

Bahai Nest.

Mount Carmel, Haifa Syria

February 27th. 1914

Dear friends!

Our hearts were rejoiced by the arrival of four pilgrims; two from Boroujan, a village about 40 miles from the city of Esphahan; one from Yazd and one from India. The first two know my relatives in Esphahan, have seen my father and two brothers and gave me ^{much} ~~many~~ interesting news ^{about} my home. I was glad to hear about them, but I was of course more than glad to listen to the news of the progress of the Cause and the spread of the principles of the Kingdom. How true ^{are} it is the words of Christ when he says "Verily I say unto you, There is no man that hath left house, or parents, or brethren, or children for the Kingdom of God's sake, who shall not ^{receive} manifold more in this present time and in the world to come life everlasting." Having entered into the wonderful commonwealth of Bahai brotherhood I

I feel they are my own flesh and blood. Baha-Allah, through
 the irradiation of his spiritual ideals, has taken away the
 veils of separation and united us in the knowledge of the
 Kingdom. The Pilgrim's Home is now filled with these
 happy people who exchange with each other the news
 of the advancement of the Cause in their respective homes
 and ^{are} encouraged and inspired by the examples of others.
 As I looked tonight into their shining faces sitting
 around the table I marvelled at the Power of God
~~who~~ is constantly gathering these men and women on
 Mount Carmel and then after a few weeks scatters
 them. Since my return to the East with how many
 Bahais have I shaken hands and sat around the
 table! I do not see any of the old faces. Probably I
 shall never see them again. I do not remember the
 names of all of them. In a few weeks all those who
 are now in the Pilgrim's Home will be replaced by ^{others}.
 But surely through this collection and dispersion
 of the people of various religions God ^{is} slowly evolving
 and working out His mighty plan of ages - unity.

Our limited mind may not grasp the full proportion of His Motive but we know full well he is not bringing together these people without a well-defined, divine Purpose. Today the Beloved gave permission to all the Pilgrims to go to Acca and Mirza Mahsen - was appointed to be their guide. Their eager anticipation to visit the home of Baka-Allah and worship at His Holy Threshold made them rise very early, so when I walked over from my "nest" to the Home, I found ^{all had gone} except a few ~~everyone has~~ gone.

Descending the beautiful Mountain, while the wild flowers saluted me from both sides and extending to me the hand of fellowship, I saw the Beloved ^{was} walking in the rose-garden, - well, joyous, inhaling the pure, fresh air and delighted by the soft rays of the sun. After a time Mr and Holback arrived and joined him in the garden. They had in their hands a book written by an Englishman on the religion of Islam. After a few remarks on their parts the Master said: - "The true aspect of the religion of Islam is not only misunderstood

by the European missionaries and scholars, but even by the
 Mohamadaus themselves, owing to the addition of ^{the} ~~exce-~~
~~ments~~ of dogmas. If we want to study Islam we must
 go with a prayerful, reverent heart to its source, - ^{the} Koran.
 All the commentators and theologians confuse our
 thoughts and mislead our aims. Instead of being a
 cause of honor they have been a cause of humiliation
 to Islam. For example one of their most important
 creeds is this: 'Whoever publicly confesses, That there
 is no God save ^{the one} God and Mohamed is His prophet' he
 will be saved.' Now this kind of dogmatic creed has
 nothing to do with Islam, but any inquirer will be
 led to believe that this ^{is} an article of faith, simply
 because, ~~the good for nothing~~, ignorant Orthodox
 Mohamadaus are upholding it. But if you go
 straightway to ^{the} Koran you will find no verse ~~which~~
~~which~~ ^{that} may even indicate slightly the formulation
 of such a strange, narrow creed. On the contrary
 you will come across the following significant
 verse: 'The people of the Books, such as Christians

Jews, Muslims and Sabians and those who believe
 in the unity and singleness of God and the immortality
 of the soul, and practice charity and are benevolent
 and are kind to the poor and take care of the orphans,
 they are the people of Salvation'. Now, consider
 what a vast difference there does exist between the
 teaching of the Koran and the ^{mentioned} Creed! From this one
 instance you can judge ^{mistakes} all the other things. There-
 fore it is most unfair and misleading if an inqui-
 rer, instead of going to Koran for his correct inform-
 ation concerning Islam, ^{would} ~~he may~~ stick to the body
 of creeds, built up by crafty and (self-seeking) men."
 Speaking about the Kingdom of God he said: "The
 Kingdom of God is like unto this garden. It contains
 many kind of trees. In due season the trees must
 not only produce leaves and blossoms, but fruits.
 If a number of trees do not fulfill this uni-
 versal requirement they are good only for so much
 dried woods. With his unerring eyes the gardener
 will detect their deficiency and taking them from

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next will relegate them to the background of his barn."
X Mrs Halbach speaking about the recent visit of Baron
Rothchild to Haifa said:- "He has served most unself-
ishly the cause of the Jews and has poured his money
to Palestine by millions. Even now he has arranged
to ^{loan} pay to 1500 Jews - 8,000 francs to each individual
who will settle in Jerusalem. The loan is to be without
interest and to be refunded in 25 yrs. ^{Abraham} ~~Then~~
~~Master~~ said:- "Well done! This is very good work.
Nevertheless it is limited in scope and benefit. ~~There~~
is a way for Baron Rothchild to serve the cause of
humanity in a manner, ^{so that} the benefits and results
will be permanent. Firstly:- To build a hospital
in Haifa, the doors of which may be open to all
the religious and nations. Secondly: To found
a high college for the children of all the
inhabitants of Syria irrespective of faiths
and creeds. Thirdly: To establish and endow
a Home for the old, ^{the} incurables and the inca-
pacitated of all ^{and} the people. This will

insure to him eternal fame and well win for his honored name the gratitude and thankfulness of all the future generations." X

When the Pilgrims returned from Acca about sunset the Master called them to himself and delivered a great talk on the life of Baha-Allah and His trials and ordeals. ^{He said} that while the enemies from all sides exerted their influence to extinguish this Light God increased its flame and contrary to their expectations that as soon as they banished him from one place to another to bring about his total effacement, the wonders of the ^{Toward the end of His talk he said} Revelation became better known.

"The Most Great Prison of Acca became the most potent means for the promotion of the Cause of God. Were it not for this Prison how could the fame of this Cause ^{have come} to the uttermost confines of the earth and conquer the Continents of America and Europe! This Prison of Acca was brought about by the penetrative Power of God. Herein you can witness the sway of the Word of God. It is for this reason that the inhabitants of all the world cannot withhold the progress of the spirit of this Cause. Before it they stand impotent." After his powerful talk Ustad Mahomed Ali sang a poem written by the Beloved years ago, Mirza Mahomed Chanted a prayer and then we retired quietly from His Presence.