the beginning of
^{several} ~~many~~ chapters in the Koran; about the
 "four holy months" in the Mohamadan
 Calendar and about the ideal signifi-
 cances of the various organs of the body etc.
 The Master patiently and sweetly gave
 full answers to these interesting questions.
 Miss Erwin is a girl of unusual talent.
 She has studied ~~much~~ the Oriental
 religious literature, especially its mystic
 and philosophic aspect. She recites
 well and writes fine poems. She
 is now a devoted Bahai. She asked
 what practical work can she do
 in the movement. ^{He said:} Spread the
 Glad-tidings. Teach the Cause.
 Dedicate as much of thy time
 as thou canst to the promotion

of the Word of God. I will pray for
 thee that ^{like a torch} thou mayst burn with
 the fire of ^{the} Love of God ~~like unto a~~
~~Torch~~. Teach the Cause. This is the
 most practical and most important
 3 work of the day. In the afternoon
 Miss Hodgson dropped in and told the
 Master of an interesting letter written
 in the Christian Commonwealth by
 a woman. She writes that she has
 one son and one daughter. As she
 is not wealthy, she has enough
 money to put his son ^{through} the university
 but having read the teaching of
 Abdul Baha that the education
 of the girls is of more importance,
 she is in a dilemma and does not
 know what to do? The Master
 laughed heartily over the situation
 and told Miss Hodgson to write
 to this lady: - Educate thy daughter
 because ^{later on} she will become a
 mother and will be able



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to train well your grand children.
 If you educate her, it means you
 have educated many. The mothers
 are the real educators of ^{the} human
 race. The importance of this great
 fact is not yet fully known.
 It is the sum of all the questions
 of this age. * Then now Dreyfus
 came and took him to call on
 Rouha Khanam. He returned
 about seven o'clock.

4 A propos of something he
 said:- "Whosoever schemes in
 this Cause will come to no good
 end. Above all other things we
 must be honest to our ^{conscience}
 and not dissimulate."

6
We must not speak against each other
either publicly or privately. We must
not belittle the services rendered by
others because they are not so fortunately
situated as ourselves. We must be
humble. We must not have the
spirit of destructive criticism. Before
~~making~~ any statement we must
investigate it ^{first thoroughly} ~~well~~, whether it is
true or not. We must not make
the hearts of other ~~people~~ sad.
We must speak with gentleness
and brotherliness. We ~~must~~ ^{must} not backbite.
We must speak about each
other with consideration and
infinite courtesy. We must adorn
our temples with extreme politeness.
We must not be rude to any
human being. We must judge
the people by their inward, spiritual
qualities. Let no one raise his
tongue in intentional or unintentional
malice against his brother or
sister. We must watch our
tongues. This Cause is ~~very~~ great



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and the circle of our patience must
be very wide. Let every man write
this sentence 'Watch thy tongue' on
the tablet of his heart. Let me relate
to you a story which shows you more
than anything else that we must ever
look beyond the outward appearance
and form and judge a person by his
spiritual worth. After the appearance
of the Bah the disciple who succeeded
him was called "Bah-el-Bah". The
believers of God at that time gave him
the greatest homage and respect. When
Bah-el-Bah was in the fortress of
Taharassi surrounded by thousands
of enemies, Khuddus, another great
teacher was in the company of the
360 Bahis who were besieged in
this fortress. No one gave any

importance to Khuddus. He was one⁸
amongst the brothers. No one looked
upon him with any deference. He
mingled with all the friends and
always when Bah-el Bah^{was sitting}
he was standing reverently before him.
However one day there was observed a
great change. The friends found Khuddus
sitting and Bah-El Bah standing
before him far away near the door.
Of course everyone was astonished. Then
Bah-El Bah addressing the believers
said in a hushed voice: "I did not know
before the station of Khuddus. Tonight
I realize that I am less than the dust
^{under} of his feet." From that time^{on} he
served Khuddus like a servant and
later on Khuddus receiving a fracture
of tooth through the passing of a rifle
cartridge, Bah-El Bah came to him
and begged him to let him^{out of the fortress} go, and
sacrifice his life in his path and
he did so.

Love to all

Abbas