

1914

- 5/9/1914 Lake Tiberius,
(Leroy Loos papers, Box 12^{*})
- 7/12 (Mid.)
- 9/3 (Mid)
- 3/22, 4/10, 6/3, 10/14 - DMAS (Ibid.)
- 10/19/1914 - CTR and George Lattimer (Ibid.)
- 5/11-14 - Abbe's Boha.
(Ella Cooper papers, Box 25 - **)
- 10(19)/1914 - CTR + George Lattimer (Juliet Thompson
papers Box 3-4 - ***)
- 1/19/1914 - DMAS (Mid)
- 3/21/1914 - DMAS (Mid)
- ~~Jan 1914 - Mrs. Hays~~
- 8/13/1914 Dr. Edward C. Getzinger (?) (Rbb-B7) 4*
- 10/4 - 19/1914 George O. Lattimer (Lattimer Bill F35) 5*

(Copy)

Pleiades Sylvan Bower, Alhammeh.

Lake Tiberias, Syria, May 9, 1914.

Talks With Abdul Baha.

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"What do you expect the Bahais to accomplish in this world?" asked a stranger. The Beloved One answered: "The Bahais must be the servants of Universal Peace; the workers for the cause of Oneness of the World of Humanity; the Spreaders of Heavenly Love amongst the children of men; the promulgators of the principles of the progress of mankind, the dispellers of the clouds of religious, national, patriotic and political prejudices and the upholders of the inviolable rights of equality between man and woman.

They must correspond religious ideals with the deductions of science and reason and discard all theories that cannot stand the test of intellect and empirical knowledge. This is the work of the Bahais. Dost thou not desire to accomplish this work? Art thou not in favor of it? Dost thou like to enlist in this army? You? Then come and usher under ~~under~~ this tent; make thou also an effort, so that the world of humanity may attain to the highest summit of perfection. Strive that religion may be cleansed from ignorant prejudices. Strive that bias may be removed. Strive that warfare and strife may become non-existent. Strive that love and goodfellowship may replace intolerance and narrowness of dogmatism. Strive to scatter the seeds of kindness in the hearts. These are the teachings of BAHA'O'LLAH. We are striving in this path.

His holiness BAHA'O'LLAH has opened a great door of interdependence of all nations before the faces. For example: the strict adherents of the present day religions consider each other as infidels and contaminating, - as apostates in the sight of GOD and man, as deserving to be thrown to the bottom of hell in the jaws of satan; but BAHA'O'LLAH, addressing the world of humanity, says, 'Ye are the leaves of one branch and the fruits of one tree.'

"What is your belief as regards the origin of evil?"

The Blessed One answered: "There is no origin of evil. Evil is non-existent. For example, darkness is evil; it is the absence of light. Wherever there is no light, there is darkness; consequently there is no existence of it. Poverty is the absence of wealth. Ignorance is the absence of knowledge. Evil is the absence of good. All evils are non-existent and have no outward forms and shapes. Creation is good. 'And the Spirit of GOD moved on the face of the waters, and GOD said: Let there be Light; and there was Light. And saw the Light that it was good.'

"How can one understand the object of his life?"

The Blessed One answered: "There are two kinds of understandings, - objective and subjective. To illustrate: Thou seest this glass of water and thou dost comprehend in an objective manner their constituent parts. On the other hand thou canst not see love, intellect, hate, anger, sorrow, but thou dost recognize them in a subjective way through their signs and manifestations. The first is material; the second is spiritual. The first is outward; the second is intuitive. I hope that thou mayest make great advancement in the second kind of understanding. Turn thy face towards GOD and say O GOD, refresh and gladden my spirit, purify my heart, illumine my powers. I lay all my affairs in Thy hands. Thou art my Guide and Refuge. I will not be grieved and sorrowful any more. I will not let troubles harrass me any longer.

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THE AMERICAN AGRICULTURIST: Dear Sirs: Below is a List of Names requested, returning
Mail at the Post Office up to this date, 1894

I will not dwell on the unpleasant things of life. O GOD, Thou art kinder to me than myself. I dedicate myself to Thee, O LORD.!

Beg everything thou desirest from BAHÁ'Ó'LLÁ H. If thou art asking in faith, ask of HIM. If thou art yearning after knowledge, HE will grant it unto thee. If thou art ~~yearning~~ longing for the love of GOD, He will bestow it upon thee. He will descend upon thee all His Blessings."

"Is this the Golden Age?" The Blessed One answered: "This is not only the Golden Age but the Diamond Age. This is the Century of Lights; this is the Cycle of Love. This is the Glorious Dawn of the Sun of Reality."

"What is hell?" The Blessed One said: "Is there any hell more direful than ignorance? A hell worse than deprivation from the Divine Nearness? A hell lower than negligence?"

"What are your objects? The Blessed One answered: "My objects are - -

The establishment of the ^{cause} of international arbitration.

The promotion of the Oneness of the world of humanity.

The conformity of religion with science and reason.

The elucidation of the essential oneness of the Divine Religions.

The explanation of the continuity of prophetic revelation.

The instruction of mankind in the knowledge of human brotherhood.

The inculcation of the primordial oneness of all phenomena.

The upraising of the standard of the solidarity of the human race.

The spread of the precepts of spiritual ~~ization~~ civilization.

The teachings of the synthesis of the heavenly philosophy.

The readjustment of the economic relations between capitalists and laborers, so that each individual member of the world of humanity may enjoy the utmost welfare and prosperity.

The organization of the arbitral court of justice in order that all the nations of the world may thus remove all traces of enmity and hatred.

The upholding of the principles of one auxiliary, universal language.

This is my duty. This is my work. These are my objects."

"Are you the leader of the Bahais?" The Blessed One answered:

"I do not like the word 'leader'. I am Abdul Baha. I am the servant of the world of humanity."

(April 25, 1920)
(M.E.M.)

NAMES

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Mail at the Post Office up to this date, 1894

THE AMERICAN AGRICULTURIST: Dear Sirs: Below is a list of Names requested, returning

Accomplish - Bahai

Pleiades Sylvan Bower, Alhammeh,
Lake Tiberias, Syria, May 9, 1914.

"What do you expect the Bahai to accomplish in this world?" asked a stranger of Abdul Baha.

The Beloved one answered:- "The Bahais must be the servants of universal Peace, the workers for the Cause of the Oneness of the world of humanity, the spreaders of heavenly Love amongst the children of man, the promulgators of the principles of the progress of mankind, the dispellers of the clouds of religious, national, patriotic and political prejudices; and the upholders of the inviolable rights of equality between men and women. They must correspond religious ideals with the deductions of science and reason, and discard all such theories which cannot stand the test of intellect and empirical knowledge. This is the work of the Bahais. Dost thou not desire to accomplish this work? Art thou not in favor of it? Dost thou like to enlist in this army? You? Then, come and usher under this tent. Make thou also an effort so that the world of humanity may attain to the highest summit of perfection. Strive that religion may be cleansed from ignorant prejudices. Strive that bias may be removed. Strive that warfare and strife may become non-existent. Strive that love and good-fellowship may replace intolerance and the narrowness of dogmatism. Strive to scatter the seeds of kindness in the hearts. These are the teachings of Baha'o'llah. We are striving in this path. His Holiness Baha'o'llah has opened a great Door of interdependences of all nations before the faces. For example, the strict adherents of the present-day religions consider each other as infidels and contaminating, as apostates in the sight of God and man, as deserving to be thrown to the bottom of Hell and in the Jaws of Satan, but Baha'o'llah, addressing the world of humanity, says:- 'Ye are the leaves of one branch and the fruits of one tree!'"

Extract from Mirza Ahmad's Letter. Mt. Carmel, Haifa, July 21, 1914.

After an hour, five young American teachers, who are teaching in three American schools in Turkey (amongst them Robert College in Constantinople), called on the Master. They had been attending a missionary conference somewhere in the vicinity of Mt. Lebanon, and much of the discussion was concerning this interesting subject.

Having read about the Beloved and knowing a few facts concerning his trip to America, they could not, of course, pass through Haifa without calling on the Master and paying their respectful homage. One of the questions they asked was about the Master's impressions of the United States. He said: "The true liberal religious spirit is more in evidence in America than in Europe: from an ethical standpoint, they are far ahead of European nations. The American people as a whole are a religious people; they investigate the reality and are free from the fetters of prejudice. The Americans are an inventive nation: in the light of their manifold inventions, their services to the world of humanity are considered incalculable."

IS THERE ANY LEADER, OR HEAD, IN THE BAHAI RELIGION?

"The Bahais are a community of co-operative servants: They have no leader. Their only leader is GOD. They have no ordained ministers or priests. Whoever hears and believes in the principles of this Cause, it is required of him to convey the message to others. The Bahais have no organized missionary headquarters. Because their cardinal creed is the Fatherhood of GOD and the brotherhood of man, they have no theological wrangles and no metaphysical speculations."

DO THE BAHAI TEACHINGS RENOVATE THE INDIVIDUAL PRIVATE LIFE, OR ARE THEY ONLY A SET OF PRINCIPLES FOR THE ADJUSTMENT OF GENERAL RELATIONS BETWEEN MEN, WITHOUT THE NECESSARY REQUIREMENT OF PERSONAL REGENERATION?

"The teachings of Baha'o'llah are the breaths of the Holy Spirit which create men anew. Personal purity, both in private and public, is emphasized and insisted upon."

WHAT DO THE BAHAIS BELIEVE?

"They believe that mankind must love mankind; that universal amity must be practiced; that dead dogmas must be thrown away; that we are at the threshold of interdependence; that we must forget prejudices, and that universal love must become the dominant note of the twentieth century."

WHAT DO THE BAHAIS TEACH?

"They teach that the internal spiritual idea is the same in all religions; that an unique general plan underlies the foundation of past faiths; that priestcraft has distorted the religion of GOD; that the active divine idea is hidden under the incrustation of dead ecclesiasticism; that religion must shuffle off the tattered garments of medieval ages and put on the robe of universal precepts of GOD."

WHAT IS THE BAHAI FAITH?

"Trust in GOD: Be kind to thy fellow-men: Fill the world with the spirit of love. The spirit of faith in a Bahai is very strong. His trust is in the grace of the Holy Spirit."

Then they asked him about the history and the teachings of the Cause, and for nearly an hour he spoke on these subjects. After drinking tea and lemonade, they said: "We (by 'we' they meant the missionary world) are watching with great interest the progress of this movement, for it seems to us it is advancing with great rapidity without the usual propaganda organization which to us hard-headed, practical Americans is so essential and necessary. We are watching to see what will be the objective aim of this Cause."

"The objective aims of this Cause are the oneness of the world of humanity; universal peace; universal love; international co-operation; reciprocity; the promotion of the principles of human consanguinity and solidarity, and the establishment of the kingdom of GOD - first in the hearts of men and then upon the earth. These are the noble objective aims. Are you in sympathy with them? Will you not also do your utmost to hasten that day? What harm is there in this? We are working day and night for the realization of these ideas and purposes."

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From the Diary of Ahmad Sohrab,
 Mount Carmal, Haifa, Syria, Sept. 3, 1914.
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W O R D S O F A B D U L B A H A .
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After a visit to the Holy Tomb of the Bab this afternoon,
 ABDUL BAHA said:

"In reality the air of Mount Carnal is most energizing. I
 have breathed in the air of many country places and have viewed many natural
 scenes, but the air of this mountain is most vitalizing and its scenery very
 entrancing.

The purity of the air, the sublimity and beauty of the panorama are united
 on Mt. Carmel, presenting to the eye a noble and inspiring spectacle of
 nature; especially now that this fine structure is built upon its slope,
 containing the Holy remains of the Bab.

Many Israelitish prophets either lived or passed a portion of their lives
 here, or sojourned on the mountain for awhile, or spent the last days of ex-
 istence here.

His Holiness Christ came to this Holy Mountain many times.

Its atmosphere is impregnated with a wonderful spirituality.

Man is eternally in a state of communion and prayer with the Source of
 all Good. The highest and most elevating state is the state of prayer.

Prayer is communion with GOD. Its efficacy is conditional upon the freedom of
 the heart from extraneous suggestions and mundane thoughts.

The worshipper must pray with a detached spirit, unconditional surrender &

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surrender of the will, concentrated attention and a magnetic, spiritual passion. His innermost being must be stirred with the ethereal breeze of sanctification. If the mirror of his life is polished from the dross of all desires, the heavenly pictures and star-like images of the Kingdom of GOD will become reflected therein.

Then he will be given power to translate these celestial forms into his own daily life and the lives of many thousands.

Automatic, formulated prayers that do not touch the core of the heart are of no avail. How sweet, how delicious, how satisfying, how spiritual is prayer in the middle of the night!

While all the eyes are closed the eyes of the worshipper are wide open: While all the ears are stopped the ears of the devotee are attuned to the subtle music of GOD! While the majority of the people are fast asleep, the adorer of the Ideal Beloved is wakeful.

All around him is a rare and delicate silence, - deep, airy, ethereal silence, calm, magical and subtle, - and there is the devotee communing with nature and the Author of nature!"

(Copied from Tablet March 28, 1917)

(M)

HAPPINESS

This is the day of happiness. In no time of any Manifestation has there been the cause for happiness as now. A happy state brings special blessings. When the mind is depressed the blessings are not received. (Words of Abdul Baha: To Mrs. Imogene Hoagg, Haifa, 1914).

The soul of man must be happy, no matter where he is. One must attain to that condition of inward beatitude and peace, then outward circumstances will not alter his spiritual calmness and joyfulness. (Words of Abdul Baha: Diary of Ahmad Sohrab, July 3, 1913).

The world needs more happiness and illumination. The star of happiness is in every heart; we must remove the clouds so that it may twinkle radiantly. Happiness is an eternal condition. When it is once established, man will ascend to the supreme height of bliss. A truly happy man will not be subject to the shifting eventualities of time. Like unto an eternal king he will sit upon the throne of fixed realities. He will be impervious to outward changing circumstances, and through his deeds and actions impart happiness to others. A Bahai must be happy, for the blessings of GOD are bestowed upon him (Words of Abdul Baha: Diary of Ahmad Sohrab, Jan. 7, 1914).

Every soul must strive to impart that joy and happiness to mankind the nature of which is permanent. (Words of Abdul Baha: Diary of Ahmad Sohrab, March 29, 1914).

My happiness comes from the kingdom of ABHA. My joy is from the delectable paradise. My health is gained through the rays of the Sun of Reality. My spirituality descends from the world of lights. My enkindlement is obtained from the fire of the love of GOD. My attraction is vouchsafed from the mainspring of all truths. My life is maintained through the fraternization of all mankind, the progress of the Cause of GOD and the unity of the friends. (Words of Abdul Baha: Diary of Ahmad Sohrab, April 10, 1914).

Laughter is caused by the slackening or relaxation of the nerves. It is an ideal condition and not physical. Laughter is the visible effect of an invisible cause. For example, happiness and misery are supersensuous phenomena. One cannot hear it with ears or touch it with hands. Happiness is a spiritual state. But happiness is caused either by looking at a beautiful picture, or witnessing a delectable panorama, or associating with the person whom you love, or listening to a good voice, or solving an intellectual problem. All these are motives of happiness, but the real cause is spiritual. (Words of Abdul Baha: Diary of Ahmad Sohrab, June, 1914).

He turned his smiling face to Mr. Remy and said in English: "Speak." Mr. Remy replied: "When the heart is full of love and happiness there is nothing to say." The Beloved said in reply: "What is necessary is divine joy. Divine happiness is the speaker of the heart. You have arrived here at a good time; the weather is temperate; there are not many people; the world is self-occupied. The fragrances of the Holy Spirit waft from this sacred spot. If the nostrils were opened they would inhale these breaths. This blessed land is fragrant.

Praise ye GOD that ye have reached this place. Its results will become evident in the future. (Words of Abdul Baha: Diary of Ahmad Sohrab, Oct. 14, 1914).

Explanation of the Hidden Words in the Arabic #14, given by Abdul Baha to Mr. Charles Mason Remey and Mr. George Latimer, on their recent visit to Haifa, Oct. 19, 1914.

#14: O Son of Spirit: I have created thee rich: Why dost thou make thyself poor? Noble have I made thee: Why dost thou degrade thyself? Of the essence of Knowledge have I manifested thee: Why searchest thou another than me? From the clay of Love I have kneaded thee: Why seekest thou another? Turn thy sight unto thyself that thou mayest find Me standing within thee Powerful, Mighty, Supreme.

There are two kinds of s t a n d i n g w i t h i n; The first is like the standing or containing, as water in an earthen bowl; This is a false assumption, because it is a body contained within a body; this is not a correct theory, because the Reality of Divinity is not a body, such as water.

But there is a second theory, which is correct and that is the appearance of the Sun in a clear mirror. Therefore, the meaning of this verse is this: Purify thy heart that it may become like unto a transparent mirror. Then thou shalt find Me standing within thee Powerful, Mighty and Supreme.

If you interpret this verse according to the above explanation, it will be correct; because the Sun has not left Its transcendent station, in order to find an entrance into the mirror, but it is ever stationed in Its center of grandness and perpetuity. While, on the other hand, the mirror having been polished, reflects the rays of the Sun."

UNIVERSAL PEACE

Questions asked of and answers given
by
Abdul Baha, Head of the Bahai Movement
at his home at
Haifa, Palestine, May 11-14, 1914

QUESTION: "What is the greatest need of the world of humanity?"

ABDUL BAHA: "Today in the world of humanity the most important matter is the question of Universal Peace. The realization of this principle is the crying need of the time. People have become restive and discontented. The political world of every civilized nation has become a vast arena for the exhibition of militarism and the display of martial spirit. The minds of the statesmen and Cabinet Ministers of every government are chiefly occupied with the question of war, and the council chambers are resounding with the call to war. Self-interest is at the bottom of every war. Greed, commerce, exploitation, the pushing further of the boundaries of the kingdom, colonization, the preservation of the treaty rights, the safeguarding of the lives and interests of the citizens, are a few of the pretexts of going into war. And it has been proven by experience that the results of war are ruinous, both to the conquerors and the conquered. Countries are laid waste, public property trampled under foot, commerce is paralyzed, fields crimsoned with innocent blood, and the progress of the world retarded. How can a person rectify a wrong by committing a greater wrong - shedding the blood of his brothers? The major part of the revenue of every country is expended over military preparations, infernal engines, the filling of arsenals with powder and shot, and the construction of rapid-firing guns, the building of fortifications and soldiers' barracks and the annual maintenance of the army and navy. From the peasants upward every class of society is heavily taxed to feed this insatiable monster of war. The poor people have wrested from them all that they make with the sweat of their brows and the labor of their hands.

"In reality war is continuous. The moral effect of the expenditures of these colossal sums of money for military purposes is just as deteriorating as the actual war and its train of dreadful carnage and horrors. The ideal and floral forces of the contending parties become barbaric and bestial, the spiritual powers are stunted and the laws of divine civilization are disregarded. Such a financial drain ossifies the veins and muscles of the body-politic, and congeals the delicate sensibilities of the spirit.

"There is not the least doubt that the nation or the government which puts forward an extraordinary effort in the promotion of Universal Peace, will be encircled with Divine Confirmations, and will be the object of honor and respect among all the inhabitants of

the earth. Such an action will become conducive to the prosperity and well-being of mankind. Concerning this question of Universal Peace, fifty years ago His Holiness BAHÁ'U'LLÁH wrote to all the Sovereigns and Monarchs of the world, explaining in detail the benefits of peace and the evils of bloodshed. Among other things He hath said: 'Originally mankind was one family, united and compact; later the members of this happy family were divided and subdivided through ignorance and prejudice. Now the time has come again for their final unification. Universal Peace will bring about this long-wished-for consummation.'

"Once the Parliament of Man is established and its constituent parts organized, the governments of the world having entered into a covenant of eternal friendship will have no need of keeping large standing armies and navies. A few battalions to preserve internal order, and an International Police to keep the highways of the seas clear, are all that will be necessary. Then these huge sums will be diverted to other more useful channels, pauperism will disappear, knowledge will increase, the victories of Peace will be sung by poets and bards, knowledge will improve the conditions and mankind will be rocked in the cradle of felicity and bliss. Then, whether a government is constitutional or republican, hereditary monarchy or democratic, the rulers will devote their time to the prosperity of their nations, the legislation of just and sane laws and the fostering of closer and more amicable relations with their neighbors—thus will the world of humanity become a mirror reflecting the virtues and attributes of the Kingdom of God."

QUESTION: "What is your opinion concerning disarmament?"

ABDUL BAHÁ: "By a general agreement all the governments of the world must disarm simultaneously and at the same time. It will not do if one lays down the arms and the other refuses to do so. The nations of the world must concur with each other concerning this supremely important subject, thus they may abandon together the deadly weapons of human slaughter. As long as one nation increases her military and naval budget, another nation will be forced into this crazed competition through her natural and supposed interests. For example, Germany has unceasingly added to a vast sum for the maintenance of her army; this alarms the French statesmen and volatile patriots, and affects the calm and steady nerves of the Britishers across the channel. Immediately there will be rumors of war; German aggression, German ambition, the yellow journals write scaring editorials, jingoism becomes the topic of the capitals and the air will be filled with suspicions. Someone will see, for the purpose of expediency, a German dirigible flying over French fortifications or English forts, making observations, whereupon a hue and a cry will be raised from every quarter of the country, and thus there will be a corresponding increase in the estimates of the Minister of War

for the defense of our homes and our hearths, our women and our sweethearts, from the attacks of strangers!' The same argument is resorted to when the French nation adds one or two years to her military conscription, and the English Imperialists emphasize in public meetings the doctrine of the 'double standard power.' Now as long as Germany continues in her own military perfection, the French will walk in her footsteps, trying at every turn to increase their own war ammunition, to be prepared for any national crisis or sudden attack. Hence, it seems, the only solution lies in the fact of universal disarmament on the part of the nations.

"When we speak of Universal Peace, we mean that all the governments must change their fleets of battleships and dreadnaughts to a mighty fleet of merchant marine, plying the oceans of the world, uniting the distant shores and interweaving the commercial, intellectual and moral forces of mankind. But should England alone transform the character of her warships, she would be at the mercy of her enemies and would remain powerless and defenseless. The British Isles would unquestionably be threatened by a powerful invading, well-disciplined host. Hence, aside from any national prowess, the English people would be pushed into this weltering whirlpool of military and naval expenditures, and would be struggling to keep their heads above the seething water all around them, which, unless calmed down, would drown all of them, irrespective of any nationality.

"Once a person met his friend in the street, and after the exchange of courtesies, gave him a hard blow in the face. 'Why dost thou do this?' 'Hast thou not read in the Gospel where in Christ says— Whosoever shall smite thee on thy right cheek, turn to him the other also! Now according to this admonition, let me smite thee on thy left cheek also.' The man submitted to the second blow quite willingly, and they parted. Next day, they met each other again, and the man received two more blows on his cheeks without any evident murmur. They met the third day, and he was going to inflict upon him the same blows. 'Wait a minute, my friend. I am not the only person in the world to live according to the Teaching of Christ. Thou also art one. I have obeyed Him two days, and the next two days will be thy turn.' With these words, he smote the man on his cheek, and asked him to 'turn the other also.'

"Now the question of disarmament must be put into practice by all the nations and not only by one or two. Consequently the advocates of Peace must strive day and night, so that the individuals of every country may become peace-loving public opinion may gain a strong and permanent footing, and day by day the army of International Peace be increased, complete disarmament be realized and the Flag of Universal Conciliation be waving on the summit of the mountains of the earth."

QUESTION: "How can Universal Peace be realized?"

ABDUL BAHA: "The ideals of Peace must be nurtured and spread among the inhabitants of the world; they must be

instructed in the school of Peace and the evils of war.
 First: The financiers and bankers must desist from lending money to any government contemplating to wage an unjust war upon an innocent nation. Second: The presidents and managers of the railroads and steamship companies must refrain from transporting war ammunition, infernal engines, guns, cannons and powder from one country into another. Third: The soldiers must petition, through their representatives, the Ministers of War, the politicians, the Congressmen and the generals to put forth in a clear, intelligible language the reasons and the causes which have brought them to the brink of such a national calamity. The soldiers must demand this as one of the prerogatives. 'Demonstrate to us,' they must say, 'that this is a just war, and we will then enter into the battlefield otherwise we will not take one step; O ye kings and rulers, politicians and war-mongers; ye who decorate your reception and dining halls with lovely pictures, sculptures, hangings and frescoes; ye who walk in perfect elysiums, wreathed in orange and myrtle groves, the air redolent with delicious perfumes and vocal with the sweet songs of a thousand birds, the earth like a luxuriant carpet of emerald grass, bright flowers dotting the meadows and trees clothed in verdure; ye who are dressed in costly silk and finelywoven textures; ye who lie down on soft, feathery couches; ye who partake of the most delicious and savoury dishes; ye who enjoy the utmost ease and comfort in your wondrous mansions; ye who arrend rare musical concerts whenever you feel a little disconcerted and sad; ye who adorn your large halls with green festoons and cut flowers, fresh garlands and verdant wreaths, illumining them with thousands of electric lights, while the exquisite fragrance of the flowers, the soft, ravishing music, the fairy-like illumination, lends enchantment; ye who are in such environment; Come forth from your hiding-places, enter into the battlefield if you like to attack each other and tear each other to pieces if you desire to air your so-called contentions. The discord and feud are between you; why do you make us, innocent people, a party to it? If fighting and bloodshed are good things, then lead us into the fray by your presence!'

"In short, every means that produces war must be checked and the causes that prevent the occurrence of war be advanced; - so that physical conflict may become an impossibility.. On the other hand, every country must be properly delimited, its exact frontiers marked, its national integrity secured, its permanent independence protected, and its vital interests honored by the family of nations. These services ought to be rendered by an impartial, international Commission. In this manner all causes of friction and differences will be removed. And in case there should arise some disputes between them, they could arbitrate before the Parliament of Man, the representatives of which should be chosen from among the wisest and most judicious men of all the nations of the world."

Explanation of Verse 14 of the Arabic Hidden Words,

Given by Abdul Baha to Mr C.M.Remy and Mr George Latimer, Oct.1914:

Verse 14:-

"O Son of Spirit! I have created thee rich; why dost thou make thyself poor? Noble have I made thee; why dost thou degrade thyself? Of the essence of Knowledge have I manifested thee; why searchest thou for another than Me? From the clay of Love have I kneaded thee; why seekest thou another? Turn thy sight unto thyself, that thou mayest find Me standing within thee; powerful, mighty and supreme."

"There are two kinds of "standing within". The first is like the "standing" or containing of water "within" an earthen bowl. This is a false assumption, because it is a body contained within a body. This is not a correct theory, because the Reality of Divinity is not a body such as water. But there is a second theory which is correct and that is the appearance of the Sun in a clear mirror. Therefore the meaning of this verse is this:- "Purify thy heart that it may become like unto a transparent mirror. Then thou shalt find Me standing within thee, Powerful, Mighty and Supreme."

"If you interpret this verse according to the above explanation, it will be correct; because the Sun has not left its transcendent station in order to find an entrance into the mirror, but it is ever stationed in its center of grandeur and perpetuity; while on the other hand, the mirror having been polished, reflects the rays of the Sun."

Words of Abdul Baha to six departing pilgrims.

From Mirza Ahmad's Diary, Haifa, Syria, January 19, 1914.

"You are a good party! May you expend your days in the utmost joy and fragrance! May you carry with you the Divine Glad Tidings of ABHA! May you ever live in the same attitude of invariable satisfaction. When a man is joyous in his heart - I mean when in the depths of his heart there is gladness - he will be invariably happy under all conditions - he will be serene under most adverse circumstances. Wherever you go, convey my longing and greeting to all the believers of God. I am always remembering them, and I implore and entreat at the Sacred Threshold in their behalf, begging for them celestial aid and succor, so that they may arise in the service of the Cause.

"May the hearts be single and pure! May the intentions be sincere and noble! May the aims be the promotion of the Word of God! May we ever be ready to sacrifice our lives in this path! May we ever forget the ego and be oblivious of self! May we ever remember one another in our prayers and supplications!

"Today the cohorts of the Kingdom of ABHA are eagerly watching to see who shall step into this battlefield, so that they may rush to his aid and reinforce him with new and fresh forces. For this reason I have surrendered every thought, idea, plan and conception, and for the last three years and a half travelled over mountains and deserts, countries and cities, land and sea, and cried out at the top of my voice, calling mankind to spiritual illumination and celestial life. The Bestowals and Favors of the Blessed Perfection are as manifest and clear as the rays of the sun! Two years after the departure of Baha'o'llah I wrote a letter which contains the following verse: 'O Abbas! Attack and break through the serried ranks of the armies of the world!' While I was travelling in the West and entering churches, synagogues, meetings and conventions, I observed that I was fighting ALONE with all these forces, and that the invisible ~~forces~~ cohorts came continually to my assistance."

From Mirza Ahmad's Diary, Haifa, Syria.

March 21, 1914. Feast of Naurooz.

ABDUL BAHA said:

"Our feasts are very wonderful. They are unique and peerless. During the days of the Blessed Perfection we celebrated this national New Year's Day with great festivities. . . Everyone was in the utmost joy and happiness, attraction and hopefulness. The New Year's Day is a day of pleasure and delight. Although in those days we were prisoners, yet according to our ability the room of Baha'o'llah was decorated with roses and flowers and a variety of sweetmeats were provided which were distributed amongst the friends by His own hands.

"These days are the days of feasting and rejoicing, days of love and good-fellowship, days of receptions and banquets, days of meetings and assemblies. Because these days are vacation days, great conventions and congresses must be held wherein people gather together to deliberate on matters of universal import. They must strive to solve such problems as will yield eternal results and consult about such matters as will benefit the world of humanity, so that at the end of the vacation the members of the community may have become richer morally, spiritually and intellectually and better means of livelihood for the poor have been provided, - thus they may become happier and more comfortable.

"For example, if during such days a great Consultation Bahai Convention were to be organized, its results would be infinite. Each session must be devoted to the consideration of various vital topics and humanitarian principles and several sessions spent in the discussion of ways and means for spreading the Cause in different parts of the world and declaring the Glad Tidings of the Kingdom to all mankind. The benefits of such a convention will be universal and all the Bahais will be made very happy and enkindled with the fire of great activity and zeal. The Bahai world will be inspired with new vision and impelled to enter into broader fields of labor.

"On such feast days the rich members of a community must spread abundant feasts for the unfortunate and contribute toward the maintenance of charitable, educational and philanthropic institutions, - thus the spirit of holiday and merry-making may be shared by all, - not merely by the well-to-do. On such days indigent and wealthy alike must become mirthful and joyous."

A TALK WITH ABDUL BAHA ON MERCY AND FORGIVENESS.

This talk came about when a clipping was translated to Abdul Baha, which had been sent Him by the author of it, in which it was stated that violators of the Covenant, including Dr. N. of Chicago, would NEVER be forgiven, and that they were lost. The sentiments in said article so grossly misrepresented the Bahai Principles that the following talk was given, with a suggestion that it be copied for the friends, for the sake of true information.

ABDUL BAHA said: "There are many people who enter this Cause with some preconceived ideas, and finding that their ideas cannot be engrafted onto the Bahai Revelation, they become dissatisfied after a time, and finally leave the Cause. Nevertheless THIS DOOR IS ALWAYS OPEN to such and never closed to their faces.

"The quality of Mercy is not restrained. GOD is ever forgiving and will accept the sincere repentance of His wayward children. He will never close the Door of His Kingdom. Man must also adorn his heart with this unchangeable attribute of Mercy. No matter how low a man has descended, how sinful he has been, how perverse has become his character, yet through the power of repentance and the Love of GOD, is he capable of complete regeneration.

"The Sea of the Forgiveness of GOD is ever in motion; the Showers of His Pardon are always pouring down; the Gale of His Generosity is incessantly blowing. He does not deprive His servants, no matter how disobedient nor how rebellious. Let them in the hour of prayer turn their faces to GOD and He will cleanse them from all impurities; He will make them as pure and innocent as the suckling babes. If GOD turns us away from His Gate, then whose garment will we hold to? If He shuts the Door of His Mercy to us, then at what door shall we knock? If He is not kind and benevolent, then to whom shall we appeal? If He is unmerciful and harsh towards us like certain people are (the writer of the article) then where is our hope?

"No! GOD's power of forgiveness is not restrained. With this power He performs miracles and changes the crude metals into gold; His Love is as wide as the Universe. Nay! ~~Rather~~ It is limitless and boundless -- a shoreless, fathomless Sea of spiritual Love. Let the sinners go to the shore of this Sea and they will be washed of all their stains and blemishes, no matter how black. The Sun of His Generosity and Compassion is shining over all the creatures; let those who are chained in the prison of self and desire break their fetters, leave their dark cells and come out into GOD's own Sunshine and bask under the soft, balmy rays of His Clemency!"

Copy from E. C. G., Haifa, Syria, August 13, 1914.

(Edward Gotsinger)

Feb 67

YX

Mary Lesch, Cooper - Frankland - 'Abdul-Baki
(from Lonie Waite papers, Box ^{*}3)

Cooper - Frankland - **
(from Meanie Seto papers, Box 4)

Mrs. Cooper (?) ***
(from Leroy Loas papers, Box 12)

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Some words of Abdul Baha, related to Lizzy Lesch of the Cooper-Frankland party, which she in turn related in her own words to C.M.B.

Regarding Prayer, Mrs. Cooper and Mrs. Frankland said Abdul Baha advised that all pray for others more than for themselves, as that will help us to become less selfish, and as we pray for the bounties to be showered upon others, we draw them in this way to ourselves.

Amidst great lamentation and weeping, for we are told that Mrs. Hoagg was in tears all the time Abdul Baha was speaking on the subject, we are told that Abdul Baha upholds capital punishment and said that if a man took a life, he should pay for that life with his own life. When His attention was called to the suffering endured by a person awaiting such a punishment, He said that if such a person was really penitent, by that true penitence he redeemed his soul. In other words, through that real penitence he saved his soul.

The subject of the 19-day Fast was also spoken of: this is the Fast from March 2nd. to March 20th. Mrs. Frankland said it seemed to her as though Abdul Baha laughed down His sleeve at them all the time they talked about this subject, as He thinks so little of fasting, while we make so much of it. Some one asked, should one fast when it was so inconvenient to do so--that is, get up early before probably the rest of the family were around, and Abdul Baha said, "What is a little inconvenience?" He said all should fast. When told that it was said that 45 was the age limit, He smiled at them and said there was no limit and when pushed for an answer said 70 years was the limit. He said nothing should pass the lips from sunrise to sunset.

D.W.G.

We had the pleasure of having dinner with Dr. Douge, President of the American College at Beirut, Syria, and Dr. Ward, Dean of Medicine at that institution, who have been lecturing in the Bay Region the past week. We told them of our plans, and they were greatly interested because they are face to face with the serious situation in the East, and know the need of the abolition of prejudice and the brotherhood of man, more than we.

Dr. Douge made this wonderful suggestion. There has been held National Student Body Conferences, looking to a means of spreading the ideal of Unity. These unfortunately have been held under some denominational institutions, who were looking to spread the idea of missionary work in foreign countries. He said the college men and women of today, are eagerly looking for some constructive harmonious method of spreading their feeling of world solidarity, but are thoroughly orthodox plans of spreading under one guise or another some religious idea. Therefore notwithstanding there were some 7000 students at the last National Conference held in Kansas City about two years ago, it was very nearly a failure. His suggestion was that if we could get the College Student Body in America, and the World, if possible, to have an International Conference along the lines of our Conference for World Unity, it would be a great success, and we would be working with those who will really establish Peace, if it is ever to be done. And something constructive will come of it, because the fertile and unprejudiced minds of the best youth of the World will be enthused with the ideal of active work, and a program of activity will surely grow out of the Conference.

All this we want to present to Dr. Jordan and secure his help. Is it possible that you can find time to join us in the meeting Thursday noon at the Commonwealth Club. I am a member and will be there, and would be delighted to have you come as my guest. It is to be held at the Club headquarters, 345 Sutter St., at 12:15 pm.

As to our local and immediate activities. It is our thought we should send a circular letter to those who have responded to our cards and ask their suggestions and feel our just how interested they are. Many have suggested we should have local Conferences at various places during the coming year, all preparatory to our big plan for 1926. What do you suggest?

Mrs Cooper is leaving for Europe about the 15th of April, and our Committee should have a meeting before she goes, so we can outline some work for her in England in behalf of our Conference. If it meets with your approval

Oct. 4, 1914

On the Italian ship
Sinacua

After leaving Joppa about noon we steamed slowly along the Syrian coast enjoying a conversation with two American and one Swiss, instructors in the college of Beirut. Their names were Roettiger, who had just come from the University of Illinois where he had met Rev. Vail and heard of the Cruise; Wilson and Wittig, the Swiss, who had been on the same steamer from Marseilles with the Beland and who had spent a week with the students at Haifa.

About 4⁰⁰ P.M. we came in sight of Mt. Carmel and at sunset, about 6⁰⁰ P.M. we arrived at the famous bay of Acca. The first building we saw was the monastery on top of Mt. Carmel, then the "School of the Prophets" came into

view, and as we rounded the reef we beheld the Blessed Tomb of the Bab. At this moment the Sun broke through the clouds, just before setting, and its rays fell upon the Great Prison across the bay, lighting up that wonderful place in a dazzling manner, just as when the rays of the sun strike upon a mirror. Shortly afterwards the moon, in all its splendor and fullness, arose directly over the city of Aca. What a wonderful coincidence, the sun and the moon seemingly in the same place, the physical world becoming a counterpart of the spiritual. And wonder

upon wonder our ship heeled straight for the spot and dropped anchor at Aca, something unheard of in these days.

It seems that the Divine Magnet had drawn us directly to him for the boatman who arrived at the ship told us that "Elpendi" (the Master) was in Aca.

We were elated but did not deem it advisable to land there with all our baggage, and sent for one of the friends. After his arrival he told of the terrible conditions in Syria, the scarcity of money and the losses of the people, he left with our message for the Holy Presence, after a while the boatman returned

with a note from Ahmad about, sending his greetings and informing us that the Master had gone to the interior for a day. He advised us to land at Haifa and to wait for instructions there.

All the time that the friends were 'telling' us the Master was in Decca still I did not feel that "thrilling sensation" which only His Presence can create. The arrival of Ahmad's note explained why I did not have this sensation. My feelings, however, upon entering the bay of Decca cannot be described, and only those who have made a pilgrimage to the Centre of the Covenant at this place can fully understand what the pen is unable

to portray. In great happiness and joy we went to bed early so as to be up soon in Haifa, but not before taking a last look at the most wonderful moon-light panorama that I have ever seen.

Oct. 5. 1914

Haifa

We arose at 5⁰⁰ AM and returned a glorious sun-rise in contrast to the matchless sun-set of the previous day. After landing and passing through the customs without any trouble we parted with Mirza Qiyasullah and Dr. Akhbarullah, they going to the "Mogafa-Khanah," the Travellers Home, and me to the German Hotel Carmel. After a hearty breakfast Badi Bushmei came

to see us and took us through the old part of the town. What a contrast between the dirty Moslem part and the clean, airy German Colony. After dinner Emaytullah called and we set out for the Tomb of the Bab on Mt. Carmel. On the way we stopped at the home of the Master with its beautiful garden and I took a picture of this charming place. We were served our first Persian tea in the 14th land by Abid Babai's faithful gardeners here. Babai, the young Malay-Indian servant of the Master and Expedition, the devoted Coachmen were also present as we sat sipping our tea in an alcove under the house. Then we continued our

journey until we reached the Travellers house. Here we met several old Bahais, and the lovely and devoted Haji Mirza Haydar Ali had tea with us. After a short visit we continued on to the Tomb where we met about 20 of the young Bahai students of Beirut. Mirza Jalal arrived and for the third time we were served "the 'a la Persian". After a song by the students and an interesting debate on the compulsory Education in civilized countries and the chanting of a Tablet by Babai, we had the wonderful privilege of visiting the 14th Resting Place of the Bab. The sanctity and spirituality

of the Sacred Room was most impressive and the chanting of Badi most beautiful. On coming out we again witnessed a beautiful sun-set and moon-rise. Only a post or a painter filled with the spiritual traditions of that spot could portray the wonderful panorama before us.

The Tent about half way up on the side of Mt. Carmel commands a magnificent view of the town of Haifa, the bay, and the Pinnac of Aca across in the distance. The front of the Tent is on an axis with the main street of the German Colony, many feet below. The white houses,

with their red roofs, the tall and stately cypresses, the blue bay, ~~littered~~ with sail boats, with the valley of Sharon and the Lebanon foothills in the distance, form a setting well qualified for the great and powerful drama of God which was ~~now~~ enacted there two thousand years ago and which again is being reproduced today on a far greater scale with new Actors but with the same beautiful scenery. The ^{entire} world has been invited to this wonderful spectacle but how few have availed themselves of the opportunity! "Appreciate the value of the time for thou shalt never find the like"

applies to this present time and my one prayer is that I may become fitted and my capacity enlarged so that I may appreciate this Wonderful Visit and fully comprehend the greatness and importance of this Time and that I might become one of the ^{humble} "scene-shifters" of this great drama which might be called "The Kingdom of God on earth as it is in heaven."

Oct. 6, 1914

Haifa

After breakfast we climbed Mt. Carmel and stopped at the Pilgrims House where Munga Hayden ~~also~~ told me some interesting stories, one being about his early exile. In speaking of the Mobergen he said that

those people who demanded proofs and reasons why the Mobergen should be turned out should be asked:

'Who is to be believed, Albert Baha or these Mobergen?' After looking at these pictures of Munga Hayden ~~and~~ the Pilgrims House, we continued on to the Tomb where we met the students.

Suddenly, ^{aboutly after ten o'clock,} someone cried out: "The Master has come" and we all rushed to the edge of the walk and for a few moments we saw a carriage drive up to the door of the Master's house and the figure of the Beloved became discernable, without the use of field-glasses, as He alighted and walked slowly through the garden and up the steps to the door. What a thrill that wonderful

figure, clad in white robes and with a white turban, gave to me, - to all of us - for the students: shouted and began to sing: 'joy to the world, the Lord has come'. There was a new spirit of life and happiness in the air. We strained our eyes for another glimpse of that lovely figure and were rewarded for the Master came out of the house for a few moments and then returned. Every one then made ready to meet him. I took a picture of Badi and of the clump of Cypress Trees which were visited by Bahai'ollah. Then we visited the "Bahai Nest" where Ahmad Shahr lives and writes his interesting diary. Then we

returned to the Tent and partook of a good Persian repast spread on tables in front of the Tent, together with all the students. After the dinner we retired for a rest but no one had gone to sleep before the arrival of Ahmad Shahr and Shoghi Effendi, the grandson of Abdul Baha, who brought the good tidings that at last we should be able to see the Master at his home. We were very happy to see Ahmad again and he has changed quite a bit since his trip in America. He told me much news of the happenings in London and elsewhere and accompanied us to the hotel where we waited until time for our visit.

About 20 minutes to four we set out for the house and on arriving there we found all the Persian students lined up on both sides of the garden-walk, in a few minutes we were ushered in to a room on the north side of the house where Dr. Halibak, Mirza Deyghak and Mirza Jafar were waiting. After a few minutes the master entered and greeted us most cordially. He remarked how young Mr. Remey looked and "them of my good health, ^{dupied "khal" "khor"} Then he said we were both six years younger. He ~~replied~~ of the days that I spent with him in California and said that I should never forget them. He replied that they were never-to-be-forgotten days, because they were all spent

in the commemoration of God and the advancement of His cause. He asked what I had heard from there and I told him of a letter from Mrs. Cooper. Then he spoke of the war and present condition of the world. Of how the Bohemians in Germany were at peace with the Bohemians in France while their kith and kin were fighting against each other. He spoke of a German woman in Hungary who had sent her son to the war. When asked if she had had news from her son she replied no and showed her anxiety. He said that all the world would not commiserate her for the loss of her son. Then after finishing his wonderful speech, he asked what

the two books were upon the table.

They were handed to him by Mr. Romay who had brought them from Port said as gifts from Mr. Windust. They were the copies of the new edition of "The Bahai Prophecy" by Mirza Abdul Faghl and the bound vol. 4 of the Star of the West.

On opening the former, the Master's face suddenly changed to a wonderful and indecipherable expression of pleasure as he saw the picture of Abdul Faghl and after gazing at it for a long time and then leaving it, he said: "If you had brought me the whole world, you could not have brought me a better gift than this."

After a few moments he arose and left the room and we went out

into the garden and joined the friends whose numbers had increased to about 28. The Master walked down between us, called Ahmad to go with him and told us all in English "sit down" as he left the gate. After nearly an hour

he returned and, after he had gone into the house, Ahmad said that he had been to our hotel to call on the governor of Haifa, whom he told of our arrival, that we were of Bahria and that he had sent for us to come here from Germany. He wished us to meet the governor, to speak of his trip to America, saying no emphasis on the fact that he had always spoken of Mohammed, that we had spent the day on the

mountain with the Persian students, that we had been in Germany and had seen the great need for Universal Peace. Then Mr. Remy went in to see Him and deliver the money sent by Ray. He dismissed us and told us to return to the hotel. After dinner we had the pleasure of meeting "His Excellence" the Governor and carrying out Abdul Bahai's desire. Mr. Remy spoke to him in French and the meeting was very satisfactory. The Governor spoke most highly of the Master and said that he hoped that Allah Effendi would make another trip around the world, He thus expressed the desire and longing of every Bahai in the world. After a walk along the

quarry of the foot of the street, which was built some years ago for the reception of Emperor Frederick of Germany and which was also used for the reception of the Present Kaiser, who left a message to himself above the Tomb of the Bab on Mt. Carmel, we turned in.

This has indeed been a wonderful day and the meeting has been a culmination of six months of exciting travel. This morning one of the faithful servants of the "Mogha-Khanah", ^{by name,} sent four rings set with blue stones, as humble gifts for Mirza Qayyolakh, a Dr. Akhiklak, Mr. Remy and myself. Such touching deeds are

the proof of the Power of the Spirit of Alpha over the hearts of mankind. Mings Hayden Ali's devotion is another. When he was struggling between life and death and heard what the Mahagen were doing in London, he prostrated himself at the Master's feet and begged to be sent to London to teach the Cause. Hayden is eighty-eight years old, but this his physical body no longer moves rapidly, his spirit is ever active and he is busily engaged in writing the biography of the late Mings Aenl Fayl.

Never have I seen the Master in better health and he is undoubtedly planning for ^{more} extensive work in the Cause for he would not allow Aadi to go and teach in

Biaut this coming year.

Words of the Master to us:

^{as this} Cause has invited the Prince of ^{the} Unity of the world of humanity.

One of the instruments which will bring about universal peace is this very war, so that all the people might be dignified with this confusion of the war, and that all the world of humanity might be inclined toward Peace. A German lady living in Haifa where you had gone to the war was asked 'What news do you have of your son.' She replied: 'No news, but I have one son for whom I would not take the whole of France but now he is on the battlefield, and if he is killed all France would not compensate me.' She is greatly distressed, and surely all the hearts will be dignified with this war. "

Then the Master asked what the books on the table were at our ^{father's} looking thru the new edition of the Bullant ^{Book} Pust, He came upon the picture of the late Mirza Asad Fagl. He heard the picture most tenderly and a wonderful and indescribable expression came over his face as he spoke: "What a blessed soul he has been. If you had brought the whole world to me as a gift, it would not be as precious as this. I would not have been as happy as I am now."

Oct. 7, 1914

Haifa

After breakfast we went to the Master's house and found though Effendi and Mirza Jafar sitting on the steps. Soon Ahmad and Badi came to see us. Several persons came to see the Master and went away. Then about 9:30 the Master came out of the house and greeted me heartily with "Marhaba". Then he went and sat in the shade near the gate connecting Tablets. The picture was wonderful and charming. How wonderful it is to see the Master in his natural, everyday life. A man came to sell him fish, others had questions, the keeper of the Pilgrims House, Aga Mohammed Hassan rode down on his donkey and stopped to ask the

Master some questions about the daily marketing. After half an hour the Master finished his work and came to me asking after our health and whether we had seen the Governor of Ksaifa. Mr. Remy told him what had transpired and he seemed pleased. Then he walked through his garden and brought Mason a flower, saying in English: "Yellow." Then he picked and brought a small lily-like flower to me. What a wonderful, heavenly picture to see him walking thru his garden, stopping here and there to pluck ^{out} some weed or to straighten some branch. A beggar woman came in thru the gate supplicating for alms and the Beloved, helped her from his ever-ready and beautiful

pocket. Still she was not satisfied and persisted but the Beloved dismissed her kindly. As he walked thru the delightful garden I took several pictures of him and he came up to me laughing and said: "You want ^{to} steal my picture" wherewith he pulled my ear and slapped me gently twice on the right cheek. This made me most happy and joyful. Then I told him what several Sehwanj had said and the Master replied that he must go to fight for his country but his heart is most peaceful. Then I told him of the greeting from Ferry and he said "He was a good boy." Mr. Remy presented the greetings and supplications of many friends, especially in

Germany. The Master spoke beautifully of the German friends and the necessity of their protection. Then I spoke of Shirk Mubaydin in Cairo and his wish to cease and the Master said Lemba-Allah, I hope he will be assisted. Then I asked for Dr. Baber whether the friends in ~~Cairo~~ ^{Paris} should hold meetings and the Master replied they could hold meetings once a month, in a quiet place but not to have any outsiders. The Master asked if there was anything else and Mason presented his two articles written in Stuttgart. Then I told him I had also tried to write in Germany and presented the three articles I had written for a pamphlet. He said "Khalil Khodr", and "Beyran Khodr" and

again I was made most happy. In a few moments he left us and went into the house and our second meeting was at an end. We sat in the garden discussing affairs of the cause with Ahmed and Badi and shortly before we left the Master sent word that we were invited for supper. Before departing for the hotel Mings Moham, Mings Hadi and Robin Eljendi arrived in the Master's carriage from Leva. Mr. Remey was made very happy when the Master picked up his case for a few moments.

After lunch we went up to the Tower-top after looking at several pieces of land on Mt. Carmel with Mings Abba Ghola with the prospect of buying one, we again found ourselves in "the garden of the Beloved" accompanied by the

examine students; The Master came out and after greeting us in English: "How are you" He went for a walk and called Dr. Hebbeloh to go with him.

Words of the Beloved to us this morning:

"Did you meet the Governor? What did he say. Did he ask where you came from?" (Mr. Remy replied at length)

Now in Germany all the friends are spreading the cause. Although you had a hard time in Paris, you had a good time in Germany. Germany is a paradise and the believers are very good. How many cities there have assemblies? How quickly the cause has spread there. When you sow a seed how quickly it grows if no calamity ^{prevents} befalls it. When you sow the seed it grows, the rain falls upon it, the wind blows over it, the sun shines upon it. Surely it

must grow and develop but the fear is that some cold will attack it and some frost wither it.

(After telling the Master what Samuel Schwery had told him, the Master replied:

"Surely it is his duty to go to war but in his heart is the lamp of peace."

He said to Richard's 31st application three Mr. Remy:

Of hope through the grace of God he will be protected, altho he is in the midst of fire.

Of course when one is amid fire, the blaze will affect him."

As to the supplication of Mrs. Pags who wished to start an assembly in Detroit:

Every soul whose heart is truly free and whose soul is illuminated, will surely be confirmed.

In reply to Dr. Brubaker's question whether they should hold meetings in Detroit after

their recent trouble asked by myself:

"Set them leave their meetings one month in a secluded place where no one may know about it."

After Shaka Moh-ty-din of Cairn with

He said:

"God willing he will be confirmed."

After an hour he returned and went directly into the house. Then I met Moses Zain, one of the Master's Secretaries. In a short while all the friends were called into the house and the Master gave a wonderful talk on the Cause and the firmness of the German friends. After the shutting of two tablets and the friends had gone we went into the dining-room. The Master had Mason sit at the right side and placed me on the left. Then

he helped us most courteously

with his own hand telling us the food was real Peruvian food.

"Rice", he said. "The Peruvians eat much rice while the Americans eat bread and beefsteak." He said the Peruvians cooked their rice scientifically. He asked us if we liked the German cooking.

After Mr. Remy's reply of "Yes but not as well as the Peruvian. They eat much pork in Germany;" the Master said they do so also in America. Then he helped us again with more rice and a Peruvian dish of pigeon cooked in pomgranate juice. It was delicious. Then he asked what else was said to "Sham Mapham" (Governor)

Kanon Bey of Iteifa. After the answer the Master said not to speak to him about Turkeys, and when ~~the~~ Mr. Remy said the Governor wished that the Master was younger, He replied in English: 'I am young.' Then continuing in Persian: "Youthfulness depends upon the heart and spirit and not upon the physical body of man. You may find often a young man who may look a thousand years old. For the past few years I have had no rest by day or night. I have been working constantly. Often in the middle of night when I was in bed, they would bring to me the word that such and

such a person had called and I would get up and dress again to receive him."

For a third time He filled our plates and I said that I hoped my spiritual capacity would become as large as my physical capacity. He said: "It will become greater" and the answer filled me with happiness. Then He said to Mr. Remy that he was quite a globe-trotter. That he had travelled in Persia, India, Europe, America and the Hawaiian Islands. He said the next place should be Japan and China. Mr. Remy asked: "Does the Master wish us to go there?"

He replied: "Not now. It would be difficult for Gopram in in was also." Then Maason said:

'We have no desire except what the Master wishes us to do.'

The Master then asked if we had been to see the American Consul and to our negative answer, advised us to go

and register for there night or some trouble for us if we had not done so. Then

He said to me in English: "Good rice" and I replied Khaili Khast:

When the meal was finished He arose and after washing his hands He retired to the next

room. After a few minutes He left the house and climbed

into his carriage, taking Ahmed^x with him, and set out for the house of Abtan Khaili where He intended to spend the night.

We returned to our hotel and there another day of austerity was closed, but only temporarily as I hope to reopen it many times for the friends in future ages.

Talk of the Master in his language to Mr. Remmy and myself and Honon Eppandi, a Bulgarian Turkish pilgrim and the Persian student;

"The friends have brought good news from Germany. When I was there also the believers were pure and radiant and they were quite diverse. Their spirit was inspiring. When one looks into their faces he becomes very happy.

Even the children were in the utmost enthusiasm and happiness. This shows forth from their faces. I went to Stuttgart a second time, returning from Vienna and Budapest. Their souls were pure and sincere ~~showing no ambition or desires.~~

~~All places (in the world) will ultimately become good.~~ Through the Divine Inspiration of the Kingdom of Alpha, which are being spread, every place will become good. These rays that shine forth from the Sun of Truth upon the horizons of the world will reach all places. What we have to do is to carry out exactly the teachings of the Blessed Beauty. I declare by Him, beside whom there is no other God, that if we follow the teachings of the Blessed Revelation in a very short time the Curse of God will encompass the world. But provided we follow these

teachings, exhortations and divine admonitions which are revealed so that our actions may be in accordance with them. They must not only be read, but everyone of us must bring our actions and conduct in accord with these teachings. These teachings are revealed for this purpose. Success and prosperity are an impossibility without them. Praise be to God that we have all had the experience (of this course). There is no one amongst us who has not had this experience. All of us have had this experience. Apart from the Sun of Beauty there is no success and prosperity.

The Blessed Beauty in all circumstances has given us the way to believe, explained the mode of our conduct and behavior. Let us meditate over the calamities and hardships of the Blessed Beauty, as well as over His perseverance and Fortitude, for He was two years in the Kurdish mountains, living solitary and alone in a cave, supplicating

all night long. The Kurds came around at night and heard his voice but they knew not who this Prisoner was. So then they discovered who he was. When he came back to Baghdad he had on a very old garment. He had one Kurdish jacket, sleeves and made of coarse fleece. In this manner he entered our house.

Oct. 5, 1919

Haiifa

We arose at 6⁰⁰A.M in order to go up to the Holy Tomb before the Master left. On the way we stopped at his house and took Shougi and Ronki Effendi with us. We learned from them that Basim, the faithful servant of the Master had been shot in the thigh the night before, but not seriously. It seems that conditions are so bad in Syria that the masters keep a guard around his home during the night-time. The servants take turns on duty and about midnight, Basim was going in and when the guard asked who was there, Basim did not answer or answered so low that she was not heard, and the guard

mistaking him for a thief, fired and slightly wounded him. It was very good that the Beloved had gone ~~up~~ the Mountain for the night.

We arrived as the students were eating breakfast and talked with them for awhile. Then we went over to the Pilgrims House and listened to Haji Mirza Khydar Ali for a long time. He told us many interesting stories and gave many little illustrations relating to the Cause. Then we all started again for the Holy Tomb where I took a picture of the Persian students.

On the way we caught one first glimpse of the Master sitting

under the trees in front of Mirza Abbas Kholi's house dictating Tablets. After a while he finished and walked down the mountain. We went into the Balai Nest and had a long chat with Ahmed. Then the Beloved returned and walked along to Abbas Kholi's house, greeting us as he passed, saying "Mashallah, Mashallah." What a wonderful picture as he walked along with his white sun-shade over his shoulder.

We then descended to our hotel for lunch and called upon the American Consul, Mr. Stables, as the Master wished us to do. He told us many things

About the terrible conditions existing in Syria,^{all} due to the present bloody war going on in Europe.

After lunch we again climbed up the "Mountain of God" and met Dr. Haskeller who was on his way to see Basim and also Ahmad who told us to come and see the Beloved, and at exactly 3⁰⁰ P.M. we were ushered into his presence. He was sitting, Persian fashion on a long couch looking out of a barred window over the city of Hifa and the beautiful bay of Cece. He remained seated - this way during an entire visit, continually gazing over the wonderful panorama. He spoke to us as followers in Allah's house:
"You are welcome. You are well? You are pleasant and happy? How do you find the landscape and

views from here? The scene is very beautiful. It is permeated with spirituality. This is an unique scene in all Syria. It is recorded in the Old Testament that the Lord is the Excellency of Camel and Camel means the Vineyard of God. Practically all the prophets of Israel have visited this mountain. Even the Hebrews' great Christ has been here several times and now the remains of the Bal are resting on its slope. His Hebrews, the Blessed Beauty, has pitched His Tent on various spots on this mountain. The tent of Bahiullah has been raised on this holy ground."
(After a silence of several minutes during which the Master gazed out of the window - a silence filled with deep spirituality, ^{in which the Master seemed to be receiving the} He continued)
"For this reason these places are

called the Holy Land and eulogies
and praises have been sung by all the
seers and prophets of the past concerning
these sacred grounds. "

To Mr. Remy's application for himself
He replied:

"Rest thou assured. I have already
asked God so that He may surround
you with His blessing. I know this that
thou hast no will of thine own!"

In his parents the Master said:

"Anshu's alah - got Willing."

They said I wished to replicate
for my parents on this 14th day. He replied:

"They are under the Protection of God."

Then said that I hoped my own
humble little service would be accepted and
the Blessed rewarded me by saying:

"I will pray for this."

Mr. Remy asked about his writings,
about his work and his drama. The
Master said:

"Very good. Nowadays the books
which demonstrate the validity of
the Cause are more preferable. These
writings containing the Proof and
evidences from every standpoint,
(as to the drama) you leave it for
the present. It may create a little
trouble among the clergy."
When told of the idea of press
work of the Cause in the numerous
newspapers, he said:

"It is more preferable if the press
could receive the current news and
teachings from a Bahai Bazaar
than from promiscuous sources."
Upon the suggestion that several

Babara could come together and do things ^{and arrange for circulation.} He replied:

"Mr. Hammen will be a good instrument for this (committee) and if they cannot do it weekly, then bi-monthly or once a month." And when asked if this activity should extend to the English papers he said: "America only."

Mr. Rensy asked if it would be well to write about this present trip and the answer was: "Very good."

As to the question of having manuscript translated into Persian before sending, He answered:

"If you can translate it there it will be better.

When Mason asked about writing things which were too strong, the

Master said: .

"You must be very moderate.

Consider the taste of the public. Before publication let your articles be read by some Babaris like Mr. Hammen. Send them here first before publishing them."

There our interview terminated and we left the Master still gazing out of the windows. His spirit seemed to be far ^{far} away in distant countries strengthening his forces and workers in the great struggle to capture the hearts of men for God, ~~ill~~ Every since our arrival the Master has seemed to be carrying the burdens of the whole world upon his shoulders,

and to be sending out his forces to those in the field of activity.

We returned to the Mayhams (Holy Tomer) and had tea with the students and then went to see Ahmad in his little home, the "Bahai hut" where we had a good talk on the course. On the way, I saw the vanishing figure of the Beloved on a mule, on his way down to see Bahai who had become worse. While sitting with Ahmad, Mullah Amin Tallat, a very old Bahai about 105 years of age, from Bahai, came over dressed in his best clothes and asked if I would take his picture and give him several to send to his sons, it

was quite touching and tomorrow when the sun is shining I shall grant his wish.

Then we descended the mountain stopping for a few minutes at the Master's home where we saw a number of visitors waiting to see Him and learned ^{from Shoghi} that the Master had said Bahai would be alright. We returned to the hotel and three or four days in Haifa ended. It is very difficult, really impossible, to fully realize these wonderful days which shall pass all too quickly, but I hope their memory will embinkle us as to impact near life and

five among the friends, ^{with} the Master chooses to read us for the real enjoyment and pleasure of a bounty is the sharing of it with others.

One of the pithy remarks of Muga Kiyda Ali in his talk this morning was: "The greatest hell for a man is to be outwardly material but inwardly without spiritual light."

St. 9, 1914

Haifa

We arose at 6⁰⁰ A.M. and after breakfast we went to the Master's house where we learned that the faithful Baslin had passed away the night before between seven and eight, but it was a glorious ending because it was in the Master's house and he had the benediction of 'Well done thou good and faithful servant' The Master went in to see Him before his death and Baslin was unconscious. The Master opened his eye-lids and after several moments Baslin regained consciousness, looked into the Beloved's face and said: "Ala'ialha" and the Master replied "Ala'ialha." After ~~seeing~~ ^{looking} at him

For some time the Master came out of the room and said: "It is God's Will." Sata He said: "A person who leaves this world is like a bird which is set free to roam and fly, but the death of Brodin has saddened me."

Then we climbed the mountain with Shogji and went to the "nest" where we found Akamad, Bodi, Gij-olek and Dr. Hahibolala. While sitting there we caught a wonderful glimpse of the Beloved as He was walking up and down in the balcony outside His room in the House of Mrs. Shuki. What a majestic figure. Sata was again caught a fleeting glimpse of Him in front of the House.

The old Mullala Abdul Talib X came over dressed in his best overcoat and I took a picture of him. Also one of Akamad and one of the Master as He was walking on the balcony.

Then we went to the Pilgrim House where Haji Mirza Hedayat ali told us a long and wonderful story about ^{Salam-i-Makada} Makada, the King of the Martyrs. Then we had "dignat" there and went to the Meat for a cup, returning for tea. Just as we were about to take a second cup, Dr. Hahibolala brought the glad news that the Master had sent for us and we were ushered into His Presence in

After Charles' home about four o'clock. The Master greeted me with: "Marahaba, very welcome."

Then upon Mr. Remey's saying that he was both happy and sad, happy for he knew how to correct his faults in speaking and writing and sad for the death of Basbin.

The Master gave the following wonderful talk:

"This is the best policy. It is very good. Modestly, modestly. You must speak in such a manner that not a single soul will be offended.

Basbin came into our household when he was a small child. He was a very excellent boy; he was sincere; he was faithful. When we were living in Oca, one he fell from the topmost

story to the ground, a distance of 30 or 40 meters. Nothing happened to him. God protected him. He was a very pure, good boy. He was a believer; he was firm. There was a wisdom in his death. It will appear later on, because he passed out of this life in happy circumstances, until his last breath the greatest name was on his lips. Last night when I paid him a visit, he was in a semi-conscious condition. He opened his eyes and looked into my face. Then he said 'Allah's alha.' A number of believers were present at the time.

To return to our subject, you said well. You must speak and write in such a manner as not to offend anyone. The Lord addressed Moses and Aaron saying when you go to Pharaoh,

X
speak in a moderate, sweet language.

"On this trip I hope that both of you will return to America with a new power, filled with the glad tidings of the kingdom. Be ye full of joy to such an extent that in whichever meeting you enter those present may be permeated with a spirit of heavenly blessedness."

At this point the Beloved stopped and below in the town a church bell could be heard repeatedly ringing. It seemed to me as the heavenly peaceful atmosphere of the place, suddenly the Master asked:

☩ "Why are the bells ringing so long? If they ring five times it is enough. It is not even Sunday. When Christianity was founded there were no chimera. This innovation

was introduced after 300 years. At the Nicene Council they approved the introduction of church bells. Do they ring the church bells so repeatedly in America?

It does not have even a musical tone. For example an organ with its tones and half-tones would be much more beautiful.

The heavenly music is heart ravishing. That melody penetrates the heart of man. That vision bestows on man spirituality and joy. That music awakens man out of the sleep of negligence. But the majority of mankind are not endowed with ears to listen to that joy-giving melody because their ears are accustomed to such cheap rag-time.

They are not allowed to use celestial strains and divine songs.

Perhaps God will enable you to suffer the people to hear the voice long and heavenly music. This ~~(church)~~ music is the result of metallic elements. It is unconscious of its own notes. But the notes which emanate from the throat of a living temple of holiness, stir the hearts and the souls."

We were served tea and our wonderful *interview* was at an end. We went to the Holy Tomb and again was served Persian Tea by the students. Suddenly, ^{about 5th o'clock,} while sitting these notes, I was called outside to see the Master watching them the heavenly and beautiful flowers

garden in front of the Holy Tomb. He said: "In front of your room it is full of flowers. It is very beautiful." Then He went to the Holy Tomb and we all passed in, single file, as He announced us with rose-water. Then He entered and chanted in the most wonderful Persian fashion. What a blessed privilege to be at this sacred spot and hear God's Messengers in supplication and prayer to the Heavenly Father. Then He passed out and on up the hill along His private road-way, returning after some time to the house of Abbas Kholi. On descending we met Dr. Habibollah and he informed me that the Master

alone and solitary, yet who
has been able to withstand
all misfortune through the
Power of God. Only such
a Power could enable him
establish so wonderful a cause.

My day of sickness
was refreshed by a visit
from Diggeloh, who took lunch
with us, and a visit from
seven of the Peruvian students
who are to leave on Monday
for their college work. Sister
Dr. Hitchcock came with Mason
bringing me a beautiful request
of flowers from Abuel Batista
garden and one from the Holy
Trinity. Mason brought a
pamphlet which the Master

had ordered to be given from
the press in front of the tomb -
me to each of the students.
Extract from Mr. Remey's notes
taken during his visit with
the Master this afternoon.

'After a few preliminary
remarks the Master read to
us numerous quotations from
the writings of Bahá'ílláh con-
cerning the protection of the
Cause of God's - holding, aloof
from those who are violators
of the Cause of God.'

XXX
"It will be well for you to
make another tour of the United
States and Hawaii to teach and to
proclaim The Cause of God in
the ordinary assemblies.

"On your return to America speak with some of the firm Bahais about the violators. Egellio may come to America such as Tabi Gadi. In the beginning they will profess to be Bahais and when they have established themselves in your confidence they will then begin to scatter the seeds of doubt and violation. There are numerous instances in the writings of Bahai'llah, some of which we have just read, that we must hold aloof from the association of evil-doers and the sowers of the seeds of discord. For example a Christian must be kind and benevolent to

a Mohammedan. A Jew must display the utmost tolerance toward a Goroathim and a Bahai must associate with all of these, but one cannot consort with repose and pleasure with a thief, who breaks into one's home to pillage and steal, or to tolerate the existence of a serpent in one's sleeve or welcome the appearance of a scorpion into one's dwelling. However the Bahais are commanded to be kind and loving toward all mankind irrespective of race or color, religion or nationality." The following are the quotations which Abdul Baha read from Bahai'llah's writings concerning

the violators of the covert.
On the hidden Wreath (Peruvian)
O friend!
In the garden of the heart plant
only flowers of love, and withdraw
not from clinging to the nightingale
of love and yearning. Esteem the
friendship of the just, but withdraw both
mind and hand from the company of the
wicked.

O my son!

The company of the wicked in-
crease sorrow and the fellowship of the
righteous narroweth the nest of the mind.
He who desires to associate with God, let
him associate with His servant and he who
desires to hear the Word of God, let him
hear the words of His chosen ones.

Beware, O son of Dust!

Walk not with the wicked and confident

not with him, for the companionship of
the wicked strengthneth the light of life
into the fire of remorse.

O son of my Maid-Servant!
Of those reapeth the attainment of
the Holy Spirit, be a companion of the
noble, for the righteous have
quaffed from the chalice of immortality
passed by the hand of the cup-Bearer
of Strenuity, and they quicken and
illumine the hearts of the dead
as doth the true Worn.

In some Peruvian supplication the sage:
"O thou Wicked One! I wish Thy ancient
pugnacious as well as thy unwarmed
mercy. Preserve this servant from the
instigations of those who have turned
away from Thee."
In another place:

"O my God! O my God! Preserve this servant

through Thy Grace and Generosity from
the wicked ones who have violated Thy
Will and Testament."

Oh another place:

"With the utmost humility and supplication
I beseech Thee to preserve this servant
from the wickedness of the imposters."

In the Tablet of Questions:

I ask Thee, O Possessor of Names and
The Creator of Heaven, by the influence
of Thy Supreme Word and the Power
of Thy Softy Pen to reinforce me with
the Standards of Thy Power and Might,
protecting me from the wickedness
of Thy enemies who have violated
Thy Will and Testament.

Then in a Tablet addressing the Spirit:

"O Beg of Thee, O Thou the Revealer of
Proofs and the Giver of Signs, by Thy

clear look as well as by Thy Mysteries
and Thy Knowledge contained therein,
by the Name of Thy Love and Unity,
which have shone forth from the
horizons of the hearts of Thy sincere
servants, that Thou mayest ^{ordain} (record)
for me that which protects me
from those who have violated Thy
Covenant, denied Thy Proof, despised
Thy Signs and disregarded that which
is due Thee."

In a Tablet to the Million believers,

He says:

"Blessed is he who believes, ^{heaters} ~~searches~~
and drinks and uses unto those
who turn away and have violated
my Covenant and Testament, having
left behind them my Great Glad Tidings
which have been recorded in the

know, and before that in the
books of God, the Almighty, the
Powerful."

In one of the supplications of Wisdom:

"O God of Thee, O Possessor of Name
and Creator of Heaven, by Thy Name
which encompasses all names and
by Thy Power which has surrounded
all things, by the pearls of the
sea of Thy Knowledge and by
the stars of the Heaven of Thy
Wisdom, to protect me from the
tyranny of Thy enemies who have
violated Thy Covenant and Testament."

Oct. 11, 1914

Haifa

This morning my slight
indisposition has passed away
and we gaily ascended the
Mountain of God for more
spiritual sustenance. We went
to the West where Ahmad,
Shougi, Badi and Habiballah
were all at work translating.

After adding a line to a
letter written to Fran Conrad
Schwartz I translated several
German letters and they
were given to the Master.
Dr. Habiballah informed me
that the Master had asked
after my health the day before,
and had said that often
the Persian food, especially

the abject has too much fat for the Europeans, who eat very little of it. Because they are not accustomed to it, the fat is hard to digest. (For rest of this talk see notes of Oct. 12)

At noon we came down for lunch, stopping at Aniatallia stop to get some pictures of the Master taken in Haifa. After lunch and a little rest we again climbed the rather steep mountain, meeting Miya Mosher and Miya Horsein on the way. After stopping at the West for a few moments we continued to the Program

where a memorial meeting was being held for Basilie. The Master had no rest by him and after the chanting of a Tablet by Basilie, He said in English: "Mr. Satimer how are you?" I replied: "Very good" and He repeated: "Very good" and smiled that heavenly smile which brings joy to the heart. Then He remarked that we found Germany very different from France that our happy stay there made up for the difficult time in Paris. He said: "Paris is a jungle" and then gave a wonderful summary of the condition of Paris. Afterwards

He said in English: "Speak to me" and later He said to me: "You are a smiling angel, - good smile." Then after a talk concerning the splendid spirit of the German friends, shown by their letters, He arose and went to the Holy Tomb, announcing each of us as we passed in, with rose water. Again we were in that Holy Sanctuary and heard His wonderful voice reverberating as He chanted the Visiting Tablet. Then He passed out and it was our last glimpse of Him for the day. After looking at another

piece of land on the slope ^X opposite the Mozafar-Khanek we descended to our evening meal and rest.

in the Mugham.

XXX Walk of the Mugham in the afternoon

"Praise be to God you had a spiritual time in Germany. Altho you did not enjoy your stay in Paris yet you made up for it when you were in Stuttgart. Things were a very extensive and happy trip. Paris is a jungle of nature. The world of nature is the prototype of the animal kingdom and the natural instincts of the animals are materialistic. As the world of nature is the embodiment of the animal kingdom and as the instincts of the animals do not go one hair's breadth beyond that of nature, therefore Paris is akin to it. The laws of the animal kingdom are the laws of the material world and these laws hold a general sway over the

mind of materialistic France.

The German people are religious. They attend church every Sunday. When I was in Paris, one Sunday I went to Notre Dame and found only a few worshippers huddled in one corner of that spacious cathedral which is like unto a sea. The American people are also a church-going people. Whenever Emperor William addresses the army he calls on God to give victory to the German arms, but war and death had done nothing to do with a God of Mercy and Kindness.

Mr. Remy told Aldred Baha that the German army was instructed to read one verse every day from the Bible. The Muslim laughed heartily and said:

"What will the reader do if in his daily prayer, he comes across the following verse: 'But I say unto you, resist

not him that is evil; but whosoever smiteth thee on thy right cheek, turn to him the other also.'"

"I have read the letters of the German believers. They write very eloquently. Their style is pure and spiritual. One imitates from these letters the program of love."

Speaking at Mr. Remy and myself, he said:

"You are two good friends. In conduct, in manners, in temperament and in sociality you are one."

Then addressing the believers, he continued: "Consider what the Hand of Divine Power has accomplished. Where were we and where were these western brothers of yours! Outwardly there is no physical nor material relation between us, but the Divine confirmations and the Heavenly Powers have established this ideal communion

between our hearts. Were it not for this Divine Bestowal our gathering in this Sacred Spot would have been impossible. The celestial Grace binds the hearts of men and cements together their souls for ever and ever. "

Concerning Bashin's death, He said:

"This calamitous death of Bashin was a sudden unexpected misfortune. Therein lies a great paradox: it will appear later on. From the early years of his youth he was brought into the service of our household. When he was a very young boy, he had a most happy disposition which followed him up to the last hour of his life. Everyone loved him, both friends and strangers. Once he fell from the high roof of our house in Aca but no harm came to him. No power had he struck the ground than he got up

and walked away. It is most strange how at times fate overtakes man. Truly I say he was a dutiful young man and his passing away from this life was unannounced with happy and auspicious signs.

"The length or shortness of life is not considered important. Whether a man lives a few years or a hundred years, the purpose of his life is to achieve some definite results. If the tree of his life does not yield those luscious fruits, the purpose of his existence has not been accomplished, ^{even} if he has lived many, many years. But if he has lived only a few years and the tree of his life has attained to fruition, he has obtained spiritual success. Consequently the duration of life is a conditional matter, subject to the Will of God. For

example. This store has existed ten thousand
twenty thousand or thirty thousand years,
but it has not advanced beyond the
mineral kingdom. It has not yet achieved
its final result. Again a merchant goes to
his office every day in the year, he plans
commercial enterprises, undertakes vast
schemes, organizes large companies but
at the end of the year he has not gained
any profit. On the other hand another
merchant through one stroke of good
luck gains large profits in one day.
~~He~~ The former merchant, although he
worked hard all through the year, did
not achieve any success, while the latter,
although he worked only one day, yet
the outcome of his activity was
prosperous.

"How praise be to God that Boston
obtained the most great result from

his blessed life. When I visited him
the other night, I found him in a semi-
conscious condition. He opened his
eyes, looked into my face and said:
'Allah-o-Allah' and I answered him back
Allah-o-Allah. In brief God doeth what
soever He willeth and commandeth what
soever He desireth. No one can inquire
into the wisdom of His actions.

"What a happy youth he was. How
good-natured he was. What a sweet temper
he had. What a simple disposition he
displayed. What a lovable character he
possessed. What a firm faith he main-
tained. His manners conveyed courtesy
and politeness to everyone. He was
kind to all. He served all the friends
impeccable of their station in life. He
was never cross. Often I punished
him, but my punishment never made

him sad or unhappy. Once I did
beat him, but he did not become dis-
comfote, because my aim was to
educate and train him. Most wonderful!
The more I punished him the greater
became his love. On the other hand
there are some people, that if I should
welcome them with a tardy "Marhaba",
they become offended. But Basheer was
just the opposite from this; whenever I
chastised him, he became happy.

Firmness and steadfastness becomes
manifest under these conditions.

For the right kind of correction leads
to the improvement of human character.

* When we were in Baghdad there
was a man by the name of Murga
Mustafa, who, while the Blessed Beauty
was punishing him, was praising His
Fet. Hein lies the real test, otherwise

it is very easy to love a man
when he welcomes you with a
broad smile. The sterling reality of
man bursts forth when he is surrounded
with ordeals and trials. For this
reason His Holiness Ali, addressing God,
has said in a verse: 'If Thou
punisheth me and correcteth me for
a thousand years, yet day by
day my supplication and entreaty
will be increased at Thy Threshold.'

#

Oct. 12, 1914

Haifa

This morning as I mounted up to the boat, I met many groups of Beduins coming down. All along the way the familiar greeting of "Allah-o-Akbar" was called to me. It is a wonderful vibration that one receives when he hears this magnetic word upon the Mountain of God and one remembers the little prophecy that the Lord shall come with a "New Name." All the morning was spent in translating the notes of yesterday. I also obtained the ^{notebook} talk given by the Master about my attack of dysentery. He said that the Persian eat a great deal of fat. "While I was in Baghdad and

was invited to the house of a certain believer where a reception was held. They served egg-plant and bilani. The rice was dipping in oil. Whenever they wish to spread a better feast they add more oil. This is the Persian custom and that is why the Persians look so pale and plump. Europeans are slight in taking only a little oil. They rarely use fat except when they cook meat or take a little butter with their bread. I'm sure it is not good to take too too much fat. The aboriginal had too much fat and that is why Mr. Lotman was sick. The Persians at the end of the meal take a piece of ^{but} bread but they do not know the reason for this. Nature demands the need to absorb the oil ~~fat~~ if too much fat is taken, the stomachs

cannot perform its function."

About eleven o'clock I caught a glimpse of the Master walking along the road with his sun-shade. Then at Twelve o'clock we all went to the Magham were we had a feast of Persian pilau, the last meal with the Persian students.

Afterwards on returning to the Palace or Palace as the Master calls it, we met Hoosain Agha, who had just arrived from above Siman, where the Holy Family was taken up their domicile. He graduated from Beirut two years ago. He had been in the presence of the Master during the morning and had heard the following story which the Master had related about the Nabzyeen, referring especially to the activity

of Dr. Fareed and his family. X

The Master said: "I wonder why the Nabzyeen never go to New Places, but whenever one lights a candle they go to blow it out. There was a Parsee farmer in Yagd who owned a tract of land, which was surrounded by other tracts belonging to Moslems. Whenever his turn came to water the land the Moslems would rob him of his share of the water. At last he became impatient and turned the course of the water onto his farm and from evening till morning his farm received plenty of water. Next morning his neighbors learned of the matter and took the Parsee before the Magistrate and accused him. The Parsee was sentenced

to receive a good upbringing but as he was being beaten he cried out: 'Beat me as much as you like I have sinned my land.'

Another story was about Fareed's telling Muija Begum Yaka that he had expected to become a pillar in the cause. He spoke of the confining of the kille on Ahmad Khan in Kashmir, by the Shakh's mother.

Two other utterances of the Maska which are like pearls from the deep sea.

"When His Holiness Christ left this world He had only 60 or 70 disciples, according to the book of Acts, 120 followers, but when I pass away from this world I will leave behind hundreds of thousands of believers. Praise be to God that the friends are to

be found in every part of the world." "Looking over the German letters the Master said:

"How wonderful it is, if the Blessed Beauty was living and I took these petitions to him from Germany what would He have said!"

About three o'clock the Master came to the Maghams to say farewell to the Persian students. After praying them and speaking of the chavestigation Committee, He again went to the Holy Tomb and chanted the Visiting Tablet for me. On coming out someone suggested a picture of the group with the Beloved and He told them to make ready. After they were properly arranged by myself, He came and suggested

a better way directing them how to stand. I took three pictures and a map-shot of him as he directed. He went to the house and we all went to the West, where the students raised their voices in beautiful Persian-Bakvi songs. Soon the ship or "donkey" as Ramakulak, the keeper of the Magham, called it, bore into sight and the students made ready for their departure. It was dark and just before leaving, the Belovs walked down the path leading to the Mogyfa Kahunim ^{house} to give them a few parting words. It was indeed a touching sight. Then came our farewell and the departure saddened those of us who were remaining. Abdul Sala

has a deep love and feeling for them and I feel sure their futures will be very bright in the cause. Personally Mason and I shall especially miss our dear brother Mings Agjollak Khan, who shared all our joys and trials in Germany as well as on our Pilgrimage to Aca.

After dinner Mr. Remey and I walked down to the german quay where we caught a last glimpse of the ship's lights, toiling up and down in bays, just before her departure. God speed and protect these sons of the Kingdom.

Words of the Master in the afternoon
to the Persian Students.

"I have heard that you are leaving today. Then I said to myself I shall go to them

to others my farewell. Praise be to God that you have spent a delightful summer on the slope of Mt. Carmel. The weather was bracing. The scenery was unperished. The garden was beautiful; the flowers were fragrant; the country was verdant. You enjoyed the procession of such large airy rooms, whose windows opened out on the blue sea. You were living in the ^{proximity} (neighborhood) of the Holy Tomb of the Bab. From every standpoint God's Blessings were complete. I hope that you have enjoyed exceedingly your sojourn in this sacred spot."

At this juncture, Mullah Abdul Tallat, the dandy clerk of Mt. Carmel, entered the room and the Master said in English "Ninety, very old," then he said in Persian:

"Mullah Abdul Tallat is one of the oldest

Bahais. He has been in Aca and X
Hija for many years. Notwithstanding his
extreme age he is still vigorous. Many
a time he has walked from here to the
Persian Cafe at the east end of the town."
Then at this time Mings Hazi entered
the room, having just arrived from Aca
and Abu Simm, looking up at him, he
asked: XXX XX

"How are the friends? Are they all well?"
I strive always to be the means of the
tranquility and composure of the friends.
Man must ever try to be the cause of the
happiness and security of his fellow beings.
If he tries to bring about the means
of his own pleasure and ease it will
be very easy. At the time of the arrival
of the Investigation Committee, all the
means of communication were closed.
Spies were stationed all around,

columnies and falsehoods were made broadcast and the enemies, both in Aca and in other places, were united against us, drawing up a number of false reports and sending them to the authorities in Constantinople, to instigate them and arouse their suspicion so that they may make more close our confinement. It is evident from these remarks, how difficult it was to attend to anything. One of their accusations was that I was ^{trying to} ~~destroy~~ the foundations of a new sovereignty. Another was that I have built a fortress on the ~~slopes~~ of Mt. Canad which will have a commanding situation of the vicinity. Again another thing was that I have made a new flag to lead my increasing army into the active field. That I have shown this flag to the inhabitants of Aca and through Minga

Jekrolak I have sent this flag through the surrounding cities and through Shirk Mahmood I have forwarded it to the Arabian tribes and bedouins in the interior demanding their allegiance and obedience. With the assistance of the Nopageen all these reports were concocted and sent to the Sublime Porte. Minga Mohammed Ali took a large piece of white cloth and, ^{had} written on it in poor hand-writing the word of Ya-Bak-se-alay, telling them that this was the flag that I have made and delivered it into the hands of the enemies that it might be forwarded to Constantinople. The president of this Committee, who was promised the governorship of Beirut, in ~~Paris~~ at the time, declared that the first thing that he will do, will be to cut me into two pieces and hang me on the gate of Aca as a warning to

others. Iu shot my aim was this, that during these stirring days I sent away security of the believers to Egypt, Rumia and various parts. Amongst those persons whom I sent away, was this Mings Anadullah and his wife. At that time I provided sufficient and adequate travelling expenses for everyone. I borrowed the money from an American who lived in Paris. Iu shot I offered myself for a target to every calamity and affliction. Then a steamer arrived in the Bay of Aca to take me away secretly. The person through whom this was arranged ^{was} leaving here. When this matter was arranged I called in Seyd Ali Akbar, Aga Seyd Yaka, Mings Anadullah, Aga Riza, Mings Mahmood and Mings Hajdar Ali and told them that everything was prepared for

my departure; that a steamer is in the Port to take me away; that I should be let down from the wall of the fortress by a rope, ride rapidly in a carriage, climb into a boat and board the ship. Now you consult about this matter and see whether I should go or not. This committee deliberated and finally decided that I should go. They came to me and said: 'This is very good. This is an excellent plan. Please go away and leave this present condition. We have unanimously decided upon this matter.' Then I told them I will not go. Babai's'lah did not leave, the Bab did not leave and I shall not leave. It is not good for the Cause of God. The well-being of the Cause of God demands My Presence here. Then other events followed each other,

and the members of the investigation Committee left these parts. Before they reached Constantinople, the cannon of God boomed forth and the voice of freedom was raised and the Committee of Union and Progress established a constitutional regime in Turkey.

The five members of the Committee all came to dire endings. One of them was shot with three bullets, the second was exiled, the third met a cruel end and the fourth ran away to Egypt and went to the friends asking for financial assistance, which he received. Before that his servant robbed him of all his possessions and he did not have enough money to go from Cairo to Alexandria. When the friends of Egypt wrote to me about his plight I answered them back to give him ten

pounds but they could not find him for he had disappeared. The upshot of these remarks is this that men must win their of the protection of others and not of himself."

Addressing directly the students he said:

"Now you are leaving for the college. Praise be to God that the Bahai students in Beirut are well-known for the beauty of their character, the purity of their deeds and the loftiness of their morality. From whomsoever one enquires about the Bahai students, they will receive unstinted praise. This is through the favors and bounties of the Blessed Beauty, Who has assisted you to attain such a high station. For you have lived in such a manner, which has become conducive to the glorification of the

Cause of God. Bahá'í-Elah is pleased with you; all the people are pleased with you; I am pleased with you and the friends of God are pleased with you. This is the special Divine Bounty which is realized at rare intervals. If one asks ~~out~~ person concerning the Bahá'í student, he will answer, in reality they are intelligent, sober, industrious, diligent, displaying good manners and behavior, and concentrating all their attention on the acquirement of knowledge. They do not ^{still} spend their time in frivolous amusements and distracting recreations. Even the enemies testify to your spotless character. I hope that through the Favor and Bounty of the Blessed Beauty, His Holiness the Báb, and the chief of the Blessings which follow this Holy Shrine, the confirmations of the

Kingdom of Abhá may ensue with you, and that you may be characterized with the shining Qualities and Brilliant Attributes of the Bahá'í life. Day by day may your morality become more refined. May, day by day, your faith and assurance be increased; May, day by day, your attraction toward the Kingdom of Abhá be intensified; May, day by day your grasp and attainment in sciences and arts become more universal.

Perchance, God willing, you may become steadfast accomplished from every standpoint and be the means of the ~~the~~ enlightenment of Persia. The baysan of the general morality of that country is very dark; peradventure, through your instrumentality, the people may be brought back into the realm of light and that each one of you may

become like a shining candle in the lamp of Persia. It has been said that often one soul is equal to a thousand persons, God willing, each one of you may become like unto a hundred thousand souls. This is not impossible of realization for the Bounties and Favours of God are unlimited. Do not be astonished at this, neither be ye ever discouraged. When His Grace descends, the ant is changed into a mighty king, the plant grows into a lush tree, the grain of sand into a lofty mountain, the atom becomes a sun. When we consider the Favours and Bounty of God we realize that all these things are made possible. ~~You~~ ^{You} must not regard your own limited capabilities, but turn your eyes toward the Unlimited Fountain of Divine Grace. He makes the adobe hard, Altersen Gaffang;

the date-pollen, Ammanan Bannal; the captive, Salman; (these persons were of poor origin, like the disciples of Christ, but became famous in the Islamic world because they believed in Mohammed during his life) The fisherman, Peter. In brief there are many such instances in the religious history of the world which are accounted the miracles of each dispensation. These things do not happen ^{at} other periods of human history. They are the special privileges of the early days of the Manifestation. For this reason Bahá'u'lláh says in the Kitáb-i-Íqbal: 'I shall cause the highest to become the lowest and the lowest to become the highest' It is also revealed in the Koran: 'We desire to surround with a special privilege those who are weak and lowly upon the earth. We shall make

them a nation and the inheritors
of great things.

Praise be to God that from the tender
years of your life you have entered under
the shade of the Divine Tree, [†] and interwoven
with the choice wine from the Divine Ghetto.
I trust and hope that each one of you
will rise higher and higher until you
attain to the apex of human and
divine perfections.

A final farewell to them before they
departs down the Mountain:

"May you ever be under the protection
and Preservation of God, May you ever
be conformed and assisted. I will always
remember you and beg for each one of
you Heavenly Grace and Divine Blessings.
Rest ye assured for ye are ever under
the canopy of Celestial Virtues. God
willing, the fame of your sterling

character, your spiritual greatness and
selfless deeds may be spread more
widely than formerly. Give my greetings
and salutation to the President and
those Professors whom I have met.
Tell them I shall pray for them and
am very pleased with their attitude
and courtesy toward you."

Oct. 13, 1914

Haifa

This morning as we climbed the Mountain side began to feel the loss of the Persian students. They were indeed worthy of the wonderful talk and praise the Master gave to them and I hope that all of them will become shining lights in the cause. When I went to the nest where we spent the morning in translating the talks of yesterday, I learned more of the things of the violators. During the forenoon, we caught two glimpses of the Master, one on the roadbed along the path and once on the balcony. At noon we went to the Mosque Khawm for lunch and remained up on the mountain until about four o'clock when the Master went

down town on his little horse-donkey. Immediately after his departure, we felt like persons left in a room after the light has gone out and so we soon decided to follow the light. Mr. Perry, Badi, Ahmad, Dr. Kabilakla and I all went down to the Master's house to wait for his arrival. ~~He~~ ^{write} sitting along the walk we caught a glimpse of the beautiful woman Effendi, the small brother of Shangi, and called to him to come out but he soon too grateful, -- or perhaps too independent for he hid behind a window-shutter and sang out songs for our benefit. Soon the Master came, greeted us with "Moshakha" and entered the

horse, The donkey was brought around to the gate in readiness for the Master's trip back up the Mountain. He came out and sat down for a few minutes calling me to sit on his left side and Mr. Remy on his right with his charming English: "Kam here." Then he patted Mr. Remy on the back saying: "You are you!" Then turning to me, he said, pulling my coat and softly stroking my cheek; "You are you" and when I answered 'Very happy' he repeated in that wonderful, majestic voice: "Very happy" and smiled kindly. Then he called Muga Hodi to bring him some pears and gave one to each of us. Then he rose, saying that it was getting cold, mounted the donkey and departed for the night. We returned

to the hotel for a good rest as Mr. Remy had not been feeling very well during the day.

Copy of Tablet just revealed for the Portland Assembly in answer to a letter from Father.

He is God!

O ye denizens of the Kingdom!

Your letter was received and caused joy and gladness, ^(for) because it was an evidence of your firmness and steadfastness. Praise be to God your assembly is in the utmost joy and fragrance. The ~~fact~~ ^(truth) ^(of that meeting) is the Blessing of His Holiness, Balaiolele and the spirit of that assembly is the confirmation of the Supreme Kingdom and the sustenance of that assembly is the celestial Revolution ^(Kamaly Restoration) My hope is this: that the life of that assembly will be

Oct. 14, 1914

Haifa

This morning we spent at the Master's house and up in the heat. After waiting for some time to obtain a glimpse of the Beloved, we mounted the heat where Badi and Ahmad were busily engaged translating Tablets. During the morning I caught a glimpse of the Master walking in the garden, by the aid of field glasses. At noon we came down for luncheon the way I stopped and took a picture of Anderson, in his gay yellow robes, and the Master's carriage. After lunch Shoghi Effendi came to our hotel and we all went to the Master's house. While he and I were walking through the garden, the Master arrived and sat down

in the entry-hall of his house X facing out on his garden, with Mt. Carmel and a glimpse of the sea in the distance. After his customary cheerful greetings he spoke of the beautiful view. I said: 'Beautiful garden' and he replied: XXX

Of course it is beautiful. Carmel is a derivative of two words, "Carm" and "El". Carm means garden and El means God. Therefore it is the garden of God."

Mr. Remy asked whether our system of preserving the dead bodies by embalming, was good and the Master replied:

"The best method is to bury the body. Just as systematically as the body has grown into its present form, it has to be

thee: Why dost thou degrade thyself? of the essence of Knowledge have I manifested thee: Why searchest thou for another than Me? From the clay of Love I have kneaded thee: Why seekest thou another? Turn thy right unto thyself, that thou mayest find Me standing within thee, Powerful, Mighty and Supreme.

The Master said:

"There are two kinds of "standing within":

The first is like the "standing" ^{"containing"} of water, "within" an earthen bowl. This is a

false assumption, because it is a body contained within a body. This is not a correct theory because the reality of Divinity is not ^{like} a body's ^{and is within.} But there is a second theory which is correct and that is the Appearance (standing within) of the Sun in a clear mirror. ^{Therefore} The meaning of this verse is this:

Purify thy heart that it may become like unto a transparent mirror. Then thou shalt find Me "standing within" thee, Powerful, Mighty and Supreme. If you interpret this verse according to the above explanation, it will be correct; because the Sun has not left its transcendent station in order to find an entrance into the mirror, but it is ever stationed in its center of grandeur and perpetuity. While, on the other hand, the mirror having been polished, reflects the rays of the Sun. "

Then Abdul Bala turned to Mr. Remey which he wondered to smile and said in English: "Speak" Mr. Remey replied: "When the heart is full of love and happiness there is nothing to say," and the Master replied:

"What is necessary in Divine joy. Divine happiness is the speaker of the heart. You have arrived here at a very good time. The weather is temperate; there are not many people; the world is self-occupied." Mr. Remy remarked that each place we went to, became worse and worse, materially but better spiritually and the Beloved continued:

"The fragrances of the Holy Spirit waft from this spot. If the windows are open, they will inhale these breaths. This Blessed spot is fragrant. Praise ye God that ye have reached this Place. Heaven will become evident in the future."

Then the Master was asked if from this present trip we should go to Japan and He replied: "No, not

to Japan." On being asked if we should make the trip there the assemblies of the States together, He answered: "Yes together, because it is one of the Behests of this Revelation. If possible for a teacher to have a companion." Then our interview was closed and after waiting in the garden with the believers, we finally saw the Master depart in His carriage up the Mountain for the night.

Oct. 15, 1914

Waifu

This morning was spent on the Mountain, discussing properly with Miya about Hiki. About ten o'clock the Master came and walked in the garden in front of the Magham. As I came up from below, He greeted me in myhiki: 'Aha, Mr. Satimer, how are you?' In the afternoon after lunch we climbed the hill again only to find that He had gone down. So we descended and ~~and~~ while waiting for the Belated to return, Badi, Strongi, Hiki and I went down town. It was an interesting sight especially on hisp through the again began. We returned and about six the Master returned and told us all to come into the

house where He gave a wonderful talk. When He arose to leave He shook hands with us, and then with each of the Perian believers. When He had gone out, I heard one of the friends say that we were responsible for this wonderful Blessing (i.e. hand-shake) to them. They each tried to kiss His hand but He did not allow it. Another wonderful day has gone and I trust we may fulfill the hopes and wishes expressed by the Master in His talk to us this afternoon.

The Master's talk, the first part not being translated, was as follows: speaking about the Perian Antai students in Beirut and the confidence of the President of the College in them, He said:

XXX

"He trusts them. Confidence is the cornerstone of all of life's activities. In the early days after our arrival in Oca, we acted in such a manner and all the Persians ~~first~~ ^{first} made a life of righteousness that after two years and a half all the inhabitants began to trust them in all their business transactions. There was a Persian by the name Gaim who came from the town of Meyrey. In the beginning he came to Baghdad and when we left that city he was called ~~with~~ with the rest of the Persians Bahai to Mezzid. He was a hard working man. After a while he came to Oca. He stayed only a few days and then went to Beirut. He was an expert tobacco trader and ~~was~~ ^{was} curious to settle in business. Therefore he went to a Persian merchant dwelling in that city and dealt in their articles. Beginning about the current prices he found out that this merchant wanted to charge him

excessively and with high interests. He wanted to buy 150 mls of tobacco and he did not have one cent with him nor did he have anyone to recommend him. Consequently he went to Matti Fakh, a well-known Syrian merchant and told him that he was a Bahai and that he desired to buy so much tobacco on credit. This man sent a telegram to Albad, ~~and~~ ^{and} the most prominent merchants of Oca, saying that a Persian has come to him, claiming to be a Bahai and leaving him to stand sponsor for him. So much a person known to the Bahais in Oca? We said: 'Yes'. When this merchant in Beirut was informed of this fact, he helped Gaim in buying tobacco and did not even ask him for his note. Gaim carried the tobacco to Jerusalem where he sold it for a good profit and sent the aspirator to the merchant in Beirut. Such was the

great confidence the people had in the
Bahá'í....."

XXX

Thus turning to me, He said:

"When you return to America say to all
the believers in my behalf that when-
ever a person comes to that country,
no matter to what nationality he may
belong, and tries to collect money in my
name, know that it has no connection
with me. I am free from it, whatsoever
~~matter~~ ~~the~~ ~~use~~ ~~of~~ ~~money~~ ~~in~~ ~~your~~ ~~for~~
money for me, does so of his own
volition. There are some people who
desire to collect money under all kinds
of pretence. ~~Believers~~ ~~in~~ ~~this~~ I desire
to impress upon your minds that I
have nothing to do with such affairs.
I never ask anyone to send me money.
Whosoever sends money does not love
God and whosoever loves God does

not love money. On the other hand,
if some of the believers voluntarily
desire to help and assist one another or
some philanthropic institutions, whose
object is for the public welfare and
progress, it is very good and praise-
worthy. I do not desire that anyone
may ask money in my name for
any affair. The donor must be de-
tached from the world. Those souls
who are attached to this world and
its wealth are deprived of spiritual
advancement. The believers must
live such an independent life that
if one comes and begs them to
accept money, they should refuse
him. As long as the souls are
not severed, how do they expect
to journey along the ideal path?
On the eve of my departure from New York,

I told a number of believers that His Holiness Christ has stated, 'that if you ^{leave} enter a city, shake off its dust from off your feet,' so far, very few people have lived according to this behest, but it is my will to live accordingly.

Before coming to America, the believers of God through Mirza Ahmad, offered for my travelling expenses \$16,000 but I did not accept one cent. Man must live in the utmost poverty and purity and he must ever think to assist others and not beg assistance from them.

In short, may you ever be confirmed and assisted. May you ever be illumined; may you ever be the means of the guidance of the people; may you ever breathe the breath of life in the hearts; may you be the

sign of mercy to all mankind, may you be the ^{shining} lamp of reverence and detachment in this dark world.

Oct. 16, 1914

Haifa

This morning there was a change in the weather, it becoming colder and rainy. We climbed up the mountain about the usual time and went to the Nest where more translating was being done. The chief occupation of the morning was the starting of a garden in front of the Nest, in which everyone offered their services as overseer and consequently little was done. About eleven the Master rode by on his donkey on his way to the Mosque. He was clad in his brown aba and carried his white sun-shade. What a wonderful historical picture and

we all longed to follow him on foot.

After lunch I hurried back up the Mountain to finish the translation of several stories, told by the Master, during his stay on the Mountain. We returned about two o'clock and at three received some of the local officials in the Magham. During this time, Mr. Remney, Habib, Badi and I climbed to the top of Mt. Cannon, visited the statue erected in honor of William II and walked along the road to the German Hotel, and then down by another road. The views of the sea from both sides were beautiful.

Finally the officials left and the Master coming out saw Badi and myself on the rewards of the Vest and beckoned us to come to him. Mr. Remey was called from the Masofa Khamak and we all sat in front of the Tomb looking out over the sea. The Master had Mings Moshen bring a heaping dish of fruit and he distributed it amongst us, my share being an apple, a pear and a bunch of grapes. After the distribution, he said:

"These are the fruits of Paradise, because they are being distributed amongst you in front of the Holy Tomb of the Badi."
Then turning to Mr. Remey, he asked:

"Are there many believers in the Hawaiian Islands?" He was answered that there were a number of souls who are firm Bahais and the rest are interested in the Teachings. On account of the climatic conditions of the islands, the Master said:

"These people become firm once they accept the Cause. Attracted teachers must go amongst these people, so that through his spiritual contact, they might be converted and become souls in the utmost exaltation."
After sitting in silence for a few moments, he arose and gathering his ox round him returned to the house. We

remained sitting there for some time, while the Persian sang several Bahai songs. Then we stopped at the West for a final good-night, receiving an invitation to lunch in the Mosques-Khanek on the morrow. On the way down the Mountain we remembered to each other, How much alone the West is stored in the world, independent of anyone, yet dependent on all for his spiritual happiness. He will not be with us much longer and therefore our efforts should be doubled to bring about his happiness in the last years of a life that has been full of hardships, trial and difficulties.

Oct. 17, 1914

XXX

Ataifa

Stories told by the Belated on Mt.

Camel in front of the house of Abba

Koti around which are many pygms.

Hearing their sweet cooing. The

Mata remarked:

"Did you hear the cooing of the doves?

Just now someone fired a gun and

they all became silent. How sweetly they coo.

How lovely it is to see them enjoying un-

restricted freedom. So it not cruel to

kill these sweet little birds? How

much better to see them tamed than

the gentleness of man. In many

countries of the West, laws are

enacted to restrict the cruelty of

man toward animals and in some

states they can be hunted only at

certain seasons.

"When I was in America, I went thru several large Zoological Gardens, some of which covered many acres. In these Parks hunting is strictly prohibited.

There are other large National Parks in Western America which I have not seen, but, I have been told, gazelle and deer roam at will and man is not allowed to interfere with their freedom. In these places the animals become so tame that they associate with man: how ideal this is, how perfect, how good!

"When we were in Bagdad, one day a company of small birds took refuge in a tree, because they were chased by a hawk. Someone took a gun and fired at the hawk. It fell ^{dead} to the ground. The birds became very happy and flew away, circling in the air and singing songs of joy.

"Another day we went from Bagdad to Salmani-Pak (a village several miles from Bagdad). On the way I saw a large bush of thistle under which numerous sparrows had gathered and one which perched a big hawk. The poor sparrow, having seen the hawk, had sought shelter under the clump of thistle and the hawk had followed them. However, fate was against it, for one of the thorns had pierced its breast, causing its death. The sparrow, unaware of this fact, continued to remain there until they died of starvation.

"On another day the Blessed Beauty desired to go to Salmani-Pak. This village was like a country place, and its weather being cool, Bahá'í's ^{enjoyed} liked to go there. A fine white donkey was brought upon which he rode, while several

of us followed him on foot. When we reached there, we asked the keeper of the Mohammedan shrine, whether he had anything for us to eat. He had nothing but told us there was a little hamlet six miles away where we could buy eggs. At this moment the Blessed Beauty heard our voices and came out of the room. He said: 'I will cook for you tonight a nice dish'. When the time arrived he said to us: 'Bring some dates and butter and I will cook for you a Turkish dish. Put the butter in the pan, let it be boiled, then shall the dates and put them in. Then stir with a spoon until they are well mixed.' We followed his instructions and the dish turned out to be very delicious. Up to the present time the taste of that dish is in my mouth.

"There was a man by the name of

Haji Mohammed Tabi Shirazi who had joined our company. He was a great hunter. He was such a crack shot, that while he was some galloping, he could shoot birds on the wing. Riding on his horse, with his gun, he followed me. The Blessed Beauty promising his love for hunting, told him: 'Don't kill these innocent birds.' But the man paid no attention. Without exaggeration he fired, on that day, five or six hundred shots but without killing one bird. On our return trip we saw a crane. It was very large. This bird rises very slowly from the ground but once in the air it flies very rapidly. When Haji Mohammed Tabi saw this crane, he became elated because he thought he could shoot off his shield here. The bird had just risen from the ground when he fired the first shot and missed.

He fired four times more with no better success. By this time the bird was high up in the air and he thought now he would surely bring it to the ground and again fired two shots but missed. Because Bahá'illah told him not to shoot and he wanted to please his Word, he did not succeed and not a single bullet found its mark.

When we were in Salmani-Pate, an Indian prince, Eghalek-Douleh, accompanied by one servant, came there. There were between thirty and forty souls with Bahá'illah. This Indian prince was very rich. Once the English Government desired to borrow money from him. He asked if they wanted English or Persian pounds. Because the Persian pounds brought a better rate of exchange, they prepared them. In his palace there was

a store-room where he hoarded his money. Without exaggeration, gold coins of many nationalities were piled high in different corners. When the time came to transfer the desired sum, a large scale was brought and the money weighed out like wheat. Now this man, who was so rich, had ordered his servant to bring one small pan and scale only for himself. When the dish was set before the Prince there was nothing left for the servant to eat. The belicous at that time had prepared a roast lamb. I called the servant of the Prince and asked: 'Have you had your dinner?' He replied: 'No' and I then asked: 'What are you going to do?' and he replied: 'I do not know.' After partaking of our food he told me that the Prince

made a written agreement with all his
servants that they should receive only
their salary, that they were not to
eat in his house, and whenever
they broke anything they had to
replace it.

Again we climbed up the mountain
and everything was as usual.
We stopped at the Bahai Nest and
continued with the translation.
Soon Shoghi Effendi came up
bringing a remembrance for
Mr. Roney and myself. We each
received a silk handkerchief from
the Greatest Holy Leaf and a small
picture of the Beloved with His
handwriting from Shoghi. On
the envelope was the greeting:
"As a token of Bahai love and

sincere greetings to my dear Friend
Mr. George Latimer.
From Shauqi Robsoni."

We learned that he intended to
rail this evening for college
and we shall miss him
very much.

At noon the large feast
was spread on the veranda
of the Bahai Nest, which the
river of Haifa and the calm bay
of Aca as a background. Our
number was nine, including
Kajji Nigja Haydar Ali, Hamam Effendi,
Hamam Osman, Shoghi, Badi,
Khalid, Ahmad, Nassir and
myself. We sat down, some in
Persian fashion, some in Turkish
fashion and some in any old
fashion and were served by Panatello.

The food consisted of a delicious Turkish dish called U-Montali, round loaves of bread, ^{twice} as large as a plate and large Damascus grapes. It was a feast 'fit for the Gods' and as we were eating on the Mountain of God we must of necessity have become "fit". Anyway we were greatly indebted to Ahmad for his kindness and thoughtfulness. In keeping with the oriental custom, everyone, ~~excepting~~ Ahmad and myself, retired for a rest. In the afternoon the Italian steamer came into sight and we said our farewells to Shangi. All but Ahmad went down the mountain with him, but we remained behind in order to catch a glimpse of our Beloved. We were rewarded

about half past four by seeing him walk along the garden in front of the Vrahnam. He called us and we all went into the Holy Tomb where the Beloved chartered the Vesting Prayer in a wonderful manner. Afterwards we went into the main room and sat down for a few minutes, greetings were hastily by name and then, He asked Ahmad with a mischievous smile:

"I have heard that you have had a feast today, why did you not invite me? I shall bring a suit against you in the court. Praise be to God that the Holy ones, Baba'illah has spread before us the heavenly table upon which one finds every kind of food. There is the food of faith and assurance,"

Oct. 18, 1914

Haifa

This morning we walked along the road up to the Monastery at the head of Mt. Carmel. There monks who are stationed there to see the "glory of his coming" little realize, or care to know, that the end of the Vineyard is amongst them. Seeing this monastery, which was originally built by Napoleon for a hospital, we walked back along the ridge of the Mountain and then down to the Holy Tomb.

About ten-thirty the Mutas drove up in a carriage and went into the house, several times we caught glimpses of him walking along the balcony.

After lunch when we came up the Mountain we found out that the Mutas now again to house callers who had sent word for him to send a carriage for them. There were two parties, - one a group of Muslim officials and the other the Spanish-Desion consul with his family. The Mutas sent his carriage for the Muslims first, but they were so long in coming, that the Mutas from his own pocket had to pay for two carriages to bring up the other party. Such is one of the daily tribulations which befalls the Beloved from all sides.

After the guests had left he called to me to come to the Mayharn, where we all partook of fruit at his request. Then he entered the Holy Tomb and once more we were blessed to hear his wonderful voice chanting the Visiting Tablet. Then he entered the reception room and gave the following talk: XXX

"These people who called on me today were in a state of fright. They are expecting daily the bombardment of Hainan by the foreign warships. No sooner they saw a little, morning speck in the horizon of the sea than they looked through their glasses anxiously scanning to see whether there are the expected cruizers.

Their hearts are in a state of anxiety. They are terror-stricken. They have no peace of mind. This is one of the signs of the absence of faith. It is stated in the Koran: 'They imagine every cry raised is an enemy into them.' For example when a thief enters a house, the least noise causes his flight. He trembles and quakes. But the hearts of the people of Faith are assured. If they are surrounded by a thousand enemies, they stand firm on their ground. The greatest Divine Bounty is a confident heart. When the heart is confident all the trials of the world will be as child's-play. Should they throw him into prison, should they cast him into a black well, should they heap upon him all manner

of affliction, still his heart is content, peaceful and assured."

He then asked concerning the health of the friends in Alton since and of the children, continuing after the answer:

"The children must receive divine and material education at the same time and be protected from temptations and vices: How wonderful ~~will~~^{would} it be if the teachers were faithful, attended, assured, educated and refined Bohemia, well grounded in the science of pedagogy and familiar with child-psychology: - Thus they may train the children with the Fragrances of God. In the scheme of human life, the teacher and his system of teaching plays the most important role, carrying with it the heaviest

responsibilities and most subtle influence. A teacher is like unto a gardener: Just as a gardener sows the seeds and watches carefully over their sprouting, looks after their growth and progression - so also a teacher must watch over the education of the children and inculcate in their young lives the highest ideals of truth and justice."

Then the Master left the room and called Ahmad with him. In a few moments Ahmad returned with the news that the Master wanted to see us in half an hour. When we were ushered into his presence, about half-past six, he was seated in one corner of the room on a chair. Three

was a lamp burning on the Table; and the cards were covered with Tablets and manuscripts. He greeted me most heartily, with that wonderful smile that fills me with new life and energy.

After greeting me with "Mahatma, How are you? Are you well? Are you happy?" He said to me: "You are always smiling." I replied that people said that it was my best asset and He replied: "It is a good asset." Then He gave me the following inspiring talk which made me feel happy and at the same time so unworldly:

"Truly I say, I am well-satisfied with both of you; for you have consecrated your lives to the Cause of God; you have no other aim

save calling the people to the Kingdom of God; your hearts are empty; they are not pre-occupied; nor engaged with other immaterial affairs. Praise be to God that your minds are purified and holy. I am sure you will be confirmed and assisted in all things. There are many heralds in this world. Here is a herald who summons the people to the love and defence of their country, calling at the top of his voice: 'O my country, O my beloved country.' There is a herald who blows the bugle of New Nationalism. Here is another herald who calls the people to politics — in order that he may wield great powers of State. There is another person who is a herald of literature

and science. But you find a soul who is the herald of the commercial interests and its expansion; and there is still another herald who sounds the trumpet of war and militarism. But praise be to God that you are the heralds of the Kingdom of God. All these contending voices which are raised in the world today will ere long be silenced and hushed but the call of the Kingdom of God will gain volume and impetus day by day. The popularity of these worldly heralds may last for a year or two, but the fame of the souls, who are the heralds of the Kingdom, is eternal, for they are sounding the Trumpet of Celestial, Universal Peace. Their

voices will ring throughout the future centuries and ^{will} be immortal and age-abiding. Thank ye God that ye are the heralds of the Kingdom of Alpha, the heralds of the covenant of the Almighty. All other voices will be repressed but this Harmonic song of the Kingdom of Peace and Truth is eternal and ever-lasting.

"Now I desire to send you back to the United States. I supplicate and beseech at the Threshold of the Kingdom of Alpha that you may go forth into the world with a heavenly power, with radiant hearts, with celestial souls and with breaths infused with the fragrances of the Holy Spirit! May you be confirmed and assisted and

may you raise such a melody
and sing such a song as to stir
and move the hearts of the American
people. I anticipate to receive
good news from you."

After telling how we should
return, he arose and our wonderful
interview was at an end. We
descended the Mountain with
mingled feelings of sadness and
happiness. Regrets of not being
able to remain longer with our
Beloved and to visit the Holy Shrine
of Bahá'í's Ark and the Prison of
Deer; and joy ^{and} eagerness to
be off on our new mission,
which we hope will be
greatly confirmed. The outcome
of our departure is like unto
all of our Bahá'í wishes and

typified in a way, know^{ing} the
Kingdom of God will be established
in this day and age.

In the evening we descended
our route throughout America
and went to bed, with the wonderful
Benediction of the Master ringing
in our ears.

Oct. 19, 1914

Haiife

After breakfast we went into
Cochin office next door to arrange
for our passage. We learned
that an Italian steamer was due
in this evening, bound for Port
Said, thus making this our
last day on the Mountain of
God with the God thereof. After
arranging for passage to Naples,
which seemed to be the quickest
route, we climbed up the Mountain
and found Ahmad hard at work -
physical work in his ^{future} garden running
some of his surplus accretions.
Badi was busy transcribing
Tablets and only Dr. Hattishah was
leading the life of a devil - the
life of easy and indolence, &

presumably acquired from his
sojourn in Europe.

We took Ahmad down to our hotel
for lunch and after packing we went
down town where we purchased
some Persian tea. Then we ascended
the Mountain by the wagon road over
which the Master has ridden so
often on his donkey or in his carriage.

This same road was repaired
by the Master for the transportation
of the stone ~~caravans~~ ^{caravans} for the
lordy of the Bala, the names being,
one night at mid night, taken up
to the Meagram. When we arrived
at the rest we learned that the
Master had called for us twice. We
went into his room for our first
interview at 3.45. He was sitting
in one corner of the room,

busily engaged in writing Tablets. He wore glasses and his whole aspect was that of an active and healthy man of affairs. He continued writing for half an hour, then after finishing a Tablet for the American believers concerning our return, He spoke to me as follows:

XXX

"One of the things that Dr. Faced has circulated in London is that I have grown old and weak, and that my physical forces are on the wane, consequently some people have gained secondary over my mind and covered me to some "these commands." My Power consists of the Batmanas of the Blood Beauty. They are all spiritual ~~forces~~ ^{forces} given to me by Batmanas. From early

morning until now (5:00 P.M.) I have been reading and writing and I am feeling exceedingly well. Young people like you can only work three or four hours without ceasing. When in America, although I had a nervous prostr, yet I attended churches, meetings, conventions, speaking and crying out at the top of my voice. I have been attacked with a spiritual weakness or inability. In Budapest I had a high fever and a severe cold. Notwithstanding this, from six in the morning until twelve at night, I was either speaking, calling on the people, addressing meetings or writing. At nine in the evening there was a meeting on the top floor of a high building in a remote

part of the city. A heavy snow
was falling. It was very cold
weather. I had this cold and
fever, ^{with} notwithstanding this, I went,
ascended 120 steps and addressed
the people for about two hours. "

"In short I am sending you
away. I supplicate and entreat
confirmation for you; I beg
strength and power for you. I
hope that the confirmations
of the Kingdom of Otho may
enrich you and that you may
become the means of the
guidance of the people. With
reinforced hearts, strong
resolution and heavenly
assistance may you loose your
tongues, deliver eloquent speeches
and promote the Word of God."

"Give my greeting to Mr.
Rodge. Say to him: If thou hast
forgotten me, I have not forgotten
thee. We are very faithful and I
am spiritually communicating with
thee. Reflect carefully over this
and thou wilt be informed
with what I have said."

"You have undertaken much
trouble in coming here. You must
be very happy; you must be
very rejoiced because you have
come to this sacred spot and
worshipped at the Holy Tomb
of the Bazar. For many days you
have associated with us and
I have enjoyed your visit and
I hope that good results will
issue therefrom. Today whatsoever
is a herald of the Covenant

our Beland was ended. after
going to the nest we went to
the program and then returning
by the house of Astor Koli for
the last time, the weather came
out and made us forward, again
embracing me and calling me
by name. Our parting would
indeed have been rather if
we were not starting out on a
special mission by command of
the Beland. He has filled us
with renewed life and energy
and full of joy and happiness
we are leaving.

We boarded our steamer, the
Prize, amid the excitement
confusion of our final part and
after leaving the Turkish coast
top of a lookie and being

in the light of the Regions.
On the supreme because the
heavenly cohorts of the Kingdom
of Otha are engaged, awaiting
to see who will enter the
arena of nerve to the
covenant. Thus they may
rush forward to reinforce, to
strengthen and to confer upon
him triumph. Oh brief days
overflowing with joy! he is
overflowing with happiness for
one the object of the Power
of the Blessed Beauty. Be ye
full of pleasure and exultation
like unto a cup which is
overflowing to the brim."

Then after leaving some
days, he entered into of us
and our last talk with

found to have our passports
revised again for Italy, we were
ready to depart. Ahmad and
Badi came on board to bid
us a last farewell and we
were left alone.

Just before turning in, we
saw the Empire, that Ahmad
had prepared, lit up and
then gradually flicker out. It
was our last glimpse of the
Mountain of God, and a symbol
of the Great Spiritual Light ~~there~~
which will always dwell in
hearts in that direction.

Tablet given to me by Abdul Baha

To the believers and the maidens
of the Merciful in America.

Upon them be Bahai'ellah-Spoken!

- 9 -

O ye believers of God and the Maid -
servants of the Merciful!

From the Graces of His Holiness
Bahai'ellah I beg for you firmness
and steadfastness. Today whatsoever
is a herald of the Covenant is
confined and mistated. In these
days a number of souls, whose
deeds are known in America as
clear as the Sun, have arisen in
enmity against the Center of the
Covenant. Theirs is the vain
imagination that they can ex-
tinguish the Light of the Candle

of the covenant. Vain indeed is their thought. The candle of the covenant is like unto the Morning Star that never sets.

I'm short after a journey through Europe and a visit to the Holy Land, their honora, Mr. Remy and Mr. Satina are now returning to America. I send them. I am hopeful that from the Beatitudes of the Holiness Baha'ellah they may become confirmed and awaited in the diffusion of the Fragrance of God.

Upongebe Baha. El. Akha.

(Signed) Abdul Baha Abbas

The original is in the hand-writing of Abdul Baha.
Translated by Mr. Ahmad Fakhri Bahaiyat, Mt. Carmel Oct. 19, 1914.

Oct. 20, 1914

EnRoute - "Persees"

This morning we again anchored in the open harbor of Jaffa, remaining until five in the afternoon, there being much cargo to unload and take on. Jaffa has an historical interest, as it is the door to Jerusalem, the famous city of the Christian dispensation.

But five hours away we had come out of the door which has ^{been} opened ~~so~~ to the whole world, granting care and shelter to all mankind. The light streaming forth from that door has reached to the uttermost parts of the world and has guided people of every type, race, religion and

country, under ^{to count} its protection.
We rejoiced when we finally
have another as our
anyone to be on our mission.

The greatest results and
importance from the Beloved's
commands are the immediate
execution thereof. Consequently
our only regret in losing
right of Jaffa was the fact
that it was the last glimpse
of the Holy Land, the
home of our Beloved.

He is God.

O ye Kings of the Kingdom.

Your letter was received and caused joy and gladness, for it was an evidence of firmness and steadfastness. Praise be to God ye have an assembly in the utmost joy and fragrance; the candle thereof being the Blessings of His Abiders Bala-elah, the spirit of that meeting is the Confirmation of the Supreme Kingdom and the sustenance of that gathering is celestial

Benediction.

I hope that the life of that assembly shall be the Breath of the Holy Spirit and in accordance with the heavenly Teachings ye become regiments of Universal Peace, breaking rounder the armies of war and strife through the power of the Teachings of His Holiness Bahá'í and thus raise the standard of unity, of friendship and of love in the world of humanity. The Americans are distinguished from the Europeans in this noble ideal, viz: Universal Peace and it is proper that they glory before all nations.

Via Honor Mr. William Bryan, the Secretary of State, of the United States of America, especially, has in reality stood by the promulgation of Universal Peace with the utmost effort and because in this line he is steering exactly in accordance with the Teachings of His Holiness, Bahá'í, in this respect, he is self-justifying. My hope is that he will become a crusader of the Convocation for Universal Peace and share forth like unto the morning star from the horizon of the goodness of the world of humanity.

of way come to pass
that some conceived would
shall come to America nothing
to bring about the covering
of your hearts, but ye
must be firm like unto a
mountain in Faith and the
covenant, and be not shaken
by the blessing of contrary
winds,

George de Baker - Boston
(23) Annual Boston

Temo, Bay Bette Baskin

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