

Tiberias, Sea of Galilee
Syria

June 12th 1914

Dear friends!

"This morning" Mrs Getsinger writes "His Highness came very early in his carriage and asked me if I would accompany him to visit the prisoners in jail which I accepted with eagerness, for I desired to see him among the lowest as I had seen him among the highest! My heart was deeply touched as he moved about among them, speaking a kind word to each one, enquiring about their health and listening to their complaints. He talked for sometime with a man who had plotted against him, trying to raise a rebellion in the state to dethrone him. He said to me: 'I feel very sorry for him - for I know he did it all through ignorance!' Then he was so kind to him that really it was most affecting! We then went to another prisoner ~~who~~ who had been in the jail for 16 years and who had absolutely no hope of ever enjoying freedom. He was busy with his work at a printing press and hardly looked up when we entered. But His Highness spoke to him very gently and the man fell at his feet, raising his hands in supplications. He bade him arise, then began questioning him as to how long he has been there. The man

answered almost in a whisper! Then his Highness said 'Do you
 think now you could live outside and do right? Do you think
 you could behave yourself?' For answer, the prisoner's
 eyes filled up with tears and he faltered 'O my Regi lord,
 My life is spent now, Why should I do any more bad things after
 all these years.' 'Then' said 'His Highness! you are free.
 Go and have your chains removed.' We stood waiting while
 his chains were taken off and he returned to his Highness
 falling upon the ground, kissing his feet. Quietly he told him
 to arise and said: 'Go and get yourself ready and come to
 the palace where I will see you and assist you to begin
 life anew.' Oh! I cannot tell you how touching it was!
 His Highness was so gentle, so kind and the man so grateful
 that I just wept and felt a great hope within myself that
 perhaps some day my King - Abdul Baha - would, also
 say to me: 'Take off the chains of sorrows and pains! and
 freeing me from this prison of mortality and invite me
 to the white, luminous Palace of His Love and Mercy.
 Not since I have been here has His Highness seemed to me
 so much a Prince as he did this morning in the Court-
 yard of the prison dispensing kindness and administering
 the attribute of Compassion. "

"Any Bahai" she says in another letter "will understand from the contents of the article I have written that His Highness is endeavoring to practice the principles of the Bahai teachings in all his state over which he rules. All of which is due, no doubt, to the touch which he gained from personal contact with Abdul Baha! Oh! How wonderful is the Beloved Master! With a word he can re-create a soul! When I was in Jhalawar His Highness was fully expecting Abdul Baha to visit not only India but his own State! I know he will be deeply disappointed when he hears that He has postponed His visit. He was having his large Palace all remodeled and fitted with modern improvements - electric lights, baths etc. One evening he said to me: 'When Abdul Baha comes I hope the Palace will be all in order. Then I can make him very comfortable.' We shall endeavor to kindle such a Fire of God's Love in India that eventually the Beloved will become attracted to this country On May 6th I went to Poona where I spoke on two occasions to 2000 people. Such a large gathering we were all astonished! The next day many people called upon me. Amongst them there was a Hindu judge. He wanted to know if I would return to Poona after ten days and speak to another audience upon the subject "The World's Great Teacher Abdul Baha."

He said the Theosophists were declaring he was to appear in the boy who is now being educated at Oxford by Mrs Besant and if what I had declared the evening before was true - then the World's Great Teacher had already appeared in Baha-ollah as expounded by Abdul Baha and all should be made to understand it I was greatly pleased with the way he had grasped the situation and promised to return whenever they would prepare the time and place for me "

The newspapers in Poona, both Vernacular and English have given columns to the account of the lectures. Amongst them is Dayan Prakash and Kesari as well as the Poona Mail. I will quote herein a few extracts from the last mentioned paper dated May 10th. The article is named "The Unity of Religions." "Mrs E. C. Getsinger" it begins "of Washington D. C. U. S. A. delivered a lecture on ^{the evening of the} 8th on the subject of 'Unity of Religions' before a large audience in the Hari Mandir of Prarthana Sangh Poona under the auspices of Vasant Vyakhana Mala. Honorable Khanbahadur Nourougi Khandalewala presided on the occasion Mrs Getsinger spoke very eloquently for an hour, appealing to the hearts of her audience She declared the heart of man as the home of truth and it must be moved and touched ere any illumination of the spirit can be

Being a lover of religious truth and deeply interested in all that concerns the welfare of mankind, she speaks with a spiritual force and enthusiasm which is both very attractive and at the same time very effective. He (Baha-Allah) came not to bring a new religion but to renew the spirit of truth existing in all religions, with the object of forming a basis of essential truths upon which a Universal Religion for mankind could be founded. No religious movement has touched the spiritual life of the Modern World, so closely as that which is associated with the names of Baha-Allah and Abdul Baha: Persian and nineteenth century in its origin. The inner truths are the substance of religion, essential and permanent, the outer forms are only accidents of their existence on the planes of the human, the unessential and transient. The former is unitive, the latter is separative. The Bahai teachings lay bare this inner unity, by rending these outer coverings. It behooves us to distinguish between the inner and the outer. We must know... that these forms - religious ceremonies - however beautiful in some of their features, are but garments, clothing the warm hearts and living limbs of the divine truths. judged by its achievements the Bahai Movement is to be a unifying element in the diverse forms of religions, linking them up into an

organized federation of faiths, an agency for bringing about in the religious world, a clearer recognition of Brotherhood to which other Modern Movements, social, Theosophical, industrial and political are leading. As this is its appointed work, the Bahai teaching presents a regenerative force which may change the form of human society, in a way and in a degree of which we can have in the present confused state of things, no adequate conception. It may be rightly described as the greatest religious movement of the modern times. It reckons its martyrs by tens of thousands and numbers its adherents by millions and is surely a form of the fresh outpouring of a spiritual life. It is not simply a local revival of religious zeal, which will pass away without leaving its impressions on the conditions of the age. It has already stood the test of some 70 yrs of exceptionally bitter experience in many lands and is now firmly established not only in the East but in the West where its Unifying influence and energizing spirit are so sorely needed. The greatest part which it is destined to play in the spiritual life of the world is to be a Saviour of Great Religions. These exhibit symptoms of outer decay. Their ^{time} worn form are no longer in harmony with their outer environment. With the dawn of a new spiritual Light knowledge has increased and the ~~thought~~ of the day is not in full accord

with the presentment of spiritual truths, which satisfied former generations. But in all times of world wide spiritual distress, a Saviour has appeared, some Teacher of great authority, according to the needs of the time and has set on foot a regenerating movement. Such a Teacher. Mrs Getsinger declared, ^{to be} Baha-Allah and such movement is the Bahai Revelation. Then ^{the rest of the} article consists of the principles of the Cause and is closed with this significant remark: "As God is one, truth is one, and every revelation from God necessarily consists in essentials identical with every other revelation. Thus the oneness of humanity through the Immanence of God implies the oneness of humanity's religion - which is the Universal Religion of God's immutable truth."

The articles which appeared in Jam-e-Jamshed of March 1914 from the pen of Mr Getsinger, forming the substance of his various lectures before Parsee clubs ^{in Bombay}, are reprinted in a pamphlet. I hear 2000 copies are published for distribution. It begins with a short introduction, then the three lectures, then a brief history of the Cause and ends with quotations from the Hidden Words. In its introduction Doctor Getsinger says:- "The Holy Words revealed by Baha-Allah stand alone and supreme upon their

own merits. Those not occupied in religious strife will perceive their spiritual uplift; those not spiritually blind will see the Light; those not spiritually deaf will hear the call; those not spiritually dead will awaken to the signs of the Times. The Bahai Message is a Call to Religious Unity and not an invitation to a new Religion, not a new Path to Immortality. It is the Ancient Path cleared of the delirium of imaginations and superstitions of men, of the delirium of strife and misunderstanding and is again made a clear Path to the sincere seeker, that he may enter therein in assurance and find that the Word of God is one Word, though the speakers were many. Thus Baha-Allah is the Supreme Unifier of Men. "

The Monthly Magazine The Brahmavadin published in Madras in its March-April number carries an article from the pen of Mrs Stannard. She has also published 500 copies of her lecture for free distribution. The lecture was reported in The Indian Daily News April 17th.

Her last letter May 20th is from ^{the} Darjeeling Mountain ^{where} she is resting and preparing herself for the great work in the fall and winter. She writes in part:—"I am mailing with this a little booklet specially sent to Abdul Baha by

its author Mr Hemendranath Sinha, B. A. It is entitled 'The Religion of the Future'. He is a religious writer of Bengal, a man who has caught in greatest purity Bahai ideals and aims. It is wonderful sometimes to find how perfectly the Bahai Light has radiated in the minds of the advanced Bengal thinkers..... Tell the Master if there happens to be ^{occasionally} that I have been introduced to a prominent Moslem gentleman - member of governor's Council to whom I am speaking on Bahai teachings. He is a very broad minded and clever. Abdul Baha would be greatly more understood here by ^{the} Indian Moslems..... "

The talk of the Beloved this morning to the pilgrims ^{was} based upon the following Eastern thought: "If a man leaves behind a good name, it is better than a gilded palace". Then he continued: "Man must characterize himself with the characteristics of the Kingdom. Man must invest himself with merciful attributes. Man must become the educative origin of divine perfections. Man must become the embodiment of good works. Man must become the means of the wellbeing and and prosperity of the commonwealth of humanity. Man must become the spring of the signs of guidance. Man must strive

and make an effort in the advancement of the ideals of justice, universal civilization and the betterment of the conditions of the public. Man must be self-sacrificing in the service of the Cause of God and the diffusion of the fragrances of God. Masters must not be self-centered and self-occupied but public-spirited." Then he left the house and was out all morning. When he returned he gave permission to the Pilgrims to return to Haifa and ^{told them} that before many days are passed he will also leave Tiberias and be in their midst. At 5pm the Governor, the Judge and the Knafti and a few other government's employees called on the Beloved. They all sat in the balcony and the Master for more than 2 hours spoke to them, entertaining them with stories and other interesting matters. It is simply wonderful to hear him speak in his rich voice, now in Arabic and again in Turkish. Many people had gathered below the balcony straining their ears to hear the sweet words which were falling from his lips. Then he went out with them and stayed away till half-past ten. Returning home he ate his supper, and ^{dining furnished he left the} retired to his room with a lovely smile on his face.