

37
Bahai Pilgrims Home
Mount Carmel, Haifa, Syria
January 5th 1914

Dear friends!

Already one month in the Holy Land, one month of beautiful memory, of never-to-be forgotten events, of holy history and spiritual experiences. From every direction His blessings have descended upon us, His divine Confirmations upheld us and His Eternal downpourings encircled us. We are indeed thankful for all these divine benedictions and rejoiced because we live in this glorious Day in which the Holy Spirit is again speaking to us in a clear voice, walking amongst us with firm feet, and revealing for us the Mysteries of Immortality. He is indeed the Alpha and Omega, the beginning and the ending, the first and the last, the hidden and the apparent. These are indeed the days, the like of which cannot be recalled in past cycles and ages. They are the Kings of all the days in history.

Thinking that I ^{would} stay up on the Mountain this morning I did not attempt to go down. ~~Within~~ half an hour after my resolution a message was received that the Master wanted me. Immediately I went down. He desired to have a number of newspapers, especially the Palo Alto containing his ~~three~~ addresses to at the Stanford University, Jewish Synagogue and in the Unitarian Church. I took them out of my trunk and kept them ready. After awhile the English Consul and Doctor Coles called on him. He spoke ^{to them} of his American trip and gave them the newspapers to read. Till about 11 o'clock people came and went and he handled each with kindness and patience. About that hour he came out of the reception ^{room} and asked me to follow him. He walked toward the German colony. On the way we came across Mr ^{and Mrs} Halback. They ~~were~~ ^{had been} upon the mountain taking photographs of the Pilgrims.

and ^{to} They were also invited to a tea which was given in the
 afternoon by Haji Khodabakhsh, a Jewish Bahai from
 Kermanshah. The Beloved asked me several questions
 about the progress of the Cause in America and I presented
 to him the gist of the news in recent letters. He was very
 pleased to hear the steps taken by various assemblies
 to promote the Message and declare the Glad-
 Tidings of the Kingdom. Finally we reached the ^{gate} door
 of a garden. He opened ^{the gate} it and entered; all the time
 I was wondering where ^{he was} he going? He walked ^{to} till
 the end of the garden, on one side of which there ^{was}
 a large orange-grove. Then he climbed about a dozen
 or more wooden steps, and we found ourselves on
 the roof of a small cottage over which there
 was placed a tiny, ^{wooden} lovely room, the outside of
 which was painted blue. The Master drew
 a key out of his pocket and ~~he~~ opened the
 door. Lo! Here it was his sanctum, sanctorum,
 his own private, retiring place; what he ^{lovely}

called it in Persian "Khalvat-Gah," "Lone room!" he turned his beaming face to me "I have brought thee to my own Khalvat-Gah. What else dost thou desire! When I get tired and fatigued I run over here and no one disturbs my peace." Inside the room there were two chairs, a cushion ^{and} a mat. That was all the furniture, so simple, so artistic! From the room you could see the unruffled ocean in front and the ^{green} mountain ^{slope} above. He filled my handkerchief with madarines for the pilgrims and then gave me permission to retire, leaving him alone in this wonderful place to his own contemplation.

At 3 o'clock all the believers and pilgrims including our American sisters and Mr and Mrs Halback ^h gathered around the Blessed Tomb of the Bab awaiting the coming of the Lord. Suddenly some one said: "The Master ^{is} coming" and all the pilgrims ran toward the road

41

to welcome him. As he descended the rocks followed by the large number of Zoroastrian, Persian, Hindu, Jewish, Arab, Turkish and Western Bahais, Mr Holback took a picture. Afterward Mrs Holback told me the unique scene brought to her mind so vividly the representation of the life of Christ in ^{whereas many gave} ~~Cherashmagan~~. Then the Beloved walked alone through the garden in front of the tomb and for ^{a few} minutes stood erect facing Acca in the distance, and Mr Holback took advantage of these never-to-be-repeated scenes to immortalize them on the paper. Then he entered the large reception room. He asked our Western sisters to sit beside him and all the ^{oriental} believers sat all around the room. Reverence and love could be easily discerned in all the eager faces looking up to him. He commenced to talk ^{and} parts of ^{what he said} ~~which~~ I will translate at the end of the letter. At the end of his talk he entered the Holy Tomb followed by every

soul. Toroughi chanted the visiting Tablet. Here the spirit of worship pervaded the room. The Candelabras were lighted up and the amplest description ^{does not} describe one's unutterable emotions at ^{such a} ~~that~~ moment. We were all submerged in the sea of prayer and at-one ment. Here one finds his true, conscious relationship with God, the peace that passeth understanding.

Again in the reception room the Beloved presides over the distribution of oranges and cakes. Personally he gave one orange and one cake to each person. Then he came out and calling a few ^{gentle} pilgrims engaged them in animated conversation, probably giving them his last instructions about the teaching of the Cause in Hamadan. While he was thus speaking another photo was taken. Then he bade farewell to all and took into his own carriage 3 of the oldest Bahais ^{for} whom walking is a physical task.

Thus a day of unequalled beauty and spirituality passed into history; the minds and the hearts of those who were present made richer by the addition of these holy and divine experiences.

The words of the Beloved in parts are as follows:-
 "The winds ~~were~~ blowing from every direction. Some requested me not to come but I said 'This is the feast of the believers of God, I must go, especially a feast the host of which is the 'father of Habiollah. In reality Mirza Habiollah has made me very pleased with himself. He has kept the Beirut students in a spiritual condition. This is because he is spiritual himself. In ^{Europe many of} ~~Paris~~ the students are following the path of passion and lust. The means of distraction and amusement are prepared for them. One must have a love for study, then all the obstacles will be removed. If man is hungry to acquire ^{knowledge} he can master it anywhere. In the American College of Beirut the students ^{do} have not to meet the same allurements, and thus they are protected. The first

and the most important ^{lesson} is the inculcation of morality, the refinement of character, the beautification of the inner man and the cleansing of the heart. If a man is illiterate, yet adorned with these attributes he is by far superior to the man who is learned and educated, but lacks morality and spirituality. Human Society is not harmed by the former, but ^{if} the latter ^{debases} ~~abases~~ his learning and changes it into cunning much harm will be the outcome. No temptation and allurements whatsoever must ever extinguish the fire of Faith in the heart of a Bahai, because it is a fire ignited by the hand of the Blessed Perfection." Then he spoke in great length about the nobility of the English character, the high standard of ^{honor} ~~probity~~ and ^{morality} ~~probity~~ prevalent amongst the better class of that community and expressed the hope that a way may ~~be~~ soon be found ~~was~~ to spread the Message of Bahá'í O-láh, not only in all the cities of the British Isles, Scotland and Ireland, but all over Europe so that at least in every large city there may be established a strong, active Bahá'í Center for the dissemination of the Teachings of this Movement.