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Bahai Inst. Mount Carmel
Haifa, Syria

July 11th 1914

Dear friends:

Two cables to London and another to India to adjust several matters pertaining to the Cause were sent this morning. I was ^{only for} in his loving presence half an hour. I withdrew when I saw a number of Arabs entered the room. About 11 o'clock he came out. Mirza Ya'qoub, a pilgrim from a village near Tabriz was standing by in the most reverent attitude. No sooner the Beloved looked at him and smilingly inquired about his health than passionately he threw himself at his feet and while weeping and crying begged and implored his soothing blessings. Like unto a kind father the Master bent down and with his two tender hands lifted up the prostrate form of the suppliant. In his capacious arms he ~~held~~ ^{cradled} him, one might have supposed for many minutes, whispering into his charmed ears tender, tremulous words of love and compassion. What an indescribable scene it was! What affectionate outburst of love! What divine picture! What unutterable tenderness! There, then, ^{with the eye of imagination} do not they not see the Master, ~~amidst~~ ^{sympathetic} a profusion of flowers, standing erect and clasping in his arms the

big giant of the North?

Having returned after an hour he started for the Orangery planted by the industrious Esmael Aga. It is situated on the eastern wing of the House of Truth and besides oranges, lemons, mandarines etc it boasts of peach, apple, apricot, fig, ~~pear~~^{pear} and quince trees. Grapes and strawberries also grace the garden. Altogether it is a lovely spot. Before entering the garden he beckoned me to follow him and as he ^{was} walking he pointed out to me the different trees, picking up apples and strawberries and offering them to me to eat and tell him how they taste. He eulogized unreservedly the untiring activity and zeal of Esmael Aga "Devotion to and love for one's vocation accomplish miracles." he said.

In the afternoon, Abbas Gali, the guardian of the tomb ^{of the Bab}, was ushered in the room while I was in the Holy Presence of the Beloved. Many constructional needs of the Building were discussed, the Master disposing one by one by clear-cut, definite answers.

Esfandiyar was ordered to have the landeau ready. After awhile the Beloved came out and called Hajji Mirza Haydar Ali to accompany him; Shauqi Effendi was next and I was the happy Third. When we all

sat in the landau I remembered that "Bible Annual
 journal" of 1914 sent by Mr Harmon of Boston, Mass, had
 arrived this morning and I asked Isfandeyar to hasten
 to my room and bring it. I thought it will be a good recreation
 for the Master to look at its sacred pictures. However
 the Beloved thought I was going to impose upon him ^{some}
 work. He turned to Haji and said: "This Mirza Ahmad ^{comes}
 to me always with some kind of work. What ^{should} we
 do with him? Even in the landau he is thinking of work."
 By this time Isfandeyar was back, and my innocence
 was established beyond peradventure. As I had guessed
 the Master was delighted with the artistic value of ^{some}
 of the pictures and several minutes passed in this
 pure pastime of "looking at ^{the} pictures" - feeding the
 "ocular hunger" of ^{the} eyes after the Beautiful. The landau
 passing through the German Colony, got out upon the
 plain, skirting the foot of Mount Carmel. We were ^{driven}
 till we reached the Bahai Cemetery. Here the Beloved
 alighted from the carriage and visited the ^{ru} Tomb of the
 Great Afnan. A few hundred feet below is the
 famous cave of Elijah over which a building, now
 in partial ruin, has been constructed. Because
 Baha-Allah has been here several times, each time

75 living a few days - Abdul Baha stood most reverently in front of the building and quietly read a prayer. We got again in the landau and were driven back to the house.

In the evening there was a fine meeting and the Master being in good health delivered a long, interesting talk. He said in part :- " I greatly hope the students are enjoying their vacation on the slope of Mount Carmel. The surrounding scenery is most entrancing, the sweeping panorama of land and sea is truly attractive, the air is always fresh and invigorating, the water is cool and salubrious. To complete this ensemble of heavenly gifts is to possess a spiritual state - the condition of severance, attraction, prayerfulness and enticement. However so much the water is salubrious, if you do not offer it to the thirsty one he shall not enjoy its refreshing taste. However so much the food is toothsome, only the hungry will relish its delicacy. Ebenezer Faress, an Arabian scholar addressing Mecca and Medina says: ' O ye objects and Kaabas of the world of humanity! Your soil is my musk - diffusing amber and thy trees and plants are my lotus and ambrosia trees. Under the cool shade of these trees I find rest and health.' How it is

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evident that the soil of Arabia was nothing else but hot sand
and its trees consist of a kind evergreen fir which resist the
encroachment of Arabian heat, Consider how Elne^{has} Faress^{of Arabia} called
the white sand, the diffusing must, its fir trees as lotus trees and
their shades as bestowing health! Then how much more you must
be thankful and appreciative of the natural beauty surrounding
you on the slope of Mount Carmel, especially on this occasion
that you are living in the same sacred building containing the
remain of the Herald of the Kingdom! You must be very rejoicing
very happy, very thankful, very joyous! There were
thousands of souls who visited Mecca annually. When they re-
turned their friends anxiously inquired from them: What did
you see. They answered: 'Oh! We did not see much of
anything. We saw vast stretches of desert and sandy hills
and cactuses but no water. We saw barren mountains and
occasional palm groves. We saw the wild Arab. leading his
primitive life under his black tent. We saw long trains of
mules and goats. We saw^{the} Kaaba, the house of God, it is a
large square building and we visited the tomb of the Holy
Prophet - the most conspicuous part of it is a high dome.
But if you^{did} put this same question to another group of
Pilgrims they would have answered: 'Ah! we entered
the most delectable paradise; the bestowals of God have

illuminated all its horizons; the lights of truth have encircled all its parts; we were vivified with the breathes of the Holy Spirit and inhaled the fragrance of the rose-garden of reality. Whereas before we were dead we became alive, we were inert we became active, we were sleep, we became awakened, we were negligent, we became aware. Now what a vast difference exists between these two groups! It is for this very reason that ability and capability are the revolving axis of our progress. Without the realization of these two qualities, the Favours of God will have effect. A person suffering from cold cannot inhale the sweet odor. A sweet-singing voice is one of the precious gifts of God but the deaf man cannot hear the cadences and harmonies. Through the down^{pour} of the vernal showers, the shining of the Sun of Reality and the wafting of the breeze, luxuriant vegetation will grow all ^{of} the ^{pure} soil... but if the land is barren the efforts of all these heavenly beneficent powers will not avail.....' Then he ^{spoke about} Moses, Christ and Mohamad and how their most humble disciples - endowed with ^{superhuman} faculties sealed their ^{acceptance of the cause with the} blood of their faith. ^{these} ability and capability are the ^{like} corner stones of the Bahai ^{dis}fic^{ies}.....'