

the Central Government for everything that happens here. Therefore it will only be my official duty to send a cable concerning your departure as soon as you set your feet on the steamer.' I was familiar with the fortuitous way of Oriental expressions, so I saw that this was a polite way of saying: "We will not let you go!" Hence I deferred it to a more opportune time. By the narration of this story, I mean that whenever I give permission to the Pilgrims to depart for their respective countries, I mean this: Go forth and diffuse the Fragrances of Brotherhood and spiritual relationship. Of course it is an undeniable truth that one second in this radiant spot is equal to one thousand years; but it is also equally true that one second spent in teaching the Cause of God is greater than one thousand years. Whosoever arises to teach the Cause of God, kills nine birds with one stone. First: Proclamation of the Glad-tidings of the Kingdom of Abha. Second: Service to the Threshold of the Almighty. Third: His spiritual presence in this Court. Fourth: His perfection under the shade of the Standard of Truth. Fifth: The descent of the Bestowals of God upon him. Sixth: Bringing still nearer the age of fraternity and the dawn of Millenium. Seventh: Winning the divine approval of the Supreme Concourse. Eighth: The spiritual illumination of the hearts of humanity. Ninth: The education of the children of the race in the moral precepts of Baha'o'llah. - - -Spiritual presence does not depend upon the presence in body or absence from this Holy Land. Although a visit to this heavenly place and standing prayerfully in the Blessed Rouzeh of Baha'o'llah and circumambulating around the Holy Tomb of the Bab is the realization of the highest hope of the favored ones, yet the greater attainment is to promote the Knowledge of the Kingdom and spiritualize humanity with the light of God's Revelation. For this reason I ask you to go away and upraise everywhere the Flag of the divine Army; otherwise I wish that all the believers might be with me all the time. Think ye always of the promotion of the Truth. Let all your thoughts be centered in the service of the Kingdom. Be ye meek and evanescent at the Holy Threshold. This is the most great Bestowal. I declare by Him, beside whom there is nought else, that if a person be a universal Emperor for 1000 years over all parts of the world, it is not equal to one moment's service at the Threshold of God. For the sovereignty of one thousand years, no matter how gorgeous and splendid, will come to an end, and this one moment of servitude is eternal and everlasting. For this there is no extinction, its results are eternal; efforts in other directions are useless and unprofitable. I hope that all the believers will be assisted thereby."

Ahmad Sohrab.

Bahai Nest, Mount Carmel, Haifa, Syria
June 28, 1914

Dear Friends:

Because our dear brother Mirza Ali Akbar, of Russia, and his wife are going to leave Haifa for Bakou, he gave a Feast in the home of Abdul Baha, in which the Beloved delivered a deeply moving, stirring speech, calculated to make a lasting impression in the Bahai world. The words fell from his lips, springing up from the hidden sources of his mighty heart just as naturally as the falling of the great Niagara Falls thundering down the precipices and rocks. To hear his impassioned voice, to watch the slowly rising tide of his spontaneous eloquence, to see his flashing, earnest eyes, to behold his forceful, divine gestures, constitute the roar and thunder of his speech; but to read it on paper, black on white, is more or less like looking over the smooth, broad surface of a river, unless one is imaginative enough to conjure up in his mind His electric, magnetic character and spiritual presence. The Feast was given, as usual, in the afternoon, the large central hall was fringed all around with our Oriental Brothers, our two American sisters were present as representatives from the West. The Master came in and sat silent for a long while. Then he asked Mirza Ali Akbar Rafsanjany to chant Tablets which he did very sweetly. Then out of the respectful silence which had spread its wings over the spiritual gathering, his voice, clear and strong, arose:-

"During the lifetime of the Blessed Perfection I always carried with me the hope that perchance a day might come when, with the permission of God, I might travel to some parts of the world, and according to my poor ability I might make a struggling attempt in the Path of the Cause of God. But when I considered at a second thought that I was a prisoner, all those days were spent in regret. For the result of existence lies in this; that from man might appear a spiritual motion. Man must not be inert, he must be active; he must not be stationary, he must be 'soaring'. In all phenomena immovability is the cause of death, and motion is the cause of life. The utmost is this; there are different kinds of motion;--essential motion, creative motion, quantitative motion, qualitative motion, rotatory and upward motion, spiritual motion and divine motion. In brief: Motion is the cause of life, immovability is conducive to death.

"During those years of imprisonment I was sad and grief-stricken because I observed that I was not confirmed and assisted in the service of the Threshold of Baha'o'llah, but when I realized that there was an obstacle in the way and that obstacle was my imprisonment, and my imprisonment was for the sake of Truth, I was partially consoled. Then the ascension of the Blessed Perfection came to pass. It is impossible to describe its sadness and sorrow. The effect of this great calamity and spiritual disease completely stunned our feelings and sensibilities. It left in me no thought, no will and no life, For some time I was in this state of stupefaction. No sooner did I try again to take an interest in life than the fire of opposition flamed forth with the incidents of which you are well aware. This also became another stumbling-block in my path. Although knowing what the Cause was in a most great danger, yet I planned to take a long voyage, which was nipped in the bud by the authorities. When the news of the departure of the Blessed

Beauty became known, all the enemies who were crouching in their hidingplaces, thinking that this was an opportune time, rushed forth and attacked the Cause with great fury and determination. In whichever corner that one of our foes was lying down, he straightened his back and came out, armed to the teeth, ready to engage in active enmity and willing to give us battle. Especially these Yahya-ists, who were always hidden in dark holes, who had no name and no mention, no voice and no fame, became very hopeful, because of the ascension of Baha'o'llah, that perchance they might be able to shake the foundation of the Blessed Cause. They broke loose through our ranks with great fury, and they became more sanguine because of the internal opposition. The Mohammedan theologians and Ulemas found this also an opportune time for their fanatical assault. The government also manifested antagonism and ill-will. Soul-trying problems appeared on the scene of the Cause, like the Martyrdom of Yazd, 1903, the sad details of which melted my very bones. Although outwardly I said nothing, yet my pain and sorrow were so intense that I did not rest either by day or by night. It is self-evident how I spent my time. Hence all these successive events were as many obstructions in the way of the realization of my idea of travelling, until the time when the proclamation of freedom was issued and the sentence of incarceration was removed. As soon as liberty was announced, I began to think that it was now the time for my voyage. No matter what happened, I must go forth. Then all of a sudden, while I was not feeling well, and without informing any one of the friends, I entered the ship. I said: 'In the Name of God I embark and under His Protection I disembark.'

"Our friends who act as strangers in Acca, spread all around that I had escaped, and was afraid of the members of the Committee of Union and Progress, that, God forbid! I had committed treason and dreading the consequence of my deeds I had made my way out of the country. For a wonder, during the regime of Abdul Hamid the enemies of Abdul Baha sent continually reports to the Sublime Porte that I was sympathizing with the Constitutionalists, that I was in uninterrupted correspondence with them and that I was silently lending help to undermine absolutism and the established monarchy. But when the Constitution was declared, they changed entirely their disposition and the theme of their attacks, and fabricated, other falsehoods and untruths, embodying in their reports the opposite of what they wrote in former times. For example, they asserted that Abdul Baha writes in his epistles 'the oppressed Abdul Hamid,' and entitles the Shah of Persia 'the wronged Sovereign,' and encourages and incites the friends to go and take refuge in the Russian and English Legations. It is Most Strange! Abdul Hamid imprisoned the Blessed Perfection for 25 years, and during his long reign he made my incarceration most difficult. Moreover, it is one of the clearest texts of the Tablets and Books of the Blessed Perfection that he was a tyrannical king. He says: 'O thou point (Constantinople) situated between the two seas! Verily the throne of tyranny is established in thy midst!' On the other hand, the Committee of Union and Progress became the cause of my freedom. Notwithstanding this, how could I ever call this tyrant and 'Oppressed Padeshah!' To be just, the Constitutionalists freed thousands of people from the yoke of unreasoning despotism.

"In short, there were a few of the difficulties which I had to meet and overcome, and as my object was that perhaps, God willing I might become assisted to render a noteworthy service to the Blessed Threshold, I did not give any attention to these wild reports. Leaving everything behind, I went to Europe and America, journeyed through many countries

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and through the Confirmation and Assistance of the Blessed Perfection, the Call of the Kingdom of Abha was raised in every city. The cause of God was proclaimed publicly; the blessed Teachings were announced. In Churches and Synagogues, in Conventions and Conferences, in Societies and meetings everywhere the standard of Reality was unfurled. Every circle of the complex Western life felt the spirit of Truth. Although I was in the utmost weakness, yet the Confirmations of God reached me at all times. While I was in the house or in the hotel, I was in a state of great feebleness, but when I presented myself in the churches or meetings, I turned my face towards the Kingdom of Abha and immediately Divine Grace encircled me, and I spoke without interruption for one or two hours. Although we are all like sparks, yet the Effulgence of the Blessed Perfection is like unto the ray of the sun. Every scintilla which comes under the direct line of the ray of the sun has appeared and is being revealed. Consequently, our appearance (importance) is like unto the appearance of scintillas in the light of the sun. In short, the Favors of the Blessed Perfection were to such a degree and so innumerable that they are beyond human computation and description!

"How well the Poet has said:

'O thou my Wineseller! O thou the Source of my exhilaration!

'O thou the Fountain of my tumult, I am the flute and Thou art the Musician!

'Shouldst thou wish me to live longer, breathe into me a new breath:

'I am dead a hundred years, but Thou art the Spirit of Christ!'

"The Breaths of the Holy Confirmation swayed the souls, conferred tranquility and stirred the hearts with Divine Glad-tidings. Ours was only a weak, struggling effort. Praise be to God that many pure seeds were sown in the farms of hearts which shall grow and develop for ever and ever. Holy souls were attracted and enkindled, and have already arisen in the service of the Cause of God. After the completion of this long journey, I returned to the Holy Land with the utmost joy and happiness. Praise be to the Lord of mankind that after my arrival the believers of God came from all parts of the world to worship at the Holy Threshold. With each and all of them I associated and became intimate. My heart was stirred into cheerfulness by beholding their radiant faces. I became confident that these souls are self-sacrificing in the Path of the Blessed Perfection. They have no other aim save His good-pleasure and no other idea save the diffusion of His Fragrances. With the utmost enkindlement they circumambulated around the Supreme Shekinah, bowed their heads before the Tomb of the Blessed Perfection and raised the voices of supplication in the Holy of Holies of the Bab. Filled with these inspirations, they have returned to their respective countries. I hope that after their return, most wonderful results and glorious signs will appear in the Cause of God. Now that you are going back, I hope you will carry with you the Divine Glad-tidings, the spiritual Power, and the attractions of the Spirit.

"When I returned to Acca this time after four years of absence, I found that our friends who are acting as strangers have established communications with our enemies, with some secretly, and with others in a public manner. After my arrival, they held a meeting of consultation, and like unto the time of Abul Hamid, they wrote a number of reports filled with falsehoods and incriminations, and have already forwarded it to Constantinople, thinking that in all probability I will be either again imprisoned, or exiled to a distant province, or be executed. This is their thought.

"By these remarks I mean this: The believers of God must not look to me. This Cause is a Great Cause; it is the Cause of the Blessed Perfection. If one thousand persons like unto me come and go, be or not be it is the same. Importance lies in the Blessed Cause. The friends of God must be firm, growing and steadfast. It is self-evident that I have been and am always in danger, and aside from the matter of danger, I am not going to live always in this world. The day is coming when I will soar toward the Throne of Majesty, to live forever in the neighborhood of the Most Great Mercy. The believers of God must demonstrate their unswerving constancy. In their estimation nothing must make any difference; they must not be shaken or agitated by any untoward action. Day by day they must add to their stability, resolution and unhesitancy. Consider how each one of the disciples of His Holiness Christ, who was either martyred or passed away from this life, was succeeded by others who served the Cause of Christianity with greater firmness and enthusiasm! They manifested greater power and higher endeavor--until the Light of Guidance enlightened all regions! Because you are similarly situated, you must demonstrate similar virtues and lofty resolution? Know ye of a certainty that the Confirmations of the Blessed Perfection shall surround you. Have perfect trust in this promise! Should there be a person amongst the creatures who may be the weakest of all and may arise to serve the True One, the Lordly Graces and Divine Supports will encircle him from all directions: Be ye under the protection of the Blessed Perfection! Be ye firm and steadfast! Be ye confirmed and assisted! Be ye alive through His Holy Fragrances! May each one of you be as a heavenly Standard in His Army! Do ye not consider the fact whether I am or I am not, or whether I exist or exist not. Be ye occupied in the service of the Cause. Turn your faces toward the Blessed Perfection. He will make you independent from aught else! Invoke assistance from Him! Be ye unshakable in His Cause! Be ye His Servants! Constitute yourselves as the guardians of His Holy Threshold! Be ye the bondsmen of His Court: Draw Bounty from His Bestowals! Be ye illumined with His Lights! Enter ye under the shelter and asylum of His Protection and Providence! Be ye confident! He hath said and His saying is the Truth! 'I will render victorious whomsoever arises in the service of my Cause with the hosts from the Supreme Concourse and the cohorts from the favored Angels!' This is the real foundation.

"Consider how He helped and assisted Mirza Abul Fazl under all conditions and circumstances. I declare by God that were the sovereignty of the East and the West possible for man, it would yield to him no profit! Its end would be no other but manifest loss. Where is now Nasser-Eddin-Shah? Where is Mohammed Shah? Where is Abdul Hamid? Where are the Emperors of China and Japan? Where is Napoleon? Where is Louis XVI? Where is Guillaume? Where is Frederick the Great? Where is Peter the Great? Like unto the Ghosts they have vanished from the face of the earth, and no eternal trace and sign are left behind from them! These were mighty Kings and imperial monarchs who wielded the scepter of authority and divine rights! Their end was manifest loss. Have we not seen these things with our own eyes? Hence let us strive that we may show great firmness in the servitude of the Holy Threshold! This is the Everlasting Glory! This is the Eternal Bounty! This is the illumination of being in the Kingdom of Abha! This is the Cause of marvellous progress in the infinite world of God!"

This morning I had the joy of sitting in the presence of the Beloved for half an hour. There was a man who had come to beg his forgiveness for the wrongs he had committed in the past. It was a pitiful sight to see this man, weeping and supplicating. The Beloved assured him that he was entirely forgiven, and wished him to be manly, do right in the future.

June 28, 1914

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At noon the believers were the guests of an absent host-- a brother in India, Hashmatullah. On his arrival in Argra, he married and sent a cable to our brother Ali Akbar Rafsanjany to give a feast in his name on Mount Carmel. Wasn't that rather a novel idea? Everyone wished him happiness throughout this life and the life to come! Hashmatullah is an Indian Mohammedan Bahai. When his father died in a railway collision he went to his sister and said: "According to Mohammedan Law, you ought to get a third of the inheritance; but now because I am a Bahai, everything left to us by our father will be divided equally between you and me."

In the afternoon the Angel of Mount Carmel brought a poem to the meeting and asked the permission of the Master to have it chanted. "Poetry," said the Master, "is for the youth." "Praise be to God that you are young!" answered the Angel. And the poem was sung.

Ahmad Sohrab.

Bahai Nest, Mount Carmel, Haifa, Syria.
June 29, 1914.

Dear Friends:-

This was a farewell day. Fifteen pilgrims started for Russia and Persia. During the day the Beloved addressed them twice--in the morning and afternoon--right before their departure. As there were several Pilgrims from Ashkabad, the morning talk was confined to the Mashrak-el-Azkar. After entering the room and sitting in his presence, he said:-

"Little by little Ashkabad is becoming an important center. In former times Marv was the capital of Khorassan, and the Province of Khorassan was very vast, for Afghanistan, Seestan and Balkh were included in it. Ashkabad is a distance of a few hours from Marv. The Blessed Perfection often mentioned the name of Khorassan, referring to it in His Tablets and repeatedly stating that from that Province the Call of God would be raised. Looking at the then somber conditions, they wondered how this could be brought about. But when the plan of the city of Ashkabad was laid out, and later on the dome of the Mashrak El Azkar was raised to the blue heavens, the purport of the sayings of the Blessed Perfection was clearly understood. The first Mashrak el Azkar in the Bahai world was built in Ashkabad--the City of Love. It became a shelter and assylum to all the believers of God. Whenever they found themselves in difficult circumstances they went to Ashkabad and settled there, and the same is true of today. In reality the friends of God demonstrated the utmost magnanimity and strove with heart and soul in the building of the Mashrak el Azkar. At that time no one could imagine that they would be able to carry to consummation this great work, but praise be to God, they became confirmed and assisted. The construction of this Mashrak El Azkar became the cause of the migration of this thought to other parts of the world, permeating the minds. In every city the believers are thinking to build a Mashrak el Azkar in their midst. Through the foundation of Mashrak El Azkar wonderful signs will become manifest and evident in the Cause of God. In every city or town there must be a place to be designated as Mashrak El Azkar, even if it is a house or a room, or a basement. If the believers cannot afford to build, then let them rent such a place according to their means and dedicate it to the Cause, so that people may gather there and be occupied with the mentioning of God. The concrete realization of the Mashrak El Azkar is very necessary and most important. The Confirmations of God shall descend uninterruptedly upon the believers of God as in former times. Truly I say, one finds there noble, spiritual young men. There are also a number of old believers of the first period. Amongst them is his honor Aga Mirza Mahmoud Afnan. My heart is very much attached to him; likewise Mirza Abul Karim. I love him exceedingly. He has served the Cause whole-heartedly. There is a wisdom in his present illness which will become apparent in the future. Briefly I hope that the vast domain of Turkestan may become illumined with the Light of Truth. The cry of Ya Baha El Abha! may soar to the highest spheres and the sound of 'O my Lord, the Supreme!' may reverberate through the pillars of the earth.

"The Bahai School in Ashkabad is very important, most important. Now that you return to that city, strive that its deficiencies be met and its various departments be organized according to modern standards of education, so that the children may advance in the study of sciences and arts--thus, the fame of that school may reach to all parts of the earth. This is a most important problem of Bahai life, and the greatest

effort must be displayed in this direction. Convey to all the believers of God my longing greeting. Become ye to each one of the friends a manifest and eloquent book."

In the afternoon, they found their way into his presence for the last time. They were weeping. The Beloved was very gentle and loving to them, and opened his talk with the following verse:-

"O let me weep like unto the vernal showers of the Spring:

This touched the fountains of their hearts, and Oh! they started to weep so loudly that I could not hold back the tears in my eyes. The Master consoled them and then continued:-

"This day is the day of parting. The farewell hour is most difficult to bear. It is the hardest thing in life. The poet of Arabia says: 'The days of my association with my Beloved were so short that the hour of union was identical with the hour of separation.' - - - But I am not saying farewell to you. For there is perfect unity between the hearts and complete agreement and affinity between the spirits. We are united together throughout eternity and separation is inconceivable. The nearness and remoteness belong to the world of bodies, but in the world of spirit, in the world of heart and consciousness, there is an unbroken union, an interminable union. What organ in the body more than any other feels the keen joy of union? The eyes do not. But the heart feels the joy of union. The eyes perceive, and this perception is transferred to the heart, and the heart in turn feels and is affected. Now inasmuch as the heart is occupied with the memory of the friends, then there can be no separation. Especially this ideal union with you is indissoluble because you are going away to be engaged in the service of the Cause of God. Your example is like unto an army which leaves the barracks for the frontier, there to enter in an active campaign against the enemy and wrest away from them victory after victory. ----- Although such an army is away from the central seat of the government, yet its remoteness is the cause of the protection of the country, and although outwardly it is not under the direct eye of the King, yet in reality the King thinks always of them and watches anxiously the reports of his generals concerning the actions of the troops. Such an army is more favored by the King and the citizens than the one left in the barracks or the capital. Now those believers of God who are in distant lands and are engaged continuously in the service of the Cause, they are always present in the Holy Threshold, and are the manifestors of the Heavenly Bestowals. The particular Graces of the Blessed Perfection will encircle them at all times

"Convey my devotion and love to all the believers. I am in the utmost yearning and long for their meeting. I remember every one of them in my prayer, and beg Confirmation and Assistance for each from the Threshold of the Blessed Perfection, so that He may usher in all of them in His Kingdom, gather them under the shade of His Providence, confer upon them an asylum in His Court and submerge them in the Sea of Lights in the Tabernacle of Testimony."

Toward the evening, the Beloved walked out of the house, followed by Mirza Mahmoud. He spoke to him about his departure to India, and that he must be ready to leave as soon as the opportune time comes. This was the meeting night, and the Haifa believers gathered in the reception room. The Master gave a long talk on the life of Napoleon III and his wars, and the two Epistles of Baha'o'llah to him. Then he spoke about the style of the writings of the Blessed Perfection, and how the style of His Tablets revealed in Adrianople is different from His Compositions in Bagdad, and the Epistles revealed in Acca vary in form and mode of expression from those revealed in the two former places. This matter is so apparent that were one familiar enough with His Writings, he could easily distinguish one from another.

Now for the first time, after many months, the Pilgrims' Home is comparatively quiet. Haji Mirza Heydar Ali and Mirza Mahmoud live in one room; Badi Bushrouyeh and Doctor Habibollah Khodabaks (our two graduates from the Beirut College) live in another; Aga Mohammed Hassan and Aga Abdul Gasem, his assistant, live in a third room; Mirza Ali Akbar Rafsanjany is in a fourth room all by himself, and your humble servant is in his own Nest. This makes only eight. This is a small number compared with other months, but we are very happy.

Tonight we ascended the mountain in the moon-light, and on the way our two young College men sang several Persian and American songs with loud voices. Although I have not a voice, they obliged me to join them. We sang "Nearer my God to Thee", "Joy to the world, the Lord is come," "My country, 'Tis of thee", Badi Bushrui has a good voice, and knows many College songs and American melodies. He is surprised to find that I know very few, though I lived in America ten years. He has not been in the United States, but he knows more about them than I do.

One of the German Dreadnoughts--Goeben--anchored in the Bay of Haifa yesterday. The Municipality of Acca invited the Admiral and officers to visit that town today. The Persian Consul--Afify--gave a dinner to two hundred of them in his garden, two hours outside of Acca. On their return from their dinner, they were the guests of the Beloved to tea under the Pines at Bahajee. The Admiral and nearly 40 officers visited the Tomb of Baha'o'llah. When he came out, he said: "I have visited many holy places, but never have I been to a place so spiritual! The Master sent Mirza Jalal to co-operate with the Acca Bahais to receive these guests with due honor and respect. The inhabitants of Acca have spread the rumor that the Admiral and the officers were instructed by their Government to come and especially visit the Tomb of the Blessed Perfection, and that this great Feast given by the Persian Consul is financed by the Beloved, neither of which has any foundation. But I simply write this to show you how popular minds are always ready to link together circumstantial evidence and then draw the conclusion. One of the old inhabitants of Acca said: "Really we are astonished at the greatness of Abbas Effendi: We know by this time that he has many followers in America, but we could not believe that he has so much influence in Germany." Now no matter how much one tries to argue with such people, they become more settled in their wrong opinion.

This morning, a Swiss by the name of Eugene Mouney brought a letter to the Beloved in which he writes that he is stranded here, that he is all alone, that there is no Swiss Consul in Haifa, that he is afflicted with Epilepsy and that he is advised to go to Cairo to a well-known Charity Hospital. He wanted the Master to help him. Looking at him for one minute and knowing that he was telling the truth, the Master gave him money equal to the amount of ten (10) dollars:- Just think for two days this poor man has been going around to the Consulates and other Christians to give him at least his expenses to Cairo, which do not amount to more than three or four dollars, and none relieved his want. But he came to the Beloved, and no sooner was his poorly written French letter translated to him than he gave him three times more than he asked. Such events happen almost every day, but I come across one of them now and then. His charity and generosity is like a great sea, all embracing and shoreless.

Ahmad Sohrab.

Bahai Nest, Mount Carmel, Haifa, Syria.

June 30, 1914.

Dear Friends:-

Mr. Hans Springer, of Stuttgart, who is 22 years old and is a globe-trotter, called on the Beloved this morning. He makes all his tours afoot, and has already covered a distance of 35,000 Km. He is an Esperantist. As he puts on the dresses of the inhabitants of the country through which he travels, he was today an Arabian gentleman, but his blue eyes, white skin and brown Van Dyke beard heralded from afar his European origin. He spoke German, Italian and Esperanto but I could not speak with him in any of these languages. Finding that he understood a little French, we struck on that. At first glance the Master liked him. I will record herein his conversation with Mr. Springer, in its natural form of dialogue:-

Abdul Baha: "You are welcome! Where didst thou come from?"

Hans Springer: "I come now from Jerusalem. From Egypt I walked to Gaza and Joppa. On the way, 15 Arab Bedouins surrounded me and carried away all my belongings, even my shoes. When I reached Jerusalem I was assisted by a number of Germans."

Abdul Baha: "What is the object of thy world tour?"

Hans Springer: "First to spread the knowledge of Esperanto, because I believe it will help to unify mankind, Second, to see the world, to meet men of various nationalities and learn their manners and customs."

Abdul Baha: "With what means dost thou travel?"

H. S.: "The sale of these postal cards containing my picture on one side and the benefits of the knowledge of Esperanto on the other, is the sole source of my voyage. My needs are very few in number. I seldom eat meat. I eat only vegetables, bread and nuts."

Abdul Baha: "Dost thou travel on the surface of the earth? Wouldst it not be excellent if thou couldst take a trip toward Heaven?"

H. S.: "Heaven? I have never heard of anyone going to Heaven. This is impossible."

Abdul Baha(Smiling) : "Why impossible? Did not Elijah go to Heaven? And did not Christ ascend to Heaven after His crucifixion and burial?"

H. S.(Puzzled) : "I am neither Elijah nor Christ. I have not two wings to fly with. It seems to me there must needs be a pair of wings."

Abdul Baha: "Everything is possible. Christ says: 'Be ye perfect as your Father in Heaven is perfect.' You can have the pair of wings. One is Love of God and the other is renunciation of aught else save Him."

H. S.: "Then you do not mean this phenomenal Heaven?"

Abdul Baha: "I mean the Heaven from which Christ descended and to which He ascended -- the Heaven of Divine Will, the heaven

of spirituality."

H. S.: "How can one ascend to that Heaven? Is it not most difficult?"

Abdul Baha: "It is not more difficult than touring the world on foot. When the spirit of the Teachings of Christ takes possession of the heart and suffers man to become a servant of the world of humanity, then it will be very easy for him to ascend to Heaven."

H. S.: "But in this age the Christians have forgotten the Commandments of Christ."

Abdul Baha: "What hast thou to do with others? Live thou according to the Teachings of Christ."

H. S.: "You are right. I will do my best."

Abdul Baha: "Whom dost thou think was Christ?"

H. S.: "I believe he was a great philosopher."

Abdul Baha: "Oh, No! He was much greater than a philosopher. He was the Word of God, the Spirit of God."

H. S.: "Whew! There are many scholars in Europe who do not believe that there was ever such a person as Christ. On the other hand, there are an increasing host of people whose faith in Christianity is shaken because the ministers of the Gospel do not live in accord with the behests of their Master. They have become worldlings, wrapped up in traditions and dogmas. When I was in Jerusalem, I observed the Christians have divided the Church of Resurrection into so many sections, like a Bazaar, and they are all the time engaged in an acrimonious controversy and factional fights; while they claim Christ brought Peace and Salvation. Where can one find peace, and how can one be saved? Through their wars they have banished the Prince of Peace from their midst, and through their religious hatred for each other they have shut the door of salvation."

Abdul Baha: "What you say is perfectly true. But we are not looking at the present conditions. Let us look at the glorious life of Christ and those sanctified souls who came after Him. Did they not embody in their deeds the ideals of their words? There have appeared many philosophers in the world, but they are all forgotten. But because Christ was the Spirit and the Word of God, He and His disciples through Him became the fountains of the Water of Life. Now I hope that like unto them thou wilt be also the means of the illumination of the world of humanity and serve God."

H. S.: "Serve God? There is no one in this world who can serve God, because we are not able to see Him. He is above our human ken. In my mind the only way we can serve Him is to serve mankind and try to alleviate the sorrows and sufferings of the people."

Abdul Baha: "Christ served God and His apostles served God. Their service was to humanity and was a reflection of their service to God."

H. S.: "What are you doing?"

Abdul Baha: "I am serving God. I am the servant of God. I give sight to the blind, hearing to the deaf, the power of speech to the mute and knowledge to the ignorant. I raised the dead, I

deliver those who are in darkness and guide them into the realm of Light. I make the poor, rich and the weak powerful. I satisfy the hungry ones with the Bread of Life and allay the thirst of the thirsty ones with the pure Water of Immortality. This is my work.

H. S.: "When I was in Stuttgart I attended an Esperanto meeting addressed by Abdul Baha. Does Abbas Effendi know him? He is a wise man and is in great sympathy with the Esperanto language. He has many followers in Stuttgart. His religion is called Bahai. (The translator here informed H. S. that he has been speaking with Abdul Baha; that he is in his presence. Immediately he became more respectful and expressed great joy and happiness.) Is it possible that I am in the Presence of Abdul Baha? I have been longing for this occasion."

Abdul Baha (taking in his hand the last book of Tablets to correct) became silent. After a few minutes, conversation started again:

Abdul Baha: "Even a bird can fly around the world. It is not a difficult accomplishment. Therefore become thou a royal bird of the Kingdom, and like unto the Angel soar toward the heavenly worlds. I can assure thee that thy experiences will be more than marvellous."

H.S.: "I hope to get a pair of strong wings to accomplish this difficult task."

Abdul Baha: "I pray that when thou goest to Nazareth, the place of Christ's nativity, the Spirit of God may descend upon thee and the wings of light be granted thee, so that thou mayest soar in the immensity of God's space and behold the wonders of His Creation."

H. S.: "I will also pray for this."

Abdul Baha: "Where dost thou go from here?"

H. S.: "From here I shall leave tomorrow on foot for Nazareth, then Tiberias, Beirut, Damascus, Constantinople, Caucasus and then entering Persia from the north, I will get out from the South-- Persian Gulf. Then India, Japan, China, Australia, Hawaiian Islands and the United States.----- While I was in Zanzibar I entered a Church and to my horror I saw the pictures of God, Christ and Mary, painted black."

Abdul Baha: "Yes; because they are black themselves, they think everybody else, including God, Christ, etc., must be black."

In short, this was the outline of the talk. Meanwhile Khosro brought for him, coffee, tea and cake. Then the Master asked someone to bring him a dish of pistachios, which he in turn shelled and gave the meat to him. The time of parting drawing nigh, he placed in the palm of his hand an English Pound, and wished him much success in his long undertaking. The cake and pistachios were also put in a paper and given to him for his lunch.

In the afternoon, two Arabs called on him, staying with him for half an hour. Then he dictated a number of Tablets for the believers in Bakou. It was moonlight when he returned from his walk. "How beautiful this moonlight night! he told us, as he entered the house.

Ahmad Sohrab.

Bahai Nest, Mount Carmel Haifa, Syria.
July 1, 1914

Dear Friends:

It is now one year that through the untiring activities of Mr. and Mrs. Jos H. Hannen and a band of faithful workers, these letters have been circulated in typewritten copies to as wide a circle as it has been possible to reach under the circumstances. To everyone who has given a helping hand in this matter, I offer my heartfelt thanks. All along the line it has been a work of love and service. The reward of the laborers is with the Lord. It is my hope that I may become assisted to keep you in touch with the words and movements of the Beloved as long as I am kept in his neighborhood. Nowadays this is the smallest thing I can do for the believers, and I hope, realizing that this is a work of love, they will overlook in their generous spirit, its shortcomings and numerous defects. I am not worthy to write even one word about the Blessed One. He lives in an atmosphere of pure holiness. No description, no matter how sublime and eloquent, can adequately portray his divine character and spiritual qualifications. How foolish on our part to think that any word or action emanating from us has helped the Cause!

This morning the Beloved was talking about speaking, publicly, he said:- "One must always use the simplest and most direct words, that the meaning may be easily conveyed to the minds of the hearers. In writing, we must use the same style as in public speaking. One must be the mirror of the other, reflecting the ideals, feelings and thoughts of the average man. The Blessed Perfection often remarked that a lecture must be like unto a cool, pure, refreshing stream of water. It is not necessary to use obscure, obsolete and difficult words; the simpler the more effective."

Speaking about the future of the Cause, he said: "When I leave this world I wish my heart to be entirely assured and confident and KNOW that the Blessed Perfection has such servants who will arise to serve His Cause with miraculous faith and extraordinary courage."

Reading a letter from Vienna, where the believers have held a Feast on the 23rd of May to commemorate the declaration of the Bab, he said: "Really it would do him good if Naser Eddin Shah could come out of the grave and behold the promotion of the Cause, and see how all over Europe and even in Vienna the Banner of the Kingdom is upraised! He used to say that: 'If they tell me this tree in my palace is a Bahai, I will cut it down, root and branch. I shall not rest until this community is entirely exterminated.' Now let him come and see how in Vienna, on the day of the Declaration of the Bab, they have given a Feast! The monarchy of the Shah of Persia is collapsed, while the Power of the Supreme Bab is triumphant all over the world."

In the last mail, the Master had received the photographs of many letters written by the Princes, officials and Ulemas during the lifetime of the Bab, showing how contemptuously they wrote about the Cause, calling the Babis by all manner of evil names and laying at their door revolution, sedition, immorality, and what not. In these letters Baha-o'llah is held responsible for all these abuses, and his immediate extinction insisted upon. There were also a series of photographs, such as the Fortress of Chehrig, where the Bab was imprisoned before His execution, the garden in which he prayed, the room in which he was sentenced to death in the presence of the princess Ulemas, and the last photograph was that of the believers in one of the Northern cities of Persia. I felt such a deep interest in all these things, for they link your spirit with those mighty and dramatic events of the early history of the Cause.

Then two Arabs of the Islands of Mascat and Kowait (near the Persian

Gulf) came to see the Beloved. As they spoke in our language, he welcomed them in Persian. As the English influence is predominant in these Islands, the talk revolved upon the presentation of this subject. The native rulers are called Imams, but of late they have lost all their former prestige and their royal prerogative are restricted. The Master related to them the following historical event: During the reign of Shah Abbas the Great, there were seventeen Islands in the Persian Gulf. The Hollanders on their tour of commercial exploration came upon these Islands, and finding them extremely advantageous for trade, took possession of them and founded Colonies. In a short time, they monopolized all the Import and export trade in and out of Persia, and as a result of this they became opulent and rich. The Islands prospered by leaps and bounds. The famous English Company was just established in India, and looked askance upon the intrusion of the Hollanders across the sea. Shah Abbas also did not like to see his country so calmly appropriated by foreigners, and getting rich so quickly on the fat of the land. Hence he entered into an agreement with the English Company that if they gave him the necessary number of ships, he would in turn muster the army and fight against the Hollanders and drive them away from the Islands. After much discussion, it was finally decided that the booty be divided between the Persians and the English, in equal shares; the Islands came into the possessions of the Britons, the ships be given back and ten thousand bales of raw silk be sent to England annually. When the two high contracting parties agreed on these matters, the English Company wrote to England that we have discovered 'the Second India.' Finally forty ships were brought into active campaign and the Persian Government mustering its troops went out against the Hollanders. After several naval engagements, the Hollanders were defeated, their fortunes confiscated and they were driven away out of all the Islands. The Persian Government took possession of the Islands, did not divide the spoils of war as agreed, nor did they give any ten thousand bales of silk annually. All that the English could do was to take back by force its forty battered and damaged empty ships."

At two o'clock, to our utter surprise, the Beloved decided to leave for Acca to attend to some important affairs of the Cause. This time I was left behind. As he came out of the house, he told me he would stay away only for two days, or probably three, and then return. Mirza Hosen and Khosro were the fortunate ones to accompany him.

No sooner had he left than I felt that something was missing; the house did not look the same, the flowers were not so charming as in other days, the people looked different and I began to think; "Why am I here? Why am I not in the world to teach the Cause? What keeps me here?" The Then Doctor Khodahaksh and Badi Effendi came into my room, and with Mirza Moneer and Mirza Neareddin we called at their house. We had a spiritual meeting, reading Tablets and singing Bahai songs. On our return, we found Mirza Ali Akbar in the garden surrounded by a number of friends. His wife was in the house, bidding her last farewell to the members of the Holy family.

After a few minutes, she came out, and we could hear her weep and cry because of this temporary separation. Everyone present bade farewell to our brother, hoping that we shall meet him again somewhere. He and his wife will stop a few days in Beirut and Constantinople, and then wend their way toward Bakou. When we ascended the Mountain, I looked longingly across the Bay toward Acca, for the Beloved of my heart lives there, and I am far away from him. Will he not return real soon? Will he keep the Sun of His countenance hidden from us? I looked all around, but I could not find him. I looked into my heart? Do you think I found him there?

Ahmad Sohrab

Bahai Nest, Mount Carmel, Haifa Syria.
July 2, 1914

Dear Friends:-

Today I stayed in my Nest and worked. When the Master is not here no one descends the Mountain--unless to attend the Meeting three nights a week. Perched on the slope of the Mountain, my little Nest is always cool, and the gentle breeze wafts through it at all times. But if one walks in the sun, it is quite hot. The Mountain does not display much floral decoration, as in the winter and spring months, but the olive and the fig, the fir and the pine trees are verdant as ever. All around my Nest there are large fig trees laden with the fruit, which will be ripened in a month or 20 days. In front of my porch there is a plain trellis, holding up the green branches of a vine, which boasts of several bunches of grapes, yet unripened. Under the warm sunshine the sea is calm and blue, several steamers are anchored in the Bay, and lovely vessels with white canvas are sailing smoothly and dreamily, no one knows to what destination. White, fleecy clouds saunter aimlessly through the sky, obstructing the sun for a few minutes from its shining but we always know that every cloud has a silver lining. Our two brothers, Doctor Khodabaksh and Badi Effendi, B. A. were with me all morning, reading, writing and speaking. As this was the night of meeting, we descended the Mountain, and on our way we met Mrs. Hoagg, and Miss Sanderson, with the members of the Holy Family, going up to visit the Blessed Tomb of the Bab.

The translation of a few extracts from Tablets to Persian believers will I am sure be enjoyed by all of us:-

"As much as you are able, be ye faithful at the Threshold of the Beauty of Abha. Faithfulness demands self-sacrifice, and the giving up of one's life in the Path of the Beloved of Regions. Verily He confirmeth whomsoever He willeth in whatsoever He desireth and verily He is the Supporter and the Merciful."

"Today the distinguished leaders of nations must sing such a song in the ears of the people that the heart of the world of humanity may be stirred into cheerfulness, and draught such a comprehensive plan of universal union, the reflection of which may be cast upon the mirror of the world of existence and be no other than the real prototype and portrait of the Realm on High. In other words, to promote the principles of the Sublimity of the human world, which is loftier than this fictitious heaven and spread the light of the Luminary of the Merciful Universe, which is more radiant and luminous than the stars studded in yon blue dome."

"Thy letter was received. Praise be to God it contained the good news of the firmness and steadfastness of the believers of God; that they are willing to sacrifice their lives in the arena of teaching the Cause of their Lord; that they have unloosed their tongues in the glorification of the Beloved of the regions; that they are the means of guiding the people of error; that their hearts are full of acclamation and their spirits like unto that of the angels are overflowing with clamor and rejoicing. This news imparted spiritual joy and happiness that praise be to God the believers in Teheran - - - are all united and agreed, and that they are self-sacrificing in the Path of the Blessed Perfection. This is the ultimate Bestowal of the Merciful One! This is the Magnet whereby to attract the Protection and Providence of His Highness the One! This is the Power through whose assistance one draws victory from the Kingdom of Glory! Therefore it is my hope that day by day the light of Guidance may shine forth and the East and the West of Persia become luminous and enlightened. - - - -"

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"O thou glorious personage! His holiness Abul Fazael--may my life be a sacrifice to him--during the days of his life did not rest one moment, nor did he sleep one night at ease on the couch of comfort. Day and night he was engaged in the promulgation of the Cause of God, the promotion of the Word of God, the demonstration of proof and argument and refuting the opposition of every antagonist and denier. Praise be to God that through the Most Great Favor and Bounty many epistles are left behind from the perfumed pen of that noble soul. During his last days he wrote a book with the utmost of eloquence, bringing forth brilliant proofs, arguments and evidences, but after his departure that manifest book was missing. Now I have forwarded to Teheran a number of his unpublished writings, articles and pamphlets, that in co-operation with their honors Naeem, Ebne Abhar, Ebne Asdag, Mollah Mohammed Ali Gaini, Samandar and Aga Sayad Mehdi you may organize a committee with the utmost thoroughness and precision, and out of those numerous epistles choose enough materials for the publication of one or two volumes. Thus the labors of that noble soul may yield results. This is a most great service to the Cause of God. Unquestionably with the utmost effort arise ye in the accomplishment of this matter, and engage ye in this important affair with perfect unity, accord and co-ordination. This will be the means of the happiness of the Spirit of that noble personage. - - - -"

To Miss Juliet Thompson he writes:-

"O thou daughter of the Kingdom! Thy letter received. Thou hast written concerning the union, agreement and affinity amongst the believers. This news was joy-imparting. In the world of existence the most great affair is love and amity between the hearts, especially amongst the friends of God. Strive ye as much as possible so that day by day love and amity may be increased. And when perfect good-fellowship becomes obtainable amongst the believers of New York, then the penetration of the Cause of God will become greater day by day, the light of guidance will shine with more brilliancy, the darkness of superstitions will be entirely banished and that city will become the Paradise of Abha! And this will become conducive to the awakening and mindfulness of the people. - - - -"

Ahmad Sohrab

Bahai Nest, Mount Carmel, Haifa Syria
July 3, 1914

Dear Friends:-

In the Holy Land there are many stories extant concerning the wonderful Life of Christ, which are not related in any of the Synoptic Gospels. Two of such stories were related to us by our Beloved Abdul Baha, which I would like to share with you today. He said:-

"It is recorded in one of the Tablets of Baha'o'llah that at one time His Holiness Christ was in the wilderness. It was night, and impenetrably dark. It was very cold, and He was thinly clad. Then it started to rain very hard. Christ did not know to which direction He should turn his face in this pitch darkness. He tried to walk, but He stumbled at every step. Finally He reached a cave. He wished to enter in, in order to escape the rain, but He heard the roaring of lions and wild animals. He came out and stood alone in the open. The rain became torrential and dashing against the slopes of the rocky mountains, formed streams of water, carrying everything before them with fury and rage. Now and then flashes of lightening revealed the awful havoc wrought by the storm, and thunder pealed across the sky. While the rain was pouring upon His Head, He said: 'Oh God! Thou has provided nests for the fowls of the air, caverns for the wild beasts, folds for the sheep, but Oh Lord! Thou hast not given even a small cottage to the Son of Man, so that He might protect Himself from the rain! Oh Father! Thou beholdest that my bed is the hard earth, my food is the grass of the field and my lamps are the stars of the night!' After a few minutes of silence, He burst forth in glorious thanksgiving, saying: 'O God! Who is richer than I? Hast Thou not given me the heavenly Gift, the Gift of the Guidance of God? That celestial Bestowal which Thou didst not confer upon the kings, ministers, nobles, princes, philosophers and rich men, Thou hast bestowed upon the Son of Man. Verily, who is richer than I?'"

"It is said that at another time His Holiness Christ entered a village. In those days many houses were broken through and everything carried away by the robbers; hence the authorities had issued an order that none of the inhabitants should entertain a stranger in his house, fearing that he might be in alliance with the robbers outside. Christ stopped before the house of a very poor old woman, and knocked at the door. The old woman opened the door, and saw that Christ was seeking a shelter. Looking into the face of Christ, and beholding His gentleness, humility and spirituality, she did not have the heart to refuse him and send him away. Therefore with the utmost respect she invited Him to enter the house. From His speech and conduct, the old woman intuitively felt that she was entertaining more than an ordinary mortal. Then she came forward and kissing His Hand, she said: 'Save one son. I have no one else in this world. Up to a little while ago he has been sober, intelligent and industrious, and his income is the sole source of our maintenance. But now he has become moody, morose and irritable. Whereas formerly ours was a home of joy and happiness, now it is changed into a home of mourning and sadness. He works all day, but when he comes home he does not speak, and moves restlessly all night in his bed. To all my pleading questions, he turns away his face and does not answer.' Christ said 'Send him to me. I will speak with him!' After sunset, the son returned to the house. His mother went to him and said: 'We have tonight

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a guest who is noble and spiritual. I feel sure he can help thee.' At first he did not want to go, but the solicitous mother persuaded him to do so. At last he consented. Entering the room, he found Christ sitting on the floor. Immediately He was up on His feet, welcoming the wayward son. After a moments of intimate talk, he asked the boy: 'Well, my son, tell me what troubles thee? What is the cause of thy worry?' He replied: 'Nothing!' 'Thou art not telling me the truth. I know thou art laboring under the weight of a great pain, my son! Tell me the cause of thy trouble. I am interested in thy welfare and my heart is full of sympathy for thee. Rest ye assured that I will not divulge thy secret to any human being. I will keep it to myself and will do my utmost to lighten thy load. Am I not thy kind father and thou my beloved son?' 'My pain is irremediable!' the boy said, softening the tone of his answers somewhat under the loving gaze of Christ. 'I will find a remedy for it!' Christ answered. 'Oh! I know so well that no one is able to take away the load from my heart.' 'I am Able!' 'But you are powerless. You are also a poor man like unto us. Thou hast no remedy for my malady 'I am powerful, and I am a physician for all manner of disease!' 'This is impossible! There is no man living who can claim so much!' he said, impressed by the gentle authoritative tone of Christ. 'Come! Come! Tell me the secret of thy heart!' 'But I feel ashamed to confess it to you.' 'Did I not tell thee that thou art my son? And why should there be anything but perfect intimacy between the son and the father?' 'But I feel too impolite to speak about these things. Besides, I cannot find proper words to express my inmost feelings and then I am afraid I shall be misunderstood. 'No! No! Thou art my real son! I will surely understand thee. Be not afraid. Be frank!' 'After a minute of silence, he said: 'In the neighborhood of this village there is the summer palace of the King. Once I saw his daughter walking in the meadows. I loved her at first sight. She is the daughter of a mighty King, and I am a poor, miserable thorn-picker. I cannot say more!' And he began to weep. His Holiness Christ consoled him and said: 'Rest thou assured. God willing thy hope will be realized.' In brief, after awhile Christ so arranged everything that the King consented to give his daughter to the poor thorn-picker. For days the royal preparations went on, and the date for the marriage was fixed. All the time the boy was very happy; he thought he was in a fairy dreamland; he could not believe that these are all real. When he entered the marriage room, and saw all around the exquisite decorations and furnishings, and then looked into the face of the beautiful bride,- suddenly a thought sprang up in his mind: 'This man (Christ) has been the instrument of giving to me this undreamed of felicity, this wonderful bride for whom I was pining away in my solitude in the wilderness; He has made possible for me to enjoy all this luxury and comfort. If He were so powerful to prepare all these things for me, a poor peasant boy, why should He not have done the same for Himself? If He could spread such a banquet of rejoicing for me, He could do it for Himself a hundred times better. Notwithstanding this ideal power, He is still walking in the wilderness, eating the grass, sleeping on the ground, sitting in the darkness and living altogether a life of poverty.' No sooner had this thought come to his mind than he turned his face to his bride, and said: 'Stay where thou art: I have important business to attend to. I shall return as soon as I have finished my work.' This said he ran out of the room and hastened his pace toward the wilderness. After much search, he found Christ sitting on a rock. Impetuously he prostrated on the ground, and kissed His feet and hands. 'O my Lord! Thou wert

not just toward me. Thou hast not treated me fairly!' 'How is that? Why so? Have I not realized for thee the highest desire of thy heart?' 'Yes, yes! But thou hast desired for me that which thou hast not desired for thyself. Surely, surely, thou dost possess something by far greater and more important than that which thou hast bestowed upon me. If these things were acceptable and worthy of possession, thou wouldst have chosen them for thyself. Therefore it is selfevident that thou hast something more valuable and precious than all these things. Oh! I feel so sad and ashamed, because thou hast granted me those objects which are not worthy of thine own consideration!' His Holiness Christ smiled and said: 'Verily, verily, I say unto thee, thou art telling the truth. But hast thou the capability and worthiness to possess that pearl of Great Price?' 'Oh! My Lord and my hope! I will strive and pray to become worthy!' 'Art thou able to leave all these things behind?' 'Yes.' 'Then verily I declare unto thee, I possess the Mysteries of the Kingdom, which are the Knowledge of God, the Love of God and the Guidance of God. These are greater than all the worldly possessions. Now, if thou art willing to possess the jewels of the Kingdom, follow me.' He followed Christ till they joined the other apostles. Then addressing His disciples, he introduced to them His new believer (follower): 'I have had a treasure which was hidden in this village. I have just now unearthed it. Here is my treasure.'"

Ahmad Sohrab.

Bahai Nest, Mount Carmel, Haifa, Syria
July 4, 1914.

Dear Friends:-

India is the home of religion and sects, each like a circle, within the circumference of which people move, live and have their being. Social intercourse is barred and mutual association is discouraged. The mass of the inhabitants are saturated in their ideas, and the vast plain of human thoughts are unexplored. Although political and reform problems are discussed amongst the educated class, yet the results are not commensurate with the agitation. What is needed most in that country is the warm sunlight of universal truth and spiritual brotherhood, the all-inclusive, all-embracing truth; not an abstract but a concrete, conceivable, practical truth; the truth that will make men free, free from the fetters of castes, free from the human and religious prejudices, free from the self-imposed seclusion and free from intolerance, bigotry and fruitless, barren philosophies and metaphysics of bygone centuries. The civilization of India has been in the past static, now it must become dynamic. The Bahai influence is the Power to perform this mystical transformation.

Our dear friends, Mrs. Stannard and Mr. and Mrs. Getsinger, are spending great effort to inculcate this broad, universal truth in the lives of the Indian people. This is done through press and platform. Hence in this letter I desire to include an article written by Mrs. Stannard and published in the INDIAN MESSENGER of March 29th, 1914. The article is entitled "The Bahai Movement--a call of Unity." She says:-

"Whenever we hear that a new religion has actually been born and established on the earth, we mean that certain vitally real historic facts and dramatic events have been enacted in the world of men, that thoughts and ideas long dormant or partially realized in a given time and place take on suddenly vivid life and tend to present themselves with the force and enthusiasm of a discovery. We shall expect to find 'storm centers' of emotion and attraction tending to sweep away old landmarks of habits and customs and group themselves with faith and vision around a central figure. One who has communicated to enquiring minds a new presentation of forgotten or misunderstood certities.

"Whether the vortex of influence felt be apprehended more intellectually than spiritually or more emotionally than rationally are matters of small moment to the individual or collectively to the majority, the thing of primal importance is that the new vision engendered should rouse renewed activity on all planes of thought and attract round their focalized truth center a whole of attraction much in the practical way particles of a nebula will rapturously eddy round their own magnetic center.

"The rising again of a 'Sun of Truth' on earth inevitably produces at least ONE supreme Revelator and that means the re-starting of another evolutionary motive force, different in a degree though not in essence from former manifestations of energy. It comes with purposeful intensity making for an undeviating purpose and end to be achieved. With an innate wise power of its own this influence makes itself known and felt through many channels of greater and lesser volume while manifesting the unmistakable qualities of Godship in varied intensity and varied scope. Nations like individuals show higher or lower capacities, to register response to 'electrical stimuli' in the guise of 'teachings', 'spiritual impressions' or 'social ideals', just insofar as the rays of light from the central force impinge as a reflecting field of power and purity. We

shall see interesting studies in human psychology as tounding manifestations of a subtler order of nerve sensibility while the searchlight of God plays about the arena of the world lighting and flashing into luminosity the hidden darkness or obscurity of thought.

"Distance, time and place appear annihilated in the heart, leaving in the one touched an intense and bewildering sense of now. The now of eternity flashes into the human cognition with a suddenness that bears the soul to its innermost recesses, leaving the cognizer with a completely altered view of life and a new alignment of understanding regarding himself. Such are the effect born in a myriad souls whose destiny calls them to receive the 'new' impression and feel the whirl of a higher attraction. How this affects the general whole may be gauged when we observe that no matter how many material mountains and seas may divide the units from one another, the play of purpose from the central Light will manifest modes of life and adopt active measures to realize those modes on identically similar lines and though under apparently distinctly dissimilar conditions those illumined perceptions will endeavor to control the same ideals--work out basically the same theories and make for similar goals. Out of the external diversities will ultimately evolve a unique and harmonized result. This must happen, for the great objective aimed at by the Original Director of lights has been first thought out and imagined. To Him as onlooker the facts working out must resemble a pattern of intricate design developing unwaveringly to a desired end. A harmony of artistic design, stamped with indelible colors, the whole being a scheme of joy to the Lordly Designer, participates in His work. Moving under high attention we are no longer in the realm of illusionary forces, for nothing that required as material to obtain a given and permanent result can be illusionary. Such particles of soul dust of ephemeral or impure nature are dispelled as mists before the rising sun or like the rubbish that goes when the process of polishing is begun on a precious stone. The realities of being will alone remain undying gems in the cosmic consciousness. Such, mystically apprehended, are the signs and verities being enacted in our day and observable all over the world.

"A new cycle has dawned and with it a new religious attitude, a re-examination of spiritual truths and soul values. Philosophy holds close contact with Science and Science is providing Religion. How? By demonstrating on all vital points the inherent unity of life and (however unwillingly acknowledged) the fundamental principles of sympathy as its chosen mode of expression. If you do not believe me, then listen to what one of your own seers writes: 'The principle of Unity which man has in his soul is ever active establishing relations far and wide through literature, art, science, society, statecraft, and religion. Our great Revealers are they who make manifest the true meaning of the soul by giving up self for the love of mankind. They face calumny and persecution, deprivations and death, in the service of Love.' In our own Century has once more arisen a 'Sun of Truth' above the mortal horizon, to illumine with its undying glow, the world of humanity. This is no other than the 'Supreme Teacher.' Indeed the blaze of spiritual glory has ignited more than one pure mirror of reflection in the time. In the case of the Persian Messiah his flame was so strong that it burnt with divine fire through prison bars and stony fortresses and flooded the world of humanity with light and peace. Sufferings horrible and persistent, became the lot of those who kept the central lamp oil-fed with faith, as soldier after soldier in God's Army sprang uncounted to the ranks and filled the gap the dying comrades left. Devotion to the Cosmic Will when once the sympathetic basis of unity has been conceived in the heart becomes the infinite strength and cannot know defeat. Ask your own heroes (social and religious pioneers) whether the divine urge

could ever be silenced by calumny and persecution. If their sincerity made them live out their ideas, then surely were obloquy and opposition experienced, and such experiences were the guarantee God gives humanity of the value of their vision and words. Strange seeming paradox--'No cross, no crown'- Unless the little self can be reduced to unpretentious proportions, no cause can be won.'

"Forty years Abdul Baha, son of the Persian Prophet, was confined to inhabit an infinitesimal spot in an insignificant part of the Turkish dominion--like a giant light condemned to burn through a heavily shrouded globe, and only four years ago did he emerge to breath God's air and view the world in freedom. Thousands in various Western parts of the world awaited his coming with intense expectation--thousands knew that for the first time they should behold one whose teachings were the Bread of Life, the sum of their individual Kingdoms. In 1911 London saw and greeted him whose life had been a complete realization of strength in quiescence, of world influence from a stationary centre. Such is the power of Cosmic Unity that when a leading Unifier utters a word, or concentrates on a thought, energy and movement of a potent order are set up and the law responds in full totality.

"The great Bahai Movement toward unity stands for the realization of this beautiful cosmic sympathy, and impossible as a universal religion may seem to the world now, yet in time all believers in the one Divine Life must unite to carry out principles that make for a rhythmic harmony of races and religions, and now that the momentum has been set going, it will not cease but rather gain in velocity with every new soul who joins its work-compelling influence. The time will surely come when all the friends of righteousness will have been caught in the joy-vortex of a freed humanity and the music of a godly-Godward Swing shall leave no place or heart uninfluenced or untouched.

"Towards a centralizing of religious basic principles and towards material brotherhood and peace has God called us with no uncertain note, if we read aright the inspired Persian teachings, and these have also been contemporaneously been uttered by your leaders of India, and particularly do your Brahma groups and the Devalaya Society stand as eloquent testimonies.

"This is the time to join forces for God. This is the day when the Divine Call summons all willing helpers, when hearts and brains must unite to realize the great life work; when agreements must be entered up on to sink minor differences and the united whills of the servants of Light add their individual quota to the Service of God."

Today nothing happened worth recording, only the cool breeze wafted through the Nest, the birds warbled, the mind dwelt on the recollection of Eternal Verities and the heart was filled with joy and peace.

Ahmad Sohrab

Home of Baha'o'llah, Acca, Syria
July 5, 1914

Dear Friends:-

A telegram from the Beloved to Mirza Jalal brought the wished-for news. "Tell Mirza Ahmad to present himself tomorrow with the carriage. Abbas." This telegram was handed to me last night, and it imparted real joy and happiness, for what greater blessing can one imagine in this world than to be near the Master as much and as long as possible! One may endure stoically the pain of separation, but it is most difficult to get over it. Here and there you find people who suffer greatly because they are away from their loved ones, then how much more must one suffer if he is separated from his Divine Beloved One! After all that is written and said, the Love of God is the most precious object to possess in this world, because it soothes the pains and tortures and consoles the bruised and the broken-hearted. If one does not possess the Love of God, but possesses the wealth of a Rockefeller or a Carnegie, it availeth him not. The results of the Love of God ought to be translated into the life of each individual. They are not glittering generalities but concrete, practical demonstrations of clean morality and honesty, righteousness and keeping one's promises and being kind to one's neighbor--which neighbor is fast becoming to be considered the world at large.

With joyous elation beating at the door of my heart, because I was going to meet the Beloved of my life today, I got up very early this morning. A small handbag containing only my writing materials was all that I carried with me. Descending the Mountain, I saw Isfandeyar had prepared his carriage, ready to start. But I was surprised and after a moment delighted to know that the Greatest Holy Leaf and the Blessed Mother (the wife of the Beloved) were also going to Acca in the same carriage. At first I felt a bit awkward and more ill at ease because I had never travelled with Persian ladies in a carriage, and were it not for the command of the Master, the proper etiquette to have followed was to postpone my trip or go on the train. However, I was inclined to do neither; first, the morning train had already left and beside it had never responded to my imagination of the way one should travel in the Holy Land; second, the Master had clearly stated in the telegram that I must go with the carriage; thirdly, since my arrival in Haifa I have always longed to go to Acca in a carriage--driving slowly on the curved golden shore. Fourthly, I may never find another chance in this wide world to be so near two of the most blessed women of the Bahai Cause. Would you not have blamed me if I had followed the Oriental etiquette in refusing to go with them? However, beside myself there was Mirza Moneer, the son of the brother of Baha'o'llah. When the carriage started on its drive, I looked back to the Mountain, and I saw the dim outline of Badi Effendi standing on the porch of the Nest and holding a mirror in his hand, which in turn reflected into space the rays of the sun--a revolving flash of strong light--a sign and symbol of farewell. I waved back my handkerchief to him, and as we turned around the street he disappeared from my view; but the beautiful light of his loving farewell will ever remain in the chamber of my heart. At last the carriage was out of the crooked, small streets and was driving on the firm sand of the horse-shoe Bay of Acca. The white, dancing waves washed continually the wheels nearest the shore; on the other side the tall palm groves stretched as far as our eyes could see; the many sand-hills were as white as snow, long lines of camels and donkeys, laden with grain and vegetables and merchandise wended their way toward Acca

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and vice-versa. Behind you the sacred Mount of God, projecting out of the blue, was bathed in the light of the glorious morning sun; at the end of the Bay, the city of Acca, like a sleeping giant, was protruding clear out of the ocean. Momentarily my thoughts went back to the time when Baha'o'llah, His Family and Companions were rowed over from Haifa to Acca over the same Bay that I was beholding this morning. What did He think that day as He looked at the forbidding Fortress of Acca? What were His thoughts as regards the future of the Cause for the propagation of which He had suffered persecution, exile after exile and this last and worst of all the exiles in the history of mankind? Then I thought of the long line of the foot-sore pilgrims who travelled for months and months, over mountains and Saharas of Asia, and who walked on the shore of this sea, whose very blessed feet touched this golden sand--to get a glimpse of the Inspired Man of the 19th Century and if possible to listen to His Words of Wisdom and Knowledge! What were their aspirations? What was the motive force that compelled them to wander willingly over vast stretches of Oriental Wildernesses and deserts and come to Acca to behold the Face of Baha'o'llah? You may call it 'Faith,' 'Heavenly Vision,' the 'Love of God,' the 'New Birth,'--but in the final analysis it remains a psychological mystery, something of the nature of the fourth dimension about which the mathematicians are too prone to speculate but the truth of which they are unable to fathom.

How short-sighted is man! Here I was day-dreaming while the actual reality--the Greatest Holy Leaf--the one who has shared the Blessed Perfections' exiles and sufferings, was sitting so near me. Why shouldn't I ask a few questions from her about their trip from Haifa to Acca? But I felt ashamed, and diffident. I could not ask her in a direct manner. What could I do? The carriage was rolling on, the time was flying and I must speak with her. Then I remembered Mirza Moncer sitting beside me, and I whispered to him my question; he repeated it in turn to the Greatest Holy Leaf, and in this indirect way communication was established. The unwritten etiquette demands that I should appear as not listening, nor must I be bold enough to look toward her. According to the rule she is talking with Mirza Moncer and not to me, and were we in a place where I could not hear her sweet, slow voice, he was the one to repeat to me what she said. I could not hear all that she said, but this is what I gathered from her interesting recital:-

"It was in all probability the second month of the summer when one early morning the steamer anchored off the shore of Haifa. Altogether we were 77 persons. After sunrise we landed at Haifa, and hardly three or four hours had passed before a large sailing boat was brought into commission by the authorities, in which they were going to carry us over to Acca. The baggage was taken on board, and immediately afterward all of us were taken. It was about 4 p.m. when we reached Acca. As there was no landing pier, the boat went as near the shore as possible. Some of the believers waded through the water to the beach; others were carried on the backs of the Arabs. Toward the last they brought a chair in which the Blessed Perfection sat, and the believers conveyed it to the shore. Soon we were surrounded by numerous soldiers and commanded to march to the barracks. The weather was extremely hot, the water was bad, the prison ration coarse black bread that in those very days many of us felt sick, and it was not long afterward when everyone became ill, except the Master and another believer, and these two nursed them thru. I remember one night we procured with much difficulty a little rice. When it was prepared, we did not know how to divide it amongst so many believers, and we became very hilarious over it and laughed aloud. Then one of our fellow-prisoners reminded us that we must not laugh so loud,

because the jailers might hear and wonder what kind of prisoners are these people, that while they are in jail they appear to be so happy! In the first month two of us died, and we had no money to pay for their funeral expenses, so we sold one remaining rug. This money, was also pocketed by the officials, and the two bodies thrown together in a hole outside of the town. In the beginning, no one was allowed to leave the Barracks without being accompanied by two or four guards. But after six months and a year, when they saw that not a soul ever tried to escape, they gave us greater freedom and the friends could go out in the Bazaar to buy things, either followed by one soldier or none. - - - "Unconsciously once or twice I looked up and saw her heavenly face--the sweetest, the most refined and gentle face of a woman that has drunk the bitter poison of sufferings and sorrows but leaving behind no mark of its bitterness! Calm, serene, gracious, soft, peaceable, merciful, it was the noble countenance of a Madonna. Her most pronounced characteristics are mildness, meekness and a quiet, tender love for all the Bahais. Her love for all mankind is pure, unassuming and sincere, manifesting itself always in the form of actual service. Her eyes--I think they were brown--spoke sympathy and compassion. As I looked into her eyes, I saw they were alive with the fire of interest and glowing faith. I caught the gleam and felt so strong, so deliciously happy to be in the same carriage with the daughter of Baha'o'llah. The gentle tone of her voice was associated in my thought with the loveliest, most charming music. She continued to talk, but very low, so that I could not catch all her words clearly.

Now that it is all past I cannot believe that it was real! It was a golden page out of the emerald book of Time. As I am writing it now, I feel the ecstasy of its glory and am transfused with the sweetness of its memory. This celestial experience will be an inspiration in all my future career, and when I want to think of the Ideal Woman, I shall think and dream of her.

When I stood in the presence of the Beloved, he asked about the health of the believers. I told him that three pilgrims had arrived in his absence, two Arabs from Egypt, and a Persian Turk from Van, near Tabriz. He told me because he expected to stay only two days in Acca, he did not take me with him; but no sooner had he found out that he is going to stay longer, than he sent for me. Then several strangers called on the Beloved, and conversed with him on the latest local news.

Every Sunday afternoon, all the Acca believers go to Bahajee to visit the Tomb of the Blessed Perfection. The Master had ordered Isfandeyar to take first the believers in his carriage, and then come for him. About 3 p.m. he came down and sat in the reception room, absorbed in thought. After a few minutes, he said: "I must go to the Barracks to return a visit to the Commander. Yesterday he and his five adjutants called on me. He is very talkative." After an hour, he returned, and with four other believers he rode in the carriage. On the road to Bahajee, several detachments of soldiers were being drilled by the officers. The Master, looking at them, said: "Military rules are far worse than prison rules. These soldiers are in reality prisoners. They are restricted in all their affairs. They cannot deviate one hair's breadth from prescribed rules. They are circumscribed in their eating, sleeping and walking. They are not at all free. Imagination rules over the world of humanity. These men are prisoners in everything save the name. Because they are called 'soldiers' and are summoned to defend what the demagogues call the 'fatherland', they willingly go through all these hardships. If someone should tell them that they are prisoners, they would not be able to stand it one month. It is said that a man did not leave his house for many years. His friends often insisted

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that he should leave the house for one day, but they did not succeed. Then someone amongst them said: 'I will do something and he will leave thy house most willingly.' The others thought this quite impossible. 'All right,' he said, 'wait and see!' Next day he called on the old man. After the preliminary inquiries about his health, he said: 'My friend! I am very sorry to impart to you very sad news. I have just heard that a Firman is received from the Sublime Porte instructing the Governor that under no circumstances must you be allowed to leave Syria.' The old man became very much agitated, and rising from his seat cried, indignantly: 'I have done nothing to merit this punishment. I may like to go to Egypt or other places. I will now go and see the Governor about it.' And immediately he was out in the street. Then his friends surrounded him and explained to him the joke played upon him. - - - How ignorant are the people! They are willing to forfeit their possessions, honor, wealth, property and even life in the path of their country, but unwilling to perform any sacrifice in the path of God. The battle-fields of the world have been crimsoned with the blood of millions of soldiers, all to no purpose. Today no one knows their names. But when one soul sacrifices his life in the Path of God, his name becomes eternal. Consider how precious is the blood of the martyrs! - - -" He spoke about other subjects till we reached the Rest House. Here all the believers had gathered, but the Beloved, alighting from his carriage, continued his walk to the Blessed Tomb. The Rest-House is a mass of luxuriant vegetation and flowers. The tall trellis contains hundreds of bunches of grapes, hanging down over one's head, and which will be ripe in a few days. After drinking tea, all the believers resorted to the Tomb, and the Master chanted the Visiting Tablet in a very slow voice, hardly above a whisper. It was a most delightful, spiritual experience! From the Tomb, the carriage took us to the beautiful Rizwan. Abdul Gasom was there before-hand to greet the Beloved. He visited the room in which the Blessed Perfection lived, and stood most reverently before the chair on which He sat. Then walking around the garden, he came out, where we met a number of Zoroastrian believers, with trays of grapes in their hands. For the first time we enjoyed the grapes of this season.

Ahmad Sohrab.

Home of Baha'o'llah, Acca Syria
July 6, 1914

Dear Friends:-

From Haifa to Acca is a ten mile drive along the lovely beach round the Bay. The views of Carmel as the pilgrim looks back from the window of the train or the carriage are very attractive and fine. First the ancient river, the River Kishon, is crossed; then the traveller enters the great plain of Acca. The Nahr Na-man, anciently Belus, is afterwards crossed, and soon a great hill is seen to the right, where Napoleon planted his batteries when besieging Acca in 1700. During the journey, one might notice the beautiful shells which are abundant on the beach. Amongst these are specimens of the murex, from which the Tyrians extracted their far-famed purple dye.

Acca, otherwise Acoho, Ptolemais, or Acre, or St. Jean d'Acre, has always played an important part in the history of Syria in particular and the world in general. The fortifications are very old, dating back into dim history, but they are now quite out of repair, as in several places the wall is destroyed, the cannon rusted with age, thrown pell-mell here and there, and its fame as an impregnable fortress is given up. It is stated that it contains 10,000 inhabitants, of whom only 700 are Christian. It stands on the projecting headland which forms the northern boundary of the Bay, which curves round from Mount Carmel on the south. Round and back of Acca there is a fertile plain, about 6 miles broad, watered partially by Nahr Naman. The hills which further north approach the sea, skirt round the plain and recede toward the south yet farther inland toward Sephoris. Acca from its favorable geographic situation as regards both sea and land approaches, has been called the "Key of Palestine." How wonderfully true this is in the spiritual sense also! For with the dawn of this Glorious Revelation from its horizon, it has not only become the "Key of Palestine" but the "Key of the world," with which the locks of all the international problems are opened.

According to only one verse in the Old Testament, Acoho was allotted to Ashur, but was never conquered. It was commonly reckoned a Phoenician city. Although the town is not mentioned again in the Old Testament, it is noted on existing cuneiform tablets of the fifteenth century B. C. Under the Ptolemies it assumed much importance, and was called Ptolemais. Antiochus the Great subsequently seized the city and attached it to his Syrian dominions; it figured also in the wars of the Maccabee Brothers. It afterwards became a free town, and then a Roman colony. It is also once mentioned in the New Testament (as Ptolemais) in connection with St. Paul's journey from Tyre to Caesarea. "And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day." (Acts XXI--7)

Acca came into the full current of turbulent history in the 12th and 13th centuries, when the forces of the East and the West clashed together in the name of religion under the title of the Crusades; it was taken in 1102 and held till 1187 as a royal town and port of the Kings of Jerusalem. Retaken in 1191 from Saladin, after a famous siege, it was held till 1291, and greatly increased in size by a new quarter on the north. It was here that the Knights of St. John prolonged for forty three days their gallant resistance to the Sultan Ibn Kalawun of Egypt and his immense hosts. It is estimated that sixty thousand Christian citizens and soldiers were, on that occasion slain or sold as slaves. In 1799 Napoleon besieged Acca and was prevented from taking it by the English under Sir Wm. Sidney Smith. On the 3rd of November, 1840 it was bombarded for several hours by the allied English and Turkish fleets, when

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the explosion of a magazine destroyed the garrison and laid that part of the town in ruin. Fearing a similar catastrophe, they transferred, during the Turco-Italian war, all the powder and shells from the Magazine in the town to the large cave under "Napoleon's Hill," at the gate of which there is always stationed a number of guards.

After alluding to the town of Accho and its connection with the tribe of Asher in Bible history, the scarcity of allusions to its existence in the Scriptures, and the fact that ancient Ptolemais or Acca, is linked with only one Apostolic event, the landing of St. Paul to commence his last journey to Jerusalem, one of the Western historians goes on to say: "The peculiarity, therefore, of the story of Acca, lies in its many sieges--by Naldwin, by Saladin, by Richard, by Khabil in the middle ages; by Napoleon, by Ibrahim Pasha, and by Sir Robert Stopford, in later times. It is thus the one city in Palestine, which has acquired distinct relations with the Western world of modern history, analogous to those of Caesarea with the Western world of Ancient history. But the singular fate which it enjoyed at the close of the Crusades gives it a special interest never to be forgotten by those who in the short space of an hour's walk can pass round its broken walls. Within that narrow circuit--between the Saracen armies on one side, and the roar of the Mediterranean Sea on the other--was cooped up the remnant of the Crusading Armies, after they had been driven from every other part of Palestine. Within that circuit the 'Kings of Jerusalem' and Cyprus, of the house of Lusignan; the Princes of Antioch, the Counts of Tripoli and Sidon; the great masters of the Hospital, the Temple, and the Teutonic Orders; the Republics of Venice, Genoa and Pisa; the Pope's Legate; the Kings of France and England, assumed an independent command. Seventeen tribunals exercised the power of life and death! All the eyes of Europe were then fixed on that spot. Acre contained in itself a complete miniature of feudal Europe and Latin Christendom." Aside from all these historical interests, the greatest world drama of universal religion has been acted here; the Supreme Manifestation of Universal Peace has raised His clarion Voice from here, and Abdul Baha, the focal centre of good will and sympathy towards all mankind, is living here today.

Today the Beloved did not show himself to the believers except for a few minutes, but his hours during the day were monopolized by the stream of callers, from the Mofiti to other officials and citizens who were conducted to his room upstairs. It seems the true ruler of Acca is the Master, for they come to him with all their complaints and expect him to redress and set them right.

(No signature on this)

Home of Baha'o'llah, Acca, Syria.
July 7, 1914

Dear Friends:-

The translation of a comprehensive Tablet revealed to Mr. Bannerjee, the founder of the Devalaya Society in Calcutta, may constitute fitting contribution to the Bahai world from the Blessed Home of Baha'o'llah, where at this time and hour the Torch of Guidance is held aloft by Abdul Baha--the Illuminator of hearts and souls. He writes:-

"O thou wooer of Reality! His Highness the Merciful One hath caused the appearance of the splendors of Love and Affinity in the world of Humanity, so that the individuals of mankind might be perfectly united and the rays of Unity be revealed amongst the children of men. Hence He sent forth the Holy Manifestations, inspired their hearts with the contents of the Heavenly Books and instituted Divine Religions; in order that these sanctified Personages, these revealed Books, these Religions of God might become the means of Unity and Accord, Love and Good-fellowship in the human world.

"Should we study the Divine Religions with the perception of Truth, we would then conclude that their underlying principle is the One Reality. All the Religions of God are the Reality. Reality does not accept multiplicity and division. But alas! that the fundamental Reality is laid aside and forgotten and a catalogue of creeds, dogmas and rites have taken its place which are the basis of difference, the cause of hatred and prejudice and the reason of warfare and bloodshed. Therefore the Original Aim as regards the appearance of the Holy Manifestations and the establishment of the Religions of God is totally forgotten and quite neglected.

"When this impenetrable gloom--that is the gloom of the traditions of the forefathers and ancestors--surrounded the world and the pristine, primal Light of the Divine Religions was changed into darkness of the ideas of men, then the true Morn dawned and the Sun of Reality arose from the horizon of Persia, reflecting in the mirror of the world of humanity the Effulgence of the Heavenly Unity. Thus He (Baha'o'llah) destroyed the foundation of the structure of blind dogmas, and human-made creeds and rituals which are the results of ignorant prejudices. It is owing to this fact that this Light is spreading with the greatest rapidity in all the countries of the world. The influence of these Divine Teachings in the heart of the world is similar to the influence of the Spirit over the bodies.

"Consequently through the Breaths of this Divine Spirit, the followers of the different religions in Persia have rent asunder the veil of superstitions, are freed from the effect of unenlightened doctrines and have attained to the Beloved of Reality. These antagonistic Faiths are united with the bond of perfect Love and Amity. For this reason great meetings are organized, in which are represented Mohammedans, Christians, Jews, Zoroastrians and now and then Buddhists and likewise various nationalities, such as Turks, Arabs, Farsees, Persians, Kurds, English, French and Americans, who associate and mingle with each other like unto brothers. Similar unto the sheep of God they are grazing in the meadow of Truth under the protecting staff of the Heavenly Shepherd.

"Shouldst thou reflect with the insight of Reality, thou wilt observe that these antiquated and superannuated dogmas have ever been the cause of massacre and carnage amongst nations and peoples.

"As this cycle is the cycle of sciences, there must needs be New Teachings, a New Revelation is required and a New Life is wanted. The minds and the hearts refute the veracity of ancient opinions. New Ideals are called for and New Principles are urgently demanded which may fill

the requirements of this age, be as the spirit of this century and as the Light of this period.

"Search, labor, investigate, work and show extraordinary effort, so that the Centre of the Light of Reality like unto the Witness of Love may become revealed in the assemblage of mankind. Arise thou with such Heavenly Power and such Divine Confirmation as to move and stir that great continent of India.

"Upon thee be greeting and praise!

(Signed) ABDUL BAHA ARBAS.

Another important Tablet to a New York Bahai is as follows: "O thou who art firm in the Covenant! Thy letter was received. According to the clear texts of the Book of Akdas and the explicit contents of the Book of the Covenant, Abdul Baha is the Interpreter of all the Words and Book of the Blessed Perfection, and not only the Book of Akdas. This question is clear and evident to those who are informed with the writings and Tablets (of Baha'o'llah.) Were this not the case, every one would have given an interpretation according to his own inclination and considering his own interpretation preferable to the interpretation of others, and this would naturally lead to great difference. If some one interprets one verse of the Verses of God and his interpretation is not approved by Abdul Baha, it is not authoritative. Now is not the time of interpretation. This is the time of teaching. All the believers must unloose the tongue of teaching the Cause of God. For teaching is the means of guidance of all the inhabitants of the earth; teaching is the cause of illumination of mankind; teaching is conducive to the enLIGHTENMENT of the world of humanity; teaching is promotive of the confirmations of the Breaths of the Holy Spirit. This is the most great affair! But if a soul on reading one of the Blessed Verses utters an explanation which does not harm the Cause, do not oppose him; for his talk is based on explanation (elucidation) and not on interpretation.

"Upon thee be Baha El Abha!

(Signed) ABDUL BAHA ARBAS!"

Another Tablet to a Brooklyn Believer is as follows:-

"Thy letter was received. From its contents it became evident that, praise be to God, the Lights of the Kingdom are spreading, the souls are listening to the Word, the sleepy ones are becoming awakened and the blind ones are receiving sight. This news imparted joy.

"Today the Power of the Kingdom grants victory to those souls who are confirmed in the service and are the cause of the guidance of the people. The person who is a herald to the Divine Kingdom is like unto a lamp, and the souls who possess high ideals are like the moths. When the lamp is ignited unquestionably all the moths gather around it. Therefore as much as you are able summon the people to the Kingdom of God-- thus you may become favored at the Threshold of His Holiness Baha'o'llah.

This morning the beloved called a number of the believers into his presence. We sat there silent for ten or fifteen minutes, but he did not say a word. He was preoccupied and now and then his eyes were shut. Then we left him, oppressed with a feeling that the Master was sad and for some reason of which we had no knowledge. The two Arab believers arrived last night from Haifa, and had the supreme privilege of meeting the Master. They left again this morning, and will stay till the Beloved returns, which may not be very far off. I am very happy here, because I sleep and work in the room where many Feasts were held in the Presence of Baha'o'llah, and which revealed while was at the time the room of his Secretary. Many, many Tablets were revealed while He was sitting or walking to and fro. The air is full of his wonderful Spirit. Oh! I wish you were here!

(No signature)

Home of Baha'o'llah, Acca Syria.
July 8, 1914

Dear Friends:-

The difficulties that the early Bahais had to go through in Acca remind one always of the Apostolic Time, and how the early Christians were subjected to the utmost ignominy and death. This gave them that irresistible faith which carried before it every obstacle, however insuperable it might appear. Filled with the Love of Christ, they carried His Divine Gospel to the uttermost corners of the earth. They had seen the Glory of the Son, and were fired with enthusiasm to share this knowledge of salvation with the members of the human family. Similarly these early Bahais, filled with the Love of Baha'o'llah, willingly hailed all manner of hardships and sufferings in order to behold His Face and perceive His Glory. Many pilgrims at the end of their long journey were not permitted to enter the town, and after making futile attempts all day they were forced to spend the nights in the cemetery and go on hungry. If they were caught in the act of entering the town, disguised as Arabs, they were arrested, thrown into jail and severely punished. While Baha'o'llah was still incarcerated, with the others, in the Barracks, every Friday noon Abdul Baha, accompanied by a number of friends, walked out toward the Mosque. Two or four guards followed them in the distance. While in the Mosque, one or two pilgrims who had waited a long time would quietly join the Master's party and return to the prison, without anyone noticing the difference. Now and then the believers disguised themselves as Arab porters, and carried on their heads the huge bundles deliberately arranged by the friend who went every day to the Bazaar to buy things for the Holy Family. Such pilgrims were kept in the prison for two or three, or the utmost nine days, and met Baha'o'llah as many times as possible, and receiving His instructions and divine teachings, slipped off in the same manner as they had entered. Often they carried Tablets from Baha'o'llah for the believers in different parts of the Orient, and diffused the Fragrances of the New Spiritual Awakening.

When the Blessed Perfection was still imprisoned in the Barracks, there was living in Acca a man by the name of Sheikh Mahmoud. He was the Mofti of the town. He was a combination of opposite qualities. He was a learned man, as well as an adept in horsemanship. He had a powerful physique and a quick mind. From the beginning, he tried to oppose the Cause and harm the believers. One day while Abdul Baha was leaving the Mosque, he blocked his path and raising his closed threatening fist high in the air, he cried aloud, so that everyone might hear: "Art thou the Son of God?" The Master gently reminded him: "Does not Mohammed command: 'Respect the guest, even though he should be an infidel.'" Sheikh Mahmoud repeated his question in a menacing manner. The Beloved, looking into his eyes most affably, gave him the same answer. He was melted down before the heat of the Sun of Truth, and letting his hand fall beside him, left the scene very quietly. This Sheikh Mahmoud often related to his friends that his father had told him the Promised One would be brought to Acca and imprisoned there; but he never thought that the arrival of Baha'o'llah in the Barracks was the fulfillment. He lived in a house several miles out of Acca. One early morning, while he was standing near the window of his room, he looked toward Acca and saw very clearly the Blessed Perfection beckoning to him with his hand: "Come, Sheikh Mahmoud!" He repeated this command twice more, and the vision passed away. Sheikh Mahmoud rubbed his eyes and could see nothing but open space. He was so impressed with this vision that he rode his horse and hastened to the town. Entering the Barracks precipitately,

went directly into the Presence of Baha'o'llah, and kneeling down on the floor he said: "My Lord! My Lord! I have come. Thou hast called me!" Then the Blessed Perfection raised him from the ground and spoke to him very affectionately. From that time on, he was a staunch and faithful Bahai, and facilitated the visits of the Pilgrims in diverse ways. Once a pilgrim was forbidden entrance into the town. When Sheikh Mahmoud heard about it, he went out in the evening and brought him in by the underground aqueduct. The next morning, he dressed him like an Arab and put in his hand a lantern to be carried in front of him, and started off for the barracks. This pilgrim stayed with Baha'o'llah several days and when he left, he carried with him seventy Tablets.

Another charming little story: When the Book of Akdas was revealed, the believers observed that everyone was commanded to have a trade or a profession, and that work is considered as worship. The first person who obeyed this Command was Abdul Baha. At the time, there was a mat-weaver in Acca, by the name of Haji Ali, and for several months the Master went to him and learned the art of mat-weaving. Several mats were made with his own blessed hands, and they tell me some of these are in the possession of the Greatest Holy Leaf.

This morning the Beloved came down late, and went out into the town to pay calls on various officials, because as I understand it, he will leave tomorrow for Haifa.

In the afternoon, the carriage was ready, the Beloved was driven to Bahajee to visit the Blessed Tomb of the Glorious Father. On the way, he spoke on casting away the robe of self and putting on the garment of Selflessness, humility and evanescence. "Man must be freed from every material tie and seek the Path of the Kingdom. He must not look backward; he must look forward; not downward but heavenward. Praising oneself is the sign of selfishness. Commanding others is the passport to the realm of spiritual progress. Here is a man who speaks very few words, but he is working all the time and attending to all his duties; there is another man who sits down, talks continually and boasts of his past achievements."

In the Garden of the Tomb, he sat quietly and prayed for several minutes; then coming out, he visited the Garden of the Rest-House and spoke with the gardener, Aga Mehdi, telling him what to do to increase the stock of his flora. "Man", he said, "must be tireless in his effort. Once his effort is directed in the proper channel, if he does not succeed today he shall succeed tomorrow. Effort in itself is one of the noblest traits of human character. Devotion to one's calling, effort in its speedy execution, simplicity of Spirit and steadfastness through all the ups and downs, are the hall-marks of success. A person characterized with these attributes will gather the fruits of his labor and obtain the happiness of the Kingdom."

It was after sunset when we reached home. All the believers were awaiting the Beloved's arrival. Although he felt very tired, on account of the exertion of the day, yet he summoned the friends to his room upstairs--the room of Baha'o'llah. He gave a very short talk about his Western trip, and expressed great longing for the solitude of the desert, where no one may be found. Then he dismissed us with a gentle wave of his hand: As I descended the stairs, I could not help but think of the great change that has come over the Cause since the days of Baha'o'llah; Spiritually and many of us physically, we did not exist in those days; but now here I am, living and working in the very same Home where the Great Manifestation lived and worked! Who could ever dream that we would all be so fortunate and unworthy as we are, be permitted to share in the Heavenly Bounties of the Lord of Hosts!

Ahmad Sohrab .

Bahai Nest, Mount Carmel, Haifa, Syria.
July 9, 1914.

Dear Friends:-

Before leaving Acca this afternoon, the Beloved came down and called all the friends into the reception room. He did not want them to go to the station, but he would bid them farewell there. He told them how he longed to stay all the time in Acca, because it is the centre; that his heart does not find complete rest and composure save in Acca, that his spirit is always in Acca no matter where he is. Then he continued: "The quintessence of the matter is that under the protection of the Blessed Perfection we have spent our days in this Most Great Prison. We listened to His Heavenly Teachings, we witnessed His Wondrous Works, we beheld His Divine Majesty and became the recipients of His inexhaustible Favours. It was also through His Holy Power that we were reinforced to bear all the sufferings and persecutions in His Path; otherwise we could not have stood their weight for one day. Human powers unaided by the Divine Spirit cannot sustain trials and ordeals. I regret most exceedingly that up to this time I have been unable to render one worthy service to the Cause of God and the believers of the Merciful. I confess my own shortcomings: although from a general standpoint no man can render adequate service at the Divine Threshold. Today the influence of the Cause of God is felt in all parts of the world, and there are thousands and tens of thousands of believers who refer their affairs to me for adjustment. Now consider how difficult it is to attend to all those and give personal advice to each. Therefore I beg of the believers of God, especially those who have been the Companions of the Blessed Perfection in this Most Great Prison, not to look upon the shortcomings, but look upon every man from the standpoint of divine Mercy and Grace. Were it possible for me, I would willingly and proudly have become a servant to each one of the friends. - - - Baha'o'llah has assured us that this Cause will transcend every difficulty and will rise above every persecution, but this condition will not be realized except through the self-sacrifice and infinite wisdom of the believers of God. - - - Because this is the Divine Cause, people in all parts of the world are erecting walls of obstruction to hinder its onward march. These obstructions are not two or ten or fifty; they are numerous. - - - Here he spoke most feelingly about the latest outbreak of fanaticism in Persia against the Bahais in Teheran, Yaxd and Kermanshahan, and how in each of said cities the Ulemas have excited the mob to kill the believers and plunder their properties, and how they have ascended the pulpits and denounced all the Bahais as infidels and polytheists. Then he continued: "In short, my aim is this. The Blessed Cause is surrounded by threatening dangers on all sides. During His Life time, Baha'o'llah educated us, trained us and encircled us with His Bounties and Favours, so that we might protect this Light of the manifest Cause which has been lighted by the Hand of the Almighty in this dark world, according to our ability. We must strive to keep pure the sacred glow of this Heavenly Fire, and not let the serenity of the Cause be disturbed by outside circumstances. This is the plain duty of every Bahai, otherwise there will remain no sign or trace of the Movement. While His Holiness Mohammed lived in Arabia/ one day His followers came to him and asked: 'Was Khalid, who lived many years before Thee, a Prophet?' Mohammed answered 'Yes! He was a great Prophet, and He instituted many Laws; but after His death His followers grew lukewarm and lost their leader's enthusiasm, and thus the Light became extinct, the faith was not propagated and

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the Standard of Truth was not unfurled.' Similarly, if we do not protect the Cause, if we are not self-sacrificing, if we do not think of the progress of these ideals, if we do not give up everything for the best interest of Truth--the Light will become extinct, especially after me.

"O ye beloved friends! The spiritual Forces are with us, the Divine Angels are supporting us, the Favors of the Blessed Perfection are all around us, the Confirmations of the Holy Spirit are hovering above our heads, the invisible cohorts are continually assisting us! If we do not labor and work in these days, then on what days shall we labor and work? First of all I shall pray in my own behalf, then on behalf of every one of you--so that you may be under the Protection of the Almighty! May you be the servants of the Cause! May you be the victorious hosts of God's Revelation! May you sacrifice your lives in His Path! Let us strive by day and by night, surge like unto a waving sea, roar like unto a fearless lion, move like unto the velocity of the winds and serve and spread the Cause of Baha'o'llah according to the best of our ability, Praise be to God, we are all beneath the Shade of the Bestowals of the Blessed Perfection. He has selected us from amongst all the nations of the world, and brought us with Him in this prison, and made us co-sharers in His trials and sufferings. If we thank Him a hundred thousand times at every moment, we have not praised Him sufficiently. The duration of our lives is only a few days. Consider, when we entered this prison we were about 72 persons, but now only a few of us are left behind. We will also pass away. - - -" His eyes were shut and now and then his voice was more like a whisper, so that I could hardly catch the words. Then descending the stairs, he cautioned that no one should come down. All the believers felt so strongly the power and the appeal of His talk. He left them amidst a great, disconcerting silence. He rode on his donkey to the station. I was walking behind the little animal. Another believer had the reins in his hand. After a few minutes waiting, the train pulled out of the station for Haifa. Descending from the train, he got into a public carriage and was driven to the house. In the evening, because all the friends were gathered in the garden in the expectation of seeing him, he came out and stood at the top of the stairs, and requested them to excuse him for this evening, because he is very tired; but they were all invited to come tomorrow morning, and have their tea in his Holy Presence.

Shougi Effendi and Rouhi, with about a dozen of the Bahai students, arrived yesterday from Beirut. Every one has been successful in his examinations, and they have come here for their vacations with flying colors. The girl students have also returned, but they are in the Androuns of their parents, and no one has so much as the ghost of a chance to see or talk to them, even a word. I believe, when they are in the College, they are given greater freedom and exercise more social liberty; but here conditions are changed, and they must live in accord with the religious scruples of the people. They tell me they are quite advanced in their studies, and their professors are pleased with them.

This morning the Beloved called me into his own blessed presence, and pointed out a seat for me near his bed. I translated to him several letters just received from Europe and America. Their answers were postponed to some more opportune time. Then he went out to pay a number of visits to the officials and other citizens, previous to his departure for Haifa. On his return, he stopped for half an hour in the reception room and entertained us with a number of Turkish anecdotes. Again we are in Haifa, not knowing how long we will stay before leaving for another direction. Badi Effendi Bushrui is my constant friend. While I am in the Home of the Beloved he stays in my Nest. He is busy writing

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a fine pamphlet on the Bahai Cause from the standpoint of the Began,
quoting numerous verses from this book in regard to the appearance of
"Him whom God would Manifest."

Ahmad Sohrab.

Bahai Nest, Mount Carmel, Haifa, Syria
July 10, 1914

Dear Friends:-

This morning all the Pilgrims and believers gathered in the rose-garden of the Beloved, walking through the various lovely paths, discursing on spiritual themes and waiting for the Call of the Lord of Service. Eventually the Call came, and the hearts responded and the signs of happiness appeared on every face. One by one we entered the room, and the Master bade us sit down. Tea and bread and cheese were served; but all eyes were centered upon the King of Love. The talk of the Master again concerned the dangers that surround the Cause of God, and how the believers must put forth their utmost exertion to protect it from the encroachments of the enemies. "Like unto the deer, we are surrounded from the four directions. But we are trusting in the Favor and Bounty of the Blessed Perfection. He will come to our succour. If we relied upon our own powers and resources, we could not do as much as a mosquito, but God's Confirmations are with us." He spoke for more than half an hour, along these lines, illustrating his remarks with various apt and graphic stories. Everyone was most impressed by the earnestness of his voice and the deep conviction underlying every word he uttered. Now he was pleading and again authoritative; then melted by the downpour of supreme feelings and anon counselling and advising. It was altogether a most wonderful meeting, and when we left the room, our minds were supplied with many suggestions imparted by the remarks of the Beloved, over which we pondered and about which we talked all day.

At noon, twelve prominent citizens of Acca and Haifa were his guest at luncheon, and the Master spoke to them on spiritual subjects, using sundry concrete examples out of the material life to ennoble and magnify the spiritual. "A material man lets himself be worried and harassed by little things, but a spiritual man is always calm and serene under all circumstances," he said. In the afternoon, he received several gentlemen of the Turkish Army, and the subject of discussion was Militarism vs. Peace.

About 5 p.m. he came out of the house. He was going to take a walk through the German Colony, but as there were many believers in the garden, he sat down on the low wall of the avenue leading to the door and bisecting the garden into two parts. He spoke in detail about the two kinds of enmities--religious enmity and personal enmity.

"A person animated by religious enmity subjects us to harsh treatment and persecution. By doing this he thinks he is serving his religion, that our sufferings will be the passport leading him to eternal felicity. To such people we are most thankful, because, though misguided in their zeal, they consider it their religious and not personal bounden duty to harm and villify us. On the other hand, there are our friends who act as strangers. The enmity of these people is selfish and personal. No matter how kind one has been to them in the past, they forget everything, and arise in opposition. For example, if I say to a particular believer; 'Why did you commit such an unseemly act? Why art thou not upright in thy personal life? Why art thou telling falsehoods? Why didst thou take money from such and such a soul? Why dost thou pollute thy mouth with falsehoods?'--instead of trying to follow the path of righteousness he will get angry and go away, joining himself with the forces of darkness and irreligion. But if I overlook all his transgressions and evil actions and tap him on the shoulder and say: 'My son! Well done!' he will probably remain with me. - - - No one can deny the plain fact that the association of those souls who have deviated from the path of rectitude is harmful. Who will advise you to hug a serpent to your breast, or keep a scorpion in your sleeve? We must avail ourselves

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of the association of the righteous and withdraw our hand and mind from the company of the wicked. Of course, if wickedness comes to us with all its ugly appearance, no one would think to approach it; but it generally assumes fair and seductive form. The more I have been patient and long-suffering with soem people, the more they have increased their negligence and indifference. Because they see I overlook their sins and faults, they add to their audacity, and little by little they come to believe that I am ignorant of their foul deeds. They do not say that he (Abdul Baha) is patient, clement, loving, long-suffering, charitable, sin-covering, forgiving. No; they do not think of these things. They would rather address themselves: "See! How clever, smart and ingenious we are! Look! How we managed to pocket money from this or that person! How we misrepresented such and such a fact to him! How we kept him in the dark concerning the reality of such and such a case!" With such or similar thoughts they rub their hands together in glee. - - -As long as their "smartness" is confined to themselves, I let them dream these idle suppositions; but when their baleful influence starts affecting the pristine purity of the Cause of God, then it is time to give them a halt! Would I not be responsible to Baha'o'llah if I stand aloof and do not stop the man who with an axe in his hand is trying to undermine the foundation of the Religion of God? Should I utter no word and approve his destructive work? I am not interfering with the dictates of his conscience. I simply say if he desires to be a laborer in this edifice he must build and not destroy. If he is not pleased with this simple injunction, he is perfectly free to leave and leave us alone to our work. - - -There are a number of souls who believe that God hath created them to sacrifice their possessions, their degrees, their honor, their wealth and their lives in the path of the Blessed Perfection, and no obstacle, however insurmountable, will keep them away from this. On the other hand, there are many people who entertain the tho't that the Bab appeared, endured innumerable calamities and hardships, and finally was martyred; that 20,000 people sacrificed their lives; that the Blessed Perfection sacrificed Himself under prison and chain and exiles and years of incarceration, --so that they may have a 'good time' eating, drinking, amusing themselves and lording over men. - - - -"

"How cruel and insensate a person must be to make all the ordeals and trials of the Blessed Perfection as stepping-stones to the gratification of his growing animal appetites and putrid, sensual desires! Instead of these self-sacrificing thoughts, he must think of the self-sacrifice of all the Bahais, of their pure spirituality and attraction, of the long army of the martyrs, how the breaths of the Bab became the target of a thousand volleys, how Baha'o'llah underwent all manner of afflictions and tortures in the Path of God, how the King of the Martyrs was cut to pieces, how hundreds of holy souls hastened toward the arena of sacrifice, and how the lives of men became spiritual through the eternal influence of these divine heroes! Oh! that I may walk in their footsteps! Oh! that I may take a few crumbs from their bounteous table! Oh! that I may acquire a thousandth part of their severance! These must be his ideals."

Ahmad Sohrab.

Bahai Nest, Mount Carmel, Haifa Syria
July 11, 1914

Dear Friend:-

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

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

In the afternoon, Abbas Gobi, the guardian of the Tomb of the Bab, was ushered into the room while I was in the Holy Presence of the Beloved. Many structural needs of the building were discussed, the Master disposing of one by one by clear-cut, definite answers.

Esfandeyar was ordered to have the landeau ready. After awhile, the Beloved came out and called Haji Heydar Ali to accompany him; Shoughi Effendi was next and I was the happy third. When we all sat in the landeau, I remembered that the "Bibby Annual Journal" of 1914, sent by Mr. Harmon, of Boston, Mass., had arrived this morning, and I asked Esfandeyar to hasten to my room and bring it. I thought it would be a good recreation for the Master to look at its sacred pictures. However, the Beloved thought I was going to impose upon him some work. He turned to Haji and said: "This Mirza Ahmad comes to me always with some kind of work. What should we do with him? Even in the landeau he is thinking of work!" By this time, Esfandeyar was back, and my innocence was established beyond peradventure. As I had guessed, the Master was delighted with the artistic value of some of the pictures, and several minutes passed in this pure pastime of "looking at the pictures," feeding the "ocular hunger" of the eyes for the beautiful. The landeau passing through the German Colony reached the plain, skirting the foot of Mount Carmel. We were driven till we reached the Bahai Cemetery. Here the Beloved alighted from the carriage and visited the Tomb of the Great Afnan. A few hundred feet below is the famous Cave of Elijah, over which a building, now in partial ruin, has been constructed. Because Baha'o'llah had been there several times, each time living there a few days--Abdul Baha stood most reverently in front of the building

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and quietly read a prayer. We again got in the landeau, and were driven back to the house.

In the evening, there was a fine meeting, and the Master, being in good health, delivered a long, interesting talk. He said, in part:

"I greatly hope the students are enjoying their vacation on the slope of Mount Carmel. The surrounding country is most entrancing, always fresh and invigorating and the water is cool and salubrious. To complete this ensemble of heavenly gifts is to possess a spiritual state the condition of severance, attraction, prayerfulness and enkindlement. However salubrious the water is, if you do not offer it to the thirsty one he will not enjoy its refreshing taste. However toothsome the food may be, only the hungry will relish its delicacy. Ebne Faress, an Arabian Scholar, addressing Mecca and Medina, says: 'O ye objects and Kaabas of the world of humanity! Your soil is my musk-diffusing amber and your trees and plants are my lotus and ambrosia trees. Under the cool shade of these trees I find rest and health!' Now it is evident that the soil of Arabia is nothing else but hot sands, and its trees consist of a kind of evergreen fir, which resist the encroachment of the Arabian heat. Consider how Ebne Faress has called the white sand of Arabia the diffusing musk; its fir trees as lotus trees and their shade as bestowing health! Then how much more must you be thankful and appreciative of the natural beauty surrounding you on the slope of Mount Carmel, especially on this occasion that you are living in the same sacred building containing the remains of the Herald of the Kingdom! You must be very rejoiced, very happy, very thankful, very joyous! - - - There were thousands of souls who visited Mecca annually; when they returned their friends anxiously enquired from them: 'What did you see?' They answered 'Oh! We did not see much of anything. We saw vast stretches of desert and sandy hills and cactus, but no water. We saw barren mountains and occasional palm groves. We saw the wild Arab leading his primitive life under his black tent. We saw long trains of camels and goats. We saw the Kaaba, the House of God; it is a large, square building and we visited the Tomb of the Holy Prophet; the most conspicuous part of it is a high dome.' But if you put the same question to another group of pilgrims, they would have answered: 'Oh! We entered the most delectable Paradise; the Bestowals of God have illumined all its horizon; the Lights of Truth have encircled all its parts; we were vivified with the Breaths of the Holy Spirit and inhaled the Fragrances of the Rose-garden of Reality! Whereas before, we were dead, we became alive. We were inert, we became active. We were asleep; we have become awakened; we were negligent, we became aware!' Now, what a vast difference exists between these two groups! It is for this very reason that ability and capacity are the revolving axis of our progress. Without the realization of these two qualities, the Favors of God will have no effect. A person suffering from a cold cannot inhale the sweet odor. A sweet-singing voice is one of the precious gifts of God, but the deaf man cannot hear the cadences and harmonies. Through the vernal downpour of the showers, the shining of the Sun of Reality and the wafting of the breeze, luxuriant vegetation will grow out of the pure soil; but if the land is brackish the efforts of all these heavenly beneficent powers will not avail. - - -"Then he spoke about Moses, Christ and Mohammed, and how their most humble disciples--endowed with the super-human faculties, sealed their acceptance of the Cause with the blood of their Faith. Ability and capability are the two corner-stones of the Bahai edifice.--

Ahmad Sohrab.

Bahai Nest, Mount Carmel, Haifa, Syria
July 12, 1914

Dear Friends:-

The Beloved entertained twelve guests for dinner, and thus there was little opportunity to see him. In the morning, I had the pleasure of seeing Him for a few minutes; He dictated a few cablegrams for various parts of the world, and then I retired to my room. Several Turks and Arabs called on him, and each person came out with beaming face and contented heart.

In the afternoon, the Master received the whole body of the students and gave them a talk on the Camp School he visited while he was in Dublin, N. H. "When I was in Dublin," he said, "the professor of the outdoor school invited me to visit the pupils. The school is in the Mountains of New Hampshire built amongst the woods. All around there are green valleys, verdant plains and blue lakes. They have a large cabin and pitched several tents. Their supreme object is to promote the art of Beauty and gracefulness, and the science of strength. For this reason they practice calisthenics and athletics and exercise bodily training. They are thinly clad, and often sleep in the open air. They go bathing and during certain hours they study. Fresh air, outdoor exercise, wholesome food, clean sports, uplifting ideals and regular training of body, mind and spirit build up their constitution and give them strong muscles, sterling characters and robust manhood. They have a school room and dining-room, and except the hours of study and meals, they spend their time entirely out in the open air, learning many excellent lessons from the book of nature. I saw there a very young lad who I was told by the teacher was very thin and emaciated when he was brought to the camp, but during his four weeks stay he was completely changed, having gained flesh, health and color, so that he could take part in the vigorous exercises. The Professor of this Twentieth Century School was one of the most refined and cultured men that it was my pleasure to meet in America, and he showed me much love, hospitality and affection. The boys were most polite and decorous, and although some of them were very young yet they listened most attentively and stayed through the talk. I was very pleased with all of them. Resourcefulness and self-control are the two lessons taught to these boys through words and deeds--so that if the course of their lives through an accident of checkered fortune they are thrown on an uninhabited island in the midst of the sea, they may master the situation calmly, control themselves and provide through their own ingenuity and inventiveness the essential means of livelihood. After all this is the greatest lesson that any highly-evolved civilization can teach us. They are so taught that when the proper time arrives they may not shun the dangers and risks of life; that like unto the birds of the fields and the animals of the woods, they may be able to procure their sustenance and protect themselves from the encroachment of the enemy. --Mrs. Agnes S. Parsons introduced us to the Principal of the School, and it was one fine afternoon that we were motored from Dublin in an automobile in her company to the said school, many miles away, and returned in the evening. --Are the Faculty of the College in Beirut pleased with you? Praise be to God that all the people testify to your probity and virtues. You have become the means of the honor and glory of the Cause. True happiness is found in the purity of thought. Whenever I look into your radiant faces, I am made most happy, because your thoughts are pure. You must live in such a manner that whenever I think of you I may be made joyous; whenever I behold your shining countenances I may become happy; whenever I hear your good news my heart may be filled with delight. Praise be to God you are already so. -- -- Man must so live that he may become beloved in the estimation of the

righteous ones and beloved and praised by the people. Having reached this station, the Feast of Eternal Happiness is spread before him. His heart is serene and composed, because he finds himself accepted at the Threshold of His Highness the One. His soul is in the utmost felicity and bliss, even if he is surrounded by mountains of tests and difficulties. He will be like unto a sea, on the surface of which one may see huge white waves but its depth is calm, unruffled and undisturbed. If he trusts his happiness to worldly objects and fluctuating conditions, he is doomed to disappointment. Should he gain a fortune and anchor his happiness to it, he may hypnotize himself into a state of so-called joy for a few days, and then that very fortune will become a mill-stone around his neck, the cause of his worry and melancholy. But if he live in accord with the good-pleasure of the Lord, he will be favored at the court of the Almighty; he will be drawn nigh unto the Throne of Majesty; he will be respected by all mankind and loved and honored by the believers. This fortune bestows eternal happiness! The tree of this fortune is ever green. The autumnal wind does not sear its leaves nor the frost of winter rob it of its perennial freshness. This is a happiness which is not followed by any misery and is always the source of gratefulness and blessedness. The most great, peerless Gift of God to the world of humanity is happiness born of Love--the twin sisters of the superman--one the complement of the other. Everything that contributes to the sum-total of this human happiness is a Gift on the part of God, and the thing that does not add to the aggregate of this Ideal Felicity must be little by little or all at once eliminated. Therefore it becomes self-evident that the First Bestowal to the world of humanity is happiness, that kind of Happiness which is unalterable and Ideal. If by happiness physical enjoyment of material things is meant, then the ferocious wolf is made happy because he kills the innocent lamb and satisfied his hunger for a few hours! This is not happiness. Happiness is a psychological condition created in brain, mind and heart--the effect of which works out from the centre to the circumference. For example; after many days and nights of reflection, the philosopher unravels a seemingly unsolvable problem. As a result, a wave of supreme happiness surges through his being. The philanthropist comes to the assistance of thousands of half starved, half clothed, afflicted people of a nation; in his deed he gets much contentment. An engineer spans a large river with a suspension or cantilever bridge, or an architect makes the design of a divine edifice; he finds true enjoyment in his work. - - -It is related that Baseer Tousy was well-versed in the science of astronomy. Many a night he walked on the roof of his house, watching the stars. Whenever he happened to discover the true position of a planet, or locate the place of a constellation, he became so enraptured with joy of a new idea that he would get up and dance and sing; saying: 'Where are the Kings! Where are the Monarchs of the earth? What is the true felicity? Let them come and see what real happiness means! What is the ideal bliss?' It is for this reason that Baha'o'llah in all His Tablets has made incumbent upon all to study sciences and arts, encouraging everyone in the acquirement of learning and a liberal education. For the Eternal Happiness of mankind lies in this. Praise be to God that for the present you are all well and happy. I met you and associated with you this hour; you are living on the slope of Mount Carmel, are near the Holy Tomb of the Bab, inhaling the fragrance of its rose-garden, are looking at the unique panorama and are enjoying the gifts of heaven. This is the ultimate hope of the lovers of Truth, to be in the neighborhood of the Most Eminent Mercy!"

Ahmad Sohrab

Bahai Nest, Mount Carmel, Haifa, Syria
July 13, 1914

Dear Friends:-

In a week two of our dear brothers will leave the headquarters for active engagement in the front. They are Mirza Mahmoud Zargani and Mirza Ali Akbar Rafsanjany. The former travelled in the party of the Beloved throughout the United States, Canada and Europe; the latter has been in France, Switzerland, England and Germany. The former will go to Bombay, India; the latter to Teheran, Persia. Today, while the Master was walking in the garden, he sent for Mirza Mahmoud and commanded him to be ready for departure in a week. "Thou hast been with me now for a long time," he said in conclusion, "and hast associated with me day and night. Thou hast heard everything, recorded everything and witnessed everything. The time for thy departure and service has come. Like unto the disciples of Christ, thou must go forth and spread the Gospel of salvation and summon the people to the Kingdom of Abha. Like unto these fragrant flowers, thou must perfume the nostrils of all those who are far and near. The Teachers of the Cause are the open roses of the Paradise of Reality."

There was a meeting in the evening, and the Master gave a short talk concerning the beauty and spirituality of the Utterances of Baha' o'llah. With the chanting of a supplication, the meeting was brought to an end, and then all the students gathered in the garden and sang the translation of many poems by Mrs. Waite.

A few extracts from the Beloved's recent Tablets will no doubt cheer many hearts.

To Mrs. Mary Thaller, of Wien, Austria, he says:

"O thou daughter of the Kingdom! Thy letter was received. Thou hast written concerning the organization of the Bahai Assembly in Vienna. This became the cause of great rejoicing--that praise be to God that city is illumined; the Flag of the Kingdom is upraised; the heavenly Gardener has sown the seeds in that ground; the clouds of the sky sent down rain and the Sun of Reality is imparting heat. I hope that these pure seeds will soon germinate and grow; many, many harvests be gathered; that thou mayst become a skilful farmer in this divine field and be the means of the realization of much blessing and benediction."

To a Bahai in Stuttgart, he writes:-

"O thou daughter of the Kingdom! If thou desirest divine Confirmation and Assistance, so that the heavenly Cohorts may grant thee victory, remain thou firm and steadfast in the Cause of God and be thou constant in the Covenant and Testament--thus like unto a solid structure thou mayst become established and unshakable throughout all eternity. Whenever a great object adheres to its own centre, great results and signs will become apparent. - - -"

To Miss Alma Knobloch, of Leipzig, he says:-

"O thou daughter of the Kingdom! Thy letter was received. Its contents indicated the spread of the Light of Guidance; the dawn of the Morn of the Kingdom; the attraction of the hearts to the heavenly Countenance and the acceptance and belief of a number of souls to the Manifestation of the Ideal Promised One of the Kingdom of God. This news conveyed infinite happiness--that praise be to God the Sun of Reality has cast splendor upon that country and in the future it will be permeated with the glorious Light of God. - - -"

To a dear friend in Mount Pleasant, Michigan he writes:-

"O thou respected personage! Thy letter was received. Its contents evidenced the significance of love and turning the face toward the Kingdom of Abha. 1st, the Bahais keep Friday as the Sabbath. 2nd. The

Cause of Baha'o'llah is in fulfillment of all the prophecies in all the Books of the Books of the religions of the world. 3rd. The details for the organization of the House of Justice are amply provided for and the place for its holding will be decided upon by the members themselves. - -
 O thou noble soul! Thank thou God that thou wert awakened by the Melody of the Kingdom of Abha, discovered the reality, wert released from darkness and attained to the world of lights and adorned thy head with the Crown of Everlasting Glory. Appreciate thou the value of this, and remain firm and steadfast. During the lifetime of His Holiness Christ-- may my life be a sacrifice to Him!--the most well-known high priests of the Jews stopped short of faith; but after a little while all their traces disappeared and they became non-existent. Nevertheless, when the unimportant fishermen were awakened and became mindful, like unto the stars they shone forth from the horizon of the Everlasting Glory. Shouldst thou become engaged in the Guidance of the people, thou wilt also become one like unto them. These Bestowals I desire for thee. - - - -"

To another friend, in Cleveland, Ohio, he says:-

"O thou who art firm in the Covenant! Thy letter was received, and thy services in the Meeting became evident. Today whosoever becomes confirmed in the service of the Cause of God, he is like unto a man who plants a tree. This tree will ere long grow and develop, bestowing its shade all around and producing most luxuriant fruits. Thank ye God that ye are assisted in serving the Cause, and show ye an effort that day by day you may increase your services. - - - -"

To a Truth-seeker in New York, he writes:-

"O thou daughter of the Kingdom! When the Sun of Reality shone forth from the Horizon of Persia, every soul who belonged to the world of nature, i.e., the element of his constitution was of the earth earthy, he became totally veiled and deprived; and every person who was related to the Divine World, i.e., his spiritual body was built with the element of the Kingdom, he received a portion and a share, advanced toward the centre and beheld the Lights. The blind is deprived of seeing the ray of the sun, and the deaf does not hear the melody of the Supreme Concourse. Praise be to God that thou didst have sight, and beheld the Light and wert endowed with hearing and listened to the Call of the Kingdom. Therefore, this bounty deserves thanksgiving. Thou must demonstrate an effort, so that day by day thou mayst become more illumined, more quickened, more attracted and more cheerful. - - - -"

Concerning spiritual communication, he writes to a seeker of the Kingdom of God in Washington:-

"Although up to this time I have not written thee, yet spiritual communion united the hearts and ideal correspondence was uninterrupted. Harken with the ear of the heart to the hidden secrets and heavenly Mysteries in the world of soul and spirit, and listen to the Divine Glad tidings. For His Holiness Baha'o'llah has so united the hearts that they correspond together without the means of pen and paper, explaining the mysteries of the Kingdom. They relate their mystic connection from ear to heart, and their spirits sing and carol to each other in the one universal harmony. I will pray on thy behalf, that thy truth-seeing eye may become opened and behold the Mysteries of the Kingdom of God, which has illumined the East and the West, and listen to the Melody of the Supreme Concourse, which has stirred into joyousness the hearts and the spirits. - - - -"

Ahmad Sohrab

Bahai Nest, Mount Carmel, Haifa, Syria.

July 14, 1914

Dear Friends:-

By this time you are supposed to know something about Miss Mary Blomfield's appearance before the King of England and her passionate appeal for the cause of woman's enfranchisement. In a long, interesting letter written by her to a friend now resident in Haifa, she describes in a cogent manner the reasons that led her to the decision of such a historical event. The letter explains the psychology back of this act, and may interest those who have held the Cause of Woman at heart. You may not agree with all that she says, but you cannot deny her impassioned earnestness and her almost solemn, fervent, serious sincerity. The letter is dated June 26th, and is from one of the many country places in Switzerland. She writes:-

"I have been meaning to write to you for a long time, but lately my life has been so crowded with events and their consequences that I have scarcely had any time to call my own. I expect by now you have heard various accounts of my appeal to the King at his Court on June 4th -- something of the truth perhaps and a great deal of incorrect information that is to say, if you read the English papers, which are as a rule a fruitful source of misguided intelligence. So, may I worry you with a true account of what happened? -- For a long time I have been heart and soul in the movement of the emancipation of women, which in England takes the form of the Suffrage Movement. In fact, I think I must have been born a Suffragist, because the attitude of mind that belongs to this great world awakening is so much part of my very self that I can not conceive a time when I should not have felt the same spirit that animates me now. I think it is the same with all of us who are working for justice and liberty now. We were born for this work. -- This seems almost unnecessary, writing all this to you, because I know you feel just the same as I do. But I should so like you to know how very deeply I have been thinking on this subject, and how earnestly I longed to do something for the cause I loved so much. I prayed with all my heart for an opportunity to prove the faith that was in me; not for a chance to destroy property--that chance was always at hand, but for a chance to make a sacrifice for the cause, and in doing so hurt no one but myself--a chance to strike a blow for freedom in the right spirit--a metaphorical blow that would have some effect. I would like to say here that I neither judge nor condemn the actions of 'Violence' committed in the name of liberty by my fearless sisters in the cause. One can only marvel at such utter self-sacrifice, and recognize the fact: that although the world-wide movement for the Emancipation of women is part of the great spiritual Spring-tide, the struggle for civic recognition in each country on the part of the women themselves is a very human struggle for a concrete and human right--the franchise. It is a moral and religious movement, but it is also a political and social contest for political and social recognition. In the great army of women ordained by Providence to work out their own salvation, there are many regiments--many wings--(in the military sense of the term) each with their special work. This great battle has to be fought on three planes, the plane of matter, the plane of mind and the plane of spirit. Some women are fitted to fight on one plane, some on another, but all are necessary in the vast design--the great campaign. In the United States Abdul Baha said that Universal Peace could never come till women had gained their freedom and were given their true place in the world of humanity, so on the highest authority we have it that there can be no peace without justice, no unity without equality. The women who are now fighting for freedom are also believers in Universal Peace; by hastening justice they

are furthering the Cause of Peace, and they will not rest till justice, equality and peace are established. It is these women who, however mistaken in their methods the world may think them, are sacrificing life and happiness in the cause of the uplifting of women, and it is these women who are being tortured in prison. The Government finds it easier to inflict torture than to do justice.

"Perhaps it would be wrong for a Bahai to actually uphold destruction of property, but it is only just to say this, that if war is ever justified, then this war is justified; because it is a direct contest between good and evil, between false values and true values, between human life and the worship of property above life, between morality and immorality, between purity and impurity. Abdul Baha has said that on the physical plane defense in case of invasion is justified; then if that is so, Militancy as the women's defence against the invasion of their rights, the sacrilege of their persons, the destruction of their children, is a thousand times justified and in all humanity one cannot turn against or condemn women who believe this and act upon it, though it costs them their lives. More and more this struggle is becoming a war between right and wrong; it can never be called a sex-war, a war between men and women--in England at any rate, because good men are coming forward splendidly now, though certainly they did not in the beginning. Now, they are realizing what this great movement means, and every true and decent man is taking his stand by the women. I seem to be digressing terribly, but it all bears upon what I did at the Court. I need not tell you about the Deputation to the King, and the reception it had. You must have read about it in the papers, and it must have made your heart ache. In January, when it was given out that there would be a Deputation to the King, all the Suffragists guessed how it would be received, and our fears were justified. When Mother decided to go to the Court and present a friend, taking Ellinor and me with her, I made up my mind to speak to the King, when I found myself face to face with him. I did not tell anyone my intention, but I prayed and I prayed with all my heart and soul to be guided. I wondered at first if this was the opportunity I had been praying for, for years--and then I became certain that it was. A Persian friend once told me that when he was in trouble of mind or doubt he always held some sacred writings in his hands and prayed for guidance, then opening the book without looking, he used to point at a certain passage. He told me that he never failed to find comfort and help in this way, so I decided to ask for guidance in the same manner. Several things troubled me. I was convinced of the justice of what I intended to do, and I know it to be right, and I thought it would be good for the cause--but this is what troubled me: It was the first time in my life that I had kept any intention of mine from Mother, and also I was afraid of what might happen to her. I knew she would defend me if they (court officials) handled me roughly, and I did not want her to be hurt in any way. I took a Bible and opened it, and found my finger pointing to this verse: (Acts XXV, 12) 'Hast thou appealed unto Caesar? Unto Caesar shalt thou go.' Another night I opened the Bible again, and read: (Luke 2, 49) 'Wist ye not that I must be about my Father's business?' Then on another occasion I took Hidden Words in my hands and asked Baha'o'llah for guidance, opened the Book and found my finger on this verse, you know so well; 'Justice is loved above all. Neglect it not if thou desirest me. By it thou wilt be strengthened to perceive things with thine own eyes and not by the eyes of men, to know them by thine own knowledge and not by the knowledge of any in the world. Meditate on this, how thou oughtest to be. Justice is of my Bounty to thee and of my Providence over thee; therefore keep it ever before thy sight. On many occasions I received great help in this way, and never once came

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a passage bidding me give up my intention. Up to almost the last day I was worried about my Mother getting hurt and my prayers were answered in a miraculous way and in a way that I did not understand at first. I had told a friend of my intention some little time before, because I wanted to be sure from a worldly standpoint of view if it would be good for the Cause or harmful. A note from this friend came into my brother-in-law's hands, and my whole secret was out. You can imagine how frightfully disappointed I was, and how terribly miserable. I felt for one dark moment that Providence had been playing with me. I was in despair. Of course Mother decided not to take me to the Court, and Ellinor, who also felt very sore about the treatment the Deputation had received, said she would stay at home with me. Then the day before the Court it occurred to me that Ellinor and I might go alone, separately from Mother. In this way my prayer would be answered; because I knew if we went later than Mother, she would have passed before the King already and we should pass before him later in the evening, when she had left the throne-room. If I were hurt, mother would not be there to see it. I felt a great responsibility in taking Ellinor, but I knew I should not be let in alone; it would look suspicious, and she agreed with what I was going to do--thought it right. So soon after Mother and her friend had started for Buckingham Palace, Ellinor and I dressed and followed---We passed three policemen rigorously examining people's Presentation cards, and when our turn came they let us pass. Then you have read accounts of what happened inside the Palace. The words I said to the King were: 'Your Majesty for God's sake stop forcible feeding!' I knelt to him, because I wanted to be respectful as possible. (And yet they say I insulted him.) I meant to say more, but four or five men rushed at me and hurried Ellinor (who had turned back and put her arms round me to protect me) and me out of the Throne-room. They did not hurt us, but you have no idea of the utterly powerless, helpless feeling of being 'set on' by so many strong men and swept away. Ellinor was very brave and stood by me through it all in a magnificent way. She is a sister in ten thousand. They were going to send us to prison, in fact we were taken straight to the Police station in the precincts of Buckingham Palace, but the King sent word that we were to be sent straight home.--The King could if he liked stop the torture of women political prisoners and my wish was to break through the crust of conventionality and court officialdom to his heart. To call my action an insult is in itself an insult to the King, depriving him in the eyes of his subjects not only of the capacity of understanding but of the right to any human feeling at all. The highest praise the Press could sing of the King and Queen on this occasion was 'Their Majesties remained unmoved.' And again at Olympia, when a Suffragist sought to address the King: 'Their Majesties remained unmoved.' They are unmoved while their country is sunk in misery, while women are being bought and sold and starved into slavery and those who are trying to bring about better conditions are being tortured in prison. They remain unmoved while their country is on the brink of a revolution and their courtiers and dependents are proud of their immobility. It is all too sad. - - -Of course most of my family are very angry with me, but the ones I love best understand--Mother understands--so I can bear the anger of the others.----"

I do not think the letter needs any comments. It is so full and comprehensive that the readers may draw their own conclusions. It is very plain, of course, that the Bahai Cause does not approve Militant methods. In these days peaceful negotiations and the force of pen and clear arguments are more powerful than the sword or the bomb.

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Destruction of peoples' property is not justified from any standpoint. We must go to the root of the matter. Knowing that as far as caution is concerned men and women share the same faculties, they must also enjoy the same rights and the same privileges, without any distinction whatsoever. Hence the equality of the sexes--which is only one of the many Principles of Baha'o'llah. To the utmost of our ability we must include in the scheme of our lives all the Principles, and not one to the exclusion of all the rest.

All day I was translating Tablets. I met the Beloved in the morning and evening. He entertained friends and strangers, and dictated several Tablets for the Western friends. He was busy and happy talking with the believers and consorting with them with joy and Fragrance.

(No signature)

From Hidden Words:- Persian. Page 39. Par. 40

"O my Servant!

Free thyself from the worldly bond, and escape from the prison of self. Appreciate the value of the time, for thou shalt never see it again, nor shalt thou find a like opportunity."

Bahai Nest Mount Carmel, Haifa Syria

July 15, 1914.

Dear Friends:-

This afternoon I was in the Holy Presence of Abdul Baha for more than three hours. The heaven of divine revelation was opened, and many white-winged angels in the form and likeness of Tablets descended upon the earth to delight the hearts of men. Wistfully and lovingly they will wing their way to different parts of the world, singing their songs of life and light into the spirits of men. While he was dictating the blessed Tablets, he talked on various topics, now laughing, now smiling, now making a mirthful remark, now asking a question about the person to whom the Tablet was being revealed or reminding one of his peculiar characteristics. It was good to be with him, three long, heavenly hours --roaming with him in the rose-garden of Abha and watching him picking up the ideal flowers and arranging them in lovely bouquets of the Kingdom, to be sent to expectant, waiting lovers in remote regions. With what solicitude and tenderness he arranged these spiritual nose-gays, as though knowing the taste and condition of each He is indeed the Ideal Heavenly Florist.

In the mail yesterday there was an interesting card containing the picture of the "World Peace Flag--"a strong white light which bisects the globe passes through the prism by the process of Refraction and produces the seven colors of the rainbow, Red, Orange, Yellow, Green, Blue Indigo and Violet, the globe and the colors being surrounded with the stars. At the bottom of this significant picture the following is written:- "These seven colors of the Rainbow represent the natural unity in the variations of the race and in human interests. As these shades flow together they produce white, white is an emblem of truth, brotherhood, harmony and peace. The stars stand for the nations in the world federation. This Flag has been accepted by the Peace Palace, the International Peace Congress and the American Peace Society. Designed by Rev. I. W. Van Kirk, Youngstown, Ohio, U.S.A.

When the Beloved came out of the house and started to walk in the garden, immediately he was surrounded by the believers. I took out the card and presented it to him. At the same time I explained it in a few words. He took it in his hand for a minute or two, and looked at it searchingly and attentively. "It is very good, very splendid!" he said. "It is an excellent idea. GOD willing, it will come to pass, and all nations will be confederated in one Universal Commonwealth. These ideas and conceptions are tributaries to the great ocean of spiritual awakening which has encircled the world of humanity. The Holy Spirit is the only Power that will ultimately unite and harmonize the races and nations of the world. The Cause of GOD is the only Panacea that will heal for all time to come the social, economic and political diseases of mankind. The revelation of Baha'o'llah is the Tree that will send its outstretched branches to all the countries and under its cool shade all the religions and sects, there to fraternize and associate with each other. The world is full of Ideas, but they are either fleeting, or profitless, or impractical, or limited in their influence or confined within a narrow scope. The beaming shafts of the light of Cosmic Ideals must pierce through the hearts of men and the Power of the Holy Spirit is necessary to carry into execution these noble thoughts of the Age. Human power is limited in its influence. It can unite two persons, or two tribes, or two communities, or at the utmost two nations. At the same time it confesses that this Unity is temporal and may be abrogated by the whim

of either of the high contracting parties. But the Divine Power that unites nations and peoples and cements together in the bond of brotherhood and Peace for ages and cycles. His Holiness Christ was one person, without any worldly assistance and help, but through the effect of the Holy Spirit He was enabled to unite many nations and religions under the Standard of Christianity. Likewise Mohammed unified the wild, savage tribes of Arabia and made them the Conquerors of Asia. Consequently there must needs be Divine Power for the accomplishment of this Universal Aim. Human power fails in this undertaking. The Words of those souls who are the essences of severance, who are in the utmost sanctity and purity, will have an effect upon the hearts of men, the result of which will be unity and good-fellowship. Save through this, ideal communication will not be made possible between the children of men. They may achieve a temporal union for a few years. Men may so compound the various ingredients as to be promiscuously mixed together, but there must needs be the solvent, so that they may become perfectly blended and united. In the human world that solvent is the Power of the Holy Spirit, which will thoroughly mix and blend the different constituents and elements representing the various nationalities, religions and sects. I hope the believers of God will unfurl the "World Peace Flag," because their aim is altruistic and they are helped by the Confirmations of the Holy Spirit. Through the Power of GOD it is possible for one Bahai to guide one whole nation. Such spiritual victories are dependent upon the Breaths and Bestowals of the Holy Spirit".

After these interesting remarks, he went out to take a walk. In the morning, I had the extreme pleasure of being in the presence of the Beloved. He sent for Doctor Habibollah Khodabakah and Mirza Azzizollah Khan, and spoke to them about their forthcoming trip to Germany, France and England. Just out of College, he is sending them to these centres of culture and civilization to spread the Fragrances of the Paradise of ABHA.

In the evening, there was a large meeting. When the Master entered the room, he looked over the bright faces of the Bahai students and exclaimed, with delighted heart: "God be praised:" How wonderful are these students! I am looking forward with great hope to their future! In reality they are beneath the shade of the Blessed Perfection, and they are being animated with the Spirit of the Holy Land. For this reason, they are superior to many other students. Their mettle will become known in the future. They are now under the process of refining. When they come out of the crucible, their brightness will become manifest. The word of God is the refining which will polish them, suffering them to become pure as tested gold. - - - Every single assured and firm believer will consider himself the servant of all the friends of GOD, nay rather the servant of the world of humanity. The Honor of man depends upon this. The everlasting Glory of mankind lies in this! For this reason His Holiness Christ says: 'The last shall be first, the least amongst you in the Kingdom is the greatest.' Whomsoever desires to walk in the Path of the Kingdom--so that he may reach the Court of the Almighty--he must be a true servant. The Path of God cannot be compared with the paths of men. The humblest man is in the Path of God, the more exalted is he; the greater is his meekness and submissiveness, the more beloved is he; the more he is surrounded with tests and trials, the vaster the tranquility and composure of his spirit. Nay, rather, in the Path of God humility is honor, trouble is rest, affliction is bestowal, poverty is wealth, indigence is sovereignty and lowliness is nobility. truly I say whosoever is the real servant of the believers of God is their assistant and helper. We must all walk in this Divine Path."

Ahmad Sohrab

Bahai Nest Mount Carmel, Haifa Syria.

July 16, 1914

Dear Friends:-

Although I did not see the Master in the morning, yet I was compensated in the afternoon. Several letters from India imparted to him much pleasure. He dictated nearly twenty Tablets, all interesting and wonderful, and extracts from which will appear in future letters. Mirza Mohsen was present, and he has lived in China, and related to the Beloved a great many of their national customs and curious habits. The Master said: "This wonderful Cause has not been properly introduced into China. It is very necessary that it should be done. This Cause is sorely in need of teachers in all parts of the world--such teachers who may not offend any soul but win the people to the Kingdom of Eternal Reality. China is in need of many good Bahai teachers--in order to unshackle their minds from the rusty chains of ancestral traditions."

In regard to himself, the Beloved said:- "On this account I am very happy that after the departure of the Blessed Perfection I became the target of the arrows of oppression and the javelins of persecutions. This thought is the only source of my consolation."

About the Bahai students, he said: "These students are refined. They have become conducive to the glory of the Cause. May God protect them. They will progress greatly in their studies and master many branches of service." He spoke about many other things, especially Zelle-Sultan, the Ex-Governor of Esphahan, whom he met in Switzerland and Paris. Then he came out of the house and took a long walk, all alone.

At noon, all the students were the guests of the Greatest Holy Leaf. The various dishes were cooked in the kitchen of the Beloved's house and taken up in a large basket.

Amongst the many letters received and read to the Master was one from D. Gopaul, the Editor of the NEW REFORMER, Madras, India. Its contents was so beautiful that I would like to share it with you:

"The lovely Tablet your Holiness has condescended to reveal to me has reached me in due course. The very sight of the Tablet from such an exalted spiritual Personage as Your Excellency dispelled all the gloom that encircled my mind and made me a happy, blessed and regenerated being. It is also a source of immense spiritual pleasure to me that Your Holiness, one of the greatest of men that ever trod this earth, has been pleased to recognize the humble services I, a poor servant of man, have rendered. I therefore fall at thy blessed feet and offer my thanks to Your Holiness from the very bottom of my heart. I am determined that this Excellent Tablet shall be preserved as a great heir-loom in my family.

"I promise I shall in all obedience follow the excellent advice Your Holiness has been pleased to give me and other Editors regarding the due discharge of our duties as Editors of magazines and newspapers I assure you that I entertain the greatest respect and belief in the high ideals and deeds of Your Holiness, which are for the establishment of the basis of a Universal Religion and real Brotherhood in this world, where men are now at war with each other. I therefore most humbly beg to say that I am quite willing to do all that I can in propagating the Teachings of the Cause you have so much at heart for the good of humanity. I am sure that as time passes the Truth will be understood and every man in the world will enlist himself on your side. With deep love in El Abha, I remain, my beloved Guru, your ever loving and most obedient servant, (Sgd) D. Gopaul Chetty."

A letter from Mrs. Stannard opens with this sudden burst of enthusiasm: "Oh! indeed I feel HE (Abdul Baha) is bound to come to India:

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great, great things will happen next winter. - - - I shall soon be able to go down to Calcutta now and resume activities, and shall hope to feel fit and strong for much that is to come. I enclose you a letter I have received from the Secretary of the coming Universal Congress of Religions, and it will give you some ideas to put before the Master. I trust that perhaps one or two men Persian Bahais will come as Delegates to Calcutta. - - - I have written to the Secretary of the Congress that a typewritten official letter must be sent Abdul Baha making the request for his presence, and also in any case an address, which Lua or I can read in the Congress. Perhaps it should be read in Persian as well, for many in Bengal know Persian. Anyhow, since this Congress is to be held in four cities, it struck me that I had better do Lahore and Calcutta and Mrs. Getsinger, Bombay and Madras and some Persians who know English could go to that city with her. - - The Congress is Theistic and the European and American Delegates will be mostly Unitarians. They accept the Bahai position of successive Manifestations in the world, but they do not deify them as Roman Catholics and other Christian denominations do Christ. These Congresses in objects and aims are practically like Bahai ones, and I feel that Abdul Baha will make a great movement for the people of India if he comes. He will help this vast land to come into Unity and Brotherhood, and many writers will rise up to put into the different language his Teachings of the Cause. All is going on well in preparation, and I have now come into communication with the immense Ary-Somaj Movement of this country. They go on the theory that the Vedas of India are the oldest known Revelations to the human race, and that revealers came forward at various times to re-reveal the central principles. They do the socialistic work here. I think I can do something with them, because they hold to nearly all our basic truths. The Editor of the Vedic MAGAZINE, Prof. Emma Deva, B. A., seems very enthusiastic over my article. I have written a series of articles and he is going to publish them serially in his Magazine. He writes me in his last letter: 'I was delighted to get your very kind letter and splendid article. I have sent the article to the Press. Kindly send the second instalment at your earliest convenience, so that there may be no break in succession. If we believe in Divine Dispensation, we must also believe that the first spark of Philosophy must have been derived from Heaven. Since nothing that comes from GOD can be imperfect or incomplete, all later inspirations can be but the restatements and progressive interpretations of the primeval revelation. There has been but one true Religion, which has been revealed and re-revealed through the ages. In the sphere of religion and morality, there is nothing new under the sun. That primeval revelation is the Veda. - - - The necessity of primeval revelation being well granted, the Veda is the sole claimant to that position. Moreover, its lofty Teachings cannot be explained in the light of any other theory. If the Veda is not divine Revelation, how is it that it--the oldest Book in the Library of the world--contains truths which according to Max Muller 'sound decidedly nineteenth century-like.' This is the stand the Ary-Somaj takes as regards Eternal Revelation, and it is very easy for a Bahai teacher to explain to them the nature of successive messages from the One Source, adaptable to the intelligence and comprehension of the people of different centuries. I have established in my recent articles the importance of the Manifestations and their roles in the world of men. I am now busy with a long one for a Madras magazine, to have portraits as well. I have now two men coming to me to discuss the Bahai position. There is also a well-to-do Hindu gentleman free-thinker who has become most enthused and gave me a donation of 10 Rupees to buy some Bahai Books to give away! Another old gentleman is a

Moslem Munshi. He is going to write to Abdul Baha. He is a good Persian and Arabic scholar, and teaches these languages to big people. He is like a Bahai. He wants to go to Burma, to take some school-boys home, so that will be a good opportunity for him to meet Moslem Bahais like Sayad Mostafa. If he becomes confirmed, really he will be able to do great work, I think, since he is an educated man, but he is elderly and in some ways reminds me of Mirza Abul Fazl. - - -I can do all that if needed in Northern India, provided some Bahai men turn up in Calcutta later. I think Mirza Mahmud would be very useful. - - -Can you send me some pictures of the Master? Gopaul Chetty wants one and so do others."

(If any one of the believers in America or Europe can send her a number of the Beloved's photographs, both in single and in group, it will be a great service to the Cause, in the propagation of which she is devoting all her time. Let them mail to her address directly as follows: Mrs. J. Stannard, c/o Henry King Co., Calcutta, India.)

I will bring this to a close with the reproduction of the letter of Hem. Chandra Sarker, M. A., the General Secretary, International Congress of Liberal Religions, Indian Section, to Mrs. Stannard:-

I received your two cards. - - -I hoped to be able to see you at Darjeeling, therefore I did not write to you so long. But unfortunately circumstances did not permit me to go to Darjeeling. I am very sorry that I could not see you, as I was very anxious to do so. The International Congress of Religions Unity will hold its first session at Madras, on December 24th; and the last session in India on January 28th, 1915, in Calcutta. We are making the necessary arrangements. We hope delegates from Europe, America, China, Japan, will attend the Congress. We are very anxious that the Bahai Movement should be adequately represented in the forthcoming international gathering, for no religion can have more warm interest in such a gathering of Peace and good will on earth, as the Bahai Movement. We have been given to understand that the Venerable Abdul Baha is likely to be in India at the time. I am anxious to be sure of his presence. Will you please communicate with him on our behalf and request that he may favor us with his company in the Congress. You will also write to other leading representatives of the Bahai religion in Persia and other countries to attend the Congress. As I do not know the names and addresses of these persons I cannot individually write to them. We must have at least one good paper about the Bahai Case, besides the Address of Abdul Baha. Will you kindly undertake to write it yourself and read it before the Congress in Calcutta, Bombay, Madras and Lahore. May I know when you return to Calcutta? If you have no objection, we shall enroll you as one of the members of the General Committee of the International Congress of Religious Unity. Please help me with your counsel and co-operation."

Ahmad Sohrab.

Bahai Nest, Mount Carmel, Haifa Syria.

July 17, 1914

Dear Friends:-

In a recent Tablet, the Beloved writes the following to two German Bahais in Leipzig:-

"O ye two birds of the rose-garden of Faith! In the darkness of error man does not find anything save affliction and distress. He is ever disappointed, grieved and broken-hearted. But when the Light of Faith shines upon the Court of the heart, eternal happiness will be revealed, the gloom of sorrow and pain will disappear; the hopeless will become hopeful; the sad one will be submerged in the sea of Joy--the Everlasting Joy which is not followed by any sadness. Therefore, thank ye GOD that ye have drank deeply from this overflowing Cup of Happiness and through the illumination of the Glad-Tidings of God the darkness of sorrow is entirely banished. I am hopeful from the Divine Bestowals that day by day this Happiness may increase.-----"

To another friend in Degerloch, Germany, he says:-

"O thou who art guided by the Light of Guidance! Thank thou God that thou hast found a seeing eye and a hearing ear. Thou didst witness the Light of Guidance and hearkened to the Call of the Kingdom of Abha, and received a goodly portion and a share from the Never-ending Out-pourings. Thou wert one of the chosen and not of the called. Now thou hast organized a Bahai meeting, the members of which were of the called, and wherein you were engaged in the commemoration of God and perfumed the nostrils with the Fragrances of the Paradise of Abha. Strive ye with heart and soul, so that ye may illumine the horizons of one trace of the darkness of error. In your behalf I implore and supplicate toward the Kingdom of Abha, and beg for you heavenly Confirmation. - - - -"

Concerning the Minister who has invited the Bahais to hold meetings in his church, he writes to a New York Bahai:-

"O thou real friend! Thy letter was received. Thou hast written concerning Dr. Leon H. Harvey, 4th Unitarian Church. Exercise ye toward this person the utmost respect, for he has shown great courage to invite you to his church--thus you may hold there Bahai meetings and invite the souls to the Divine Kingdom. You must show toward this person--infinite honor. Although he is a Minister, yet has he demonstrated such fearlessness as to make his own church the gathering-place of the Bahais. He has not at all manifested any fear or apprehension, nor has he thought of the censure and the reproach of the people, and he has become conducive to the diffusion of the Fragrances. Employ toward him the utmost love."

Another Tablet, to the Paris Bahai Assembly, is as follows:-

"O ye friends of God and the maid-servants of the Merciful! The Congratulation for the Day of the Declaration of the Bab--may my life be a ransom to him--was received. I was made exceedingly happy that such a glorious Feast was held in Paris. The majority of mankind are either pursuing their own pleasures or amusements or engrossed in the accumulation of worldly riches and are intoxicated with the songs of the world of nature. But the believers of God have spread a heavenly Table and celebrated the Festival of the Dawn of the Morn of Guidance! This is indeed the source of great joy, for they were occupied in the mention of

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the Name of God, read the Verses of Unity and glorified the Sun of Reality with the anthem of the Kingdom of the Merciful. It is assured that such Festivals will be held regularly in the future and a wonderful Melody will be raised from Paris, which shall surprise all the rest of mankind.-----"

The Boston Believers are honored with the following glorious Tablet:-

"O ye friends and the maid servants of the Merciful! Truly I say your letter imparted joy and happiness, and it became the cause of helpfulness; for it was an indication of the effort of the Counsels and Exhortations of Abdul Baha. If a soul peruse carefully the Tablets of the Blessed Perfection, such as the Hidden Words, the Eshraghat, Tajallayat, Tarazat, Glad-Tidings and the Words, and lives in accord with one Admonition of the Admonitions of God, he shall attain to the summit of perfection, will become the centre of merciful susceptibilities, the origin of the virtues of humanity and the lights of the Kingdom will dawn from his face and character.

"O ye believers of God! These Exhortations and Counsels emanated from the Supreme Pen of the Blessed Perfection, not to read them only, but to live in accord with their contexts. There are many persons who read these Tablets, praise the loftiness of these sentiments but do not live according to one of its words. Now praise be to God that you are moved and stirred through the Appeal of Abdul Baha, are thereby attracted and have passed a resolution to live in accord with those Counsels. Therefore make ye an effort so that the lights of the advice of the Blessed Perfection may shine from the pure glass of your hearts; reflect its splendors upon all the human organs and the signs of severance and attraction with the Love of God may appear and become manifest from your faces and characters. Day and night I am praying and beg for you Divine Confirmations and seek for you Supreme Aide,--so that all of you may become heavenly and the lights of the Kingdom of Abha may illumine your hearts and souls. - - -"

Again this morning the Beloved received Mirza Ali Akbar and a number of other friends, and exhorted them to become the valiant soldiers of the Kingdom of Abha and the standard-bearers of the Army of Light. Then he came out in the garden, walked around for a few minutes and sat on a chair in the sunshine, asking me to give him the book of Tablets so that he might correct those lately revealed. For nearly an hour he was doing this delightful work. Then he came to us and spoke about the science of aviation, predicting the time when every rich man will own an aeroplane in the same manner that they are now owning automobiles.

Many students went to Acca today, and returned in the evening. For only a few minutes they met him in the garden, as he was on his way for the customary walk.

In the evening he was a guest at the house of Mirza Mohsen, where a prominent Arab gentleman was to meet him. He had his supper there, and stayed till late. I wished so much to be there to hear him speak. I can never get enough of His Golden Words!

Ahmad Schrab.

... Bahai Nest, Mount Carmel, Haifa, Syria.
July 18, 1914

Dear Friends:-

It was 4 p.m. The sun was slowly reclining toward the western horizon, to be hidden behind Mount Carmel. Nature was enfolded in the lap of luxurious silence, the birds of inspiration were fluttering their wings in the higher regions of the souls; the delicate scent of the flowers, unheralded, stole its way into the upper sphere of the minds; the magic charm and mystic beauty of the Eastern Radiance enveloped the spirits, the "Divine Idea" of Creation was slowly unfolded before the wondering gaze of man! The believers were sauntering in the rose-garden and speaking about the Light of the world--when as in answer to their earnest prayer the door was opened and the Master came out. No sooner had they seen him than they stood in reverence before his simple, yet awe-inspiring Presence. While walking to and fro amongst the flower-beds, the sun streamed down upon his white locks, its golden rays, and encircled him with a hale of supernatural beauty. He spoke on the "guidance of God." Laying a good foundation for his forthcoming remarks, he said: "God, addressing one of the great Prophets of the past, says: 'Dost thou find thou art able to guide a blind man, although he does not see? Art thou capable to suffer a deaf man to hear, while this power is not given him? - - -' Often one false statement finds greater credence than a thousand words of Truth. When the veil of negligence and injustice covers the pupils of the eyes, man becomes blind to the most plain facts. - - -Once they saw His Holiness Christ flying away with great haste. They asked Him: 'Why art Thou running so fast?' He answered: 'I am trying to escape from the dullard 'Oh!' they replied: 'Hast Thou not the Most Great Name of God? With that Name Thou hast healed the blind, and the deaf, and the mute, and raised the dead! Why didst Thou not read it over the dullard, so that he may become intelligent?' Christ answered: 'I whispered the Most Great Name of God into the ears of the deaf and he found hearing; the blind found sight, and the lame leapt and the dead were quickened; but I repeated the same Name a thousand times to the dullard, and saw no change in him. Therefore I am flying away from him!' - - -When Moses got down from Mount Sinai and saw His people, how they had corrupted themselves by the worship of the golden Calf, saying: 'These be thy Gods, O Israel, which brought thee up out of the land of Egypt!' his wrath waxed hot against them, and at their stiff-neckedness, and he said to one of the worshippers: 'Why didst thou worship this golden calf? Why didst thou offer before it burnt offerings, and brought peace-offerings? Was it not fashioned with a grooving-tool at thy hands? Thou hast committed indeed a great sin! Thou didst see so many miracles performed by Jehovah in the land of Egypt, and yet doubted His Existence and availing thyself of my delay upon Mount Sinai, thou didst go to Aaron and say unto him: Up, make us Gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. What didst thou see in this golden calf to excite thy adoration? Every day thou didst doubt my divine mission, but thou didst never entertain the same doubts about this golden calf. Now deaf and blind thou art!' - - -When the Guidance of God is vouchsafed to us, we are enabled to throw away false ideas and erroneous thoughts. The angels of Providence must come to our assistance, the Confirmations of God must encircle us, so that we may become mindful, aware, intelligent

and conscious of our own mistakes and shortcomings. - - - Faith and assurance are the two gifts that are bestowed upon us through the Guidance of GOD. - - - Years ago there was in Acca a Scottish woman missionary. She was most zealous in her proselyting, but with little result. She did not like us at all, but whenever I met her I inquired about her health. One day I was sitting in front of a store in the Bazaar, and with me there was a Jewish Bahai by the name of Mirza Azzizollah. While we were talking, I saw Miss Ramsay pass by. I called after her, and she came back. 'Do you see this man?' I asked. 'Formerly he was a Jew and disliked Christ, but now through the Guidance of GOD he has become a believer in Him and worships Him.' 'Oh! Is this true?' she exclaimed. 'Am I permitted to ask him a few questions?' 'Surely', I answered. 'You may ask him as many questions as you like.' Then turning her face, she asked, puzzling, 'Do you believe in Christ as your Saviour?' 'Yes,' he said. 'How did you come to believe in Him?' 'Do you want me to tell you? Scriptural or rational Proofs?' 'Scriptural proofs.' Then for nearly half an hour this Jew spoke in a most eloquent language, bringing in quotations after quotations from the Old Testament to prove the validity of Christ. Then she asked for rational evidences, which were presented with equal force and fluency. After a few moments of silence she said: 'This is indeed a miracle, a most wonderful thing that could ever happen. But I have one objection to offer: I would have been most thankful to you if you had KEPT him at the fountain of Christ, but you have made him believe in Baha'o'llah and all the other prophets.' She could not realize that the belief of this Jew in Christ was only through the efficacy of the Words of Baha'o'llah. - - - Because she was very angry with me, one day I told her: 'Dost thou know how much I love thee?' 'How could I guess?' she answered, gruffly. 'I love thee as much as thou hatest me!'"

This morning the Beloved went out and on his return he called me into his presence. For nearly two hours, I read to him the petitions of the believers, and he dictated answers.

This evening there was a large meeting, and the Beloved, having just returned from a walk with Mirza Heydar Ali, delivered a lengthy talk on the true nature of worship. He said, in part: "Tonight they are holding the Feast of Elijah on the top of Mount Carmel, in memory of his descent to heaven in a chariot of fire. It is most significant that the Jews, Christians and Mohammedans are celebrating this feast in common, without any religious prejudice. Thousands of men, women and children came from the neighboring towns and villages, and fill the rather large table-land and drink and dance and sing all night. Did you not see so many companies, with their donkeys, going up the Mountain this afternoon. It is very strange to see how man is ever prompt to associate worship and prayer with certain forms of amusements and pastimes! There is the Meulave sect amongst the Mohammedans, who at a specified hour gather in a hall, and while one plays on the tambourine, the other dance, going through definite motions and gyrations. They claim in this manner they are worshipping God and commemorate His Name."

Ahmad Sohrab

Bahai Nest, Mount Carmel, Haifa, Syria
July 19, 1914

Dear Friends:-

At last the day of their departure came, and five of them left Haifa for Port Said. From there, Mirza Mahmud will leave for India; Mrs. Emogene Hoagg, Aga Sayad Yahya and Aga Assadollah for London, and Mirza Habbibollah Khodabakah and Mirza Azzizollah Khan for Stuttgart. From our standpoint, we were sad to see these friends depart from us; but again we were glad to see they are chosen by the Lord and sent away to promote the Glad-tidings of the Kingdom of Good-will and Peace. This morning the Beloved called into his presence our two young College men, and gave them a Tablet written with his own hands, the translation of which is as follows:-

"His Honor Mirza Habbibollah and Mirza Azzizollah Khan have permission to take a trip to Europe for the sake of the diffusion of the Fragrances of God and the meeting of the believers of God, so that they may sacrifice their lives in the Divine Path. (Signed) Abdul Baha Abbas."

In the course of his conversation, he told them:-

"You are the angels of the Kingdom of Abha; guide the people. You are the rays of the Sun of Reality; bestow upon them light. You are the trees of the Orchard of God; produce loving fruits. You are the water of Eternal Life; allay the thirst of mankind. You are the guides of the royal Path of the Kingdom; lead the wandering ones back to the fold. On this trip, through the assistance and providence of God, you must perform miracles. Your speech must be delivered with the utmost spirituality.-----Speak in public meetings. God will support you. Deliver talks on Universal Love, the greatness of the Cause of Baha'o'llah the penetration of the Word of God, and the General Principles of the Revelation of Baha'o'llah. I hope you will fill the minds with the tumult and acclamation of the Kingdom, set aglow the hearts with the Fire of Reality and spread far and wide the good news of the King of Eternal Life. -----"

During the day, the Master called each person more than once into his presence, giving them detailed instructions in regard to their work in their respective fields; thus they may occupy their time with the utmost severance and attraction in the spread of the Cause of God, the encouragement of the believers to unfurl the standard of Universal Peace, and the raising of the cry of Ya Baha El Abha from the depths of their hearts.

For a long time the West has been sending missionaries to the East. In many cases these missionaries have not quite succeeded in their missions, because they lacked the Apostolic fire and faith. I believe it was Salisbury who said when we want to exploit and conquer a country we first send our missionaries with the gospel, then the merchants with their wares, and last the soldiers with their rifles. The Oriental nations, having observed with their own eyes how this has been true in the past, they look with distrust and suspicion upon all missionary activities. Mark you, they are not disrespectful toward them, they honor them, they mention the good they have done, the schools and colleges they have founded, the dispensaries and hospitals they have opened, but they do not put their whole-hearted trust in them. This feeling often remains unmanifested to Europeans, but is clear to Oriental people. This gives us the idea that in all missionary propaganda all personal, denominational, religious and national interests must be made subservient to the Christ interest. Now-a-days this all-important point is forgotten.

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There are many Christian or Church missionaries, but very few Christ missionaries.

On the other hand, the Bahai missionaries going to the West are not animated with any of these mercenary ideas. Their capital is the Knowledge of God, their salaries are the glad-tidings of the Kingdom of Brotherhood, their medicine chests contain the principles and ideals of Divine Civilization, their weapons are the penetrating rays of the Sun of Divine Love, their "home office" is in the world of Light. Their reward is from the Lord of Hosts, and their sustenance is the Breath of the Holy Spirit.

About four o'clock, our Persian brothers and Mrs. Hoagg started for the steamer, and many believers followed them to the Pier to bid them farewell. They were all sad to be separated from the Master, but happy in the thought that they will be busy laborers in the Vineyard of the Lord.

The decorated, illumined petition to the Master, signed by all the Delegates present at the Mashrak El Azkar Convention in Chicago, and which was forwarded to the Holy Land, was sent to India by Mirza Mahmud, so that he may show it to friends and strangers. It was a large book of many pages. The decorations were executed beautifully and artistically.

And now we must bid farewell to our dear brother, Mirza Mahmud, and wish him a happy and successful journey. Fare thee well, my travelling companion and my beloved friend! Thou hast ever been a good and faithful servant of Abdul Baha. Thou hast learned well and done well, and now thou art entering in the Joy of thy Lord, which is no other than the joy of Service. For more than two years we were fellow-servants at the Court of Abdul Baha. In America and Europe, in Egypt and Syria, we witnessed together the Glory of the Beloved and the Divine Sway of the Word of God. I have no doubt the friends everywhere will pray in thy behalf, so that the Confirmations of the Kingdom of Holiness may encircle thee and thou mayst become assisted with the Angels of the Supreme Concurrence. Ere long we shall hear the news of thy spiritual victories from India. Farewell, my good brother! I shall always remember thee. How fortunate thou art to be so favored!

Just at this writing I received the NEW REFORMER, of India, dated June, 1914. It contains the translation of the Beloved's Tablet to the Editor, and an article entitled "The Logic of the Bahai," by Mr. Shirazi. As this excellent magazine publishes monthly articles on the Bahai Revelation, the Beloved will be pleased if some of the Bahais in America and Europe subscribe for it. Its annual subscription is 4 Rupees, which is I believe about One Dollar and forty cents. Those desiring to subscribe may do so by writing directly to the Editor, New Reformer, D. Gopaul Chetty, 15 Venketroyan Lane, Park Town, Madras India.

The Master loves to see the Bahais becoming active in India, so that that country may become a magnetic centre of the Love of God, warming the blood which is being circulated through the arteries and veins of the human body. For the present the conditions are very favorable, and there is every indication that ere long, so far as this Cause is concerned, there will be a veritable efflorescence of the Baha ideals all over that country, and many people will come and listen to the Word of God.

(No signature)

Bahai Nest Mount Carmel, Haifa, Syria.
July 30, 1914

Dear Friends:-

Our dear brother, Mirza Ali Akbar Rafsanjani, with a believer from Marv, left this evening for Constantinople. From that point they will proceed to Russia and then Persia. The Master received them two or three times during the day, pouring upon them his richest blessings and benedictions. When we ascended the Mountain this evening and entered the Pilgrims' Home, for the first time I found no pilgrims--everybody had left and the empty rooms and quiet surroundings echoed back the pleasant memories of those stirring, happy, crowded months of the past. Aga Mohammed Hassan looked sleepy and forlorn. He missed the bright faces of the pilgrims who greet him every night on their return from the house of the Beloved. I could not help but think of the many, many pilgrims who have come and gone during the past seven months. What did they gain while they stayed in the Holy Land? Will the Eastern world be made richer, more tolerant, more susceptible to spiritual ideals because of these pilgrims returned to their respective countries, with their hearts and minds full of the knowledge of the Lord? Will they quicken the dead, and spread the Glad-tidings of the Kingdom? Just as the body of man is composed of millions and millions of active, living cells, each cell or each group of cells performing a specified work, supplying and in turn demanding co-operation, and assistance from other colonies of cells--likewise the Bahai Cause is a vast co-operative, divine Society, each member or each Assembly corresponding to a cell or a community of cells, devoting their time and energy to the furtherance of a number of definite principles and indirectly helping other assemblies who are widely scattered but belong to the same body, and for their nourishment depending upon the same centre. Hence these pilgrims are the spiritual cells of the spiritual body, closely connected with the ideal Central Nervous System of the Cause, and respond immediately to his slightest command or suggestion. Just as the brain is the great centre of the nervous system and its function is to govern all the organs of the body, and to cause them all to work together for the common good, similarly Abdul Baha, as the spiritual guide and preceptor of the Bahai Cause, is guiding and controlling the welfare and prosperity of all the Bahais. Again, just as from every cell comes a cell, likewise these Bahai pilgrims, realizing their responsibilities, are devoting all their spare time to the teaching of the Cause, the promotion of the divine principles; for they know it is only through their ceaseless activity that the number of the Bahais is being increased and the Flag of Universal Peace raised higher.

All this morning the Beloved was busy receiving friends and strangers, and filling his environment with the sunshine of his happiness and joy. He gave me about 30 Tablets to be translated and mailed to their respective destinations.

It was about 2 p.m., and I was busily translating, when I heard the voice of the Master in front of the door. I hurried out of my room and saw that he was already in the carriage, which was being driven toward the Tomb of the Bab. Without waiting, I followed on foot, and as he alighted from the carriage I was there to salute him. All the students and about two departing pilgrims were there. Tea being served, he spoke at first about some incidents relative to the building of the Tomb,

recounting most interestingly the difficulties overcome and the obstacles removed. While he was relating how the successive obstructions were taken away and the road paved, one could not help bringing to mind the saying of a great European scholar concerning the characteristics of the Great Man: "The mind that never wanders, the eye that never blanches and the will that never relaxes."

Then he related the story of a Motosarrafi of Acca who several years ago tried his best to harm the believers. "There was a Motosarrafi," he said, "by the name of Abdor-Rahman Pasha. In some ways he became most inimical against us. He did his best to find a pretext, no matter how inaccurate, and thus sentence us to exile or other forms of punishment. One evening he called on the Mofti, and told him he had received a cablegram from the Sublime Porte which stated that Abbas Effendi's power had become so paramount in Acca that the influence of the local authorities had been negligible. Therefore some practical steps must be taken to stop the further spread of his power. The first thing to be done the next day would be to close the shops of all the Persians, arrest them and throw them into prison; then arrest Abbas Effendi himself. In short, he boasted of the many dire punishments that he would mete out to us on the morrow. That very night I was invited to the house of Beem-Bashi, and while I was there they brought this--what they termed distressing news. They were very much agitated, and wished me to send a cablegram to the Governor-General begging him to withdraw his threatening orders. I told them this was quite impossible; that they should not be worried, and that God knows best how to deal with these treacherous people. After midnight we bade farewell to our gracious host, and each person went to his home to sleep.

Early in the morning, we heard someone knocking at the door of the house, and the Telegraph Manager was ushered into my room, with beaming face. 'What is the news?' I asked. 'I have just received a telegram,' he answered, 'from the Governor-General, deposing the Motosarrafi, stating that a Commissioner is on his way to investigate his affairs and kiss the hands of Abbas Effendi.'

"On the other hand, Abdorrahman Pasha left his house very early and taking with him several guards went to the Bazaar and stood in a corner. He was waiting for the time the believers would open their stores, that he might order their arrest. While he was thus waiting never realizing that his doom was already sealed, the Mofti passed by. No sooner did he see him than he flew off in a rage, flared up and stormed. 'What is this secret?' he cried out. 'I hear that the Manager of the telegraph office has called on Abbas Effendi early this morning, and that thou hast called at the house of the Judge, at an unusual hour. What does all this mean? What is this intrigue and conspiracy?' The Mofti said: 'Your Excellency! There is no plot. Only I hope, God willing, you will be promoted to a higher Government position.' 'Oh!' the Motosarrafi cried out in astonishment, understanding his situation. Cowering and cringing with fear, he beckoned to his guards to leave the market, and hurried back to his home. Thus in this miraculous way he was defeated in carrying out his plan of arresting and imprisoning the believers. That evening I was walking in the street and I saw a tall man covered with a counterpane and a shawl was wound over it, and on his head he wore 'Japy-yergal.' When I approached him I was surprised to see the Motosarrafi in this fantastic disguise. He had called on the town commissioner, who had some influence with the Governor-General, to intercede for him, so that he might be sent away without the usual disgrace attending the deposition of a Turkish official. When he saw me, he began to plead and implore, in order that I

might also mediate in his behalf. 'You are the only person in the world' he said, 'who does not dream of any retaliation, but these many persons to whom I have done evil, now that they have heard I am deposed, will do their utmost to vilify my character and ruin my reputation. You are forgiving. I beg you to come to my assistance! All the friends know how well I treated him, and he left Acca very happy.'

After relating this interesting story, he conducted all of us to the Holy Tomb of the Bab, and chanted the Visiting Tablet in the most wonderful clear voice. Everyone was in a worshipful attitude. After this heavenly service, he went to the Pilgrims' Home to meet three European newspaper-men. They had brought their own interpreter with them, so he did not take me with him.

The Beloved's talk in the evening was very significant, and everyone thought it was in reference to the unpleasant activities of a number of heedless souls in----- . As it was rather short and symbolic, I will bring this letter to a close with its translation:-

"Today I was thinking over the following subject: The heavenly farmer came and cleared the ground from thorns and thistles. He harrowed the field and prepared it for planting. With the utmost trials, sufferings, hardships and vicissitudes he toiled on till the land was cleared of all spines and underbrush. The ground was furrowed deep; pure seeds were sown and young trees planted, so that in time there might appear a waving field of wheat and a fruitful garden. He expected to realize abundant crops at harvest time, and abundant fruit during the season; thus heavenly blessings and spiritual fertility might become revealed. Having planted these tender trees, he irrigated them with the Water of Life and caused the sun of His Grace to pour upon them. Then he set about instructing His servants how to take care of the farm and how to train the garden. He enjoined upon them that if they strictly followed the path of their high duty, the farm would prosper and be crowned with many a good crop, and the trees would develop and produce many kinds of fruits.

"Then while the stalks were yet green and unripe, a number of people came up and started to cut them with the sickles. When the overseer cried out to them: 'What are you doing? Why are you reaping the green stems? This is not just! The Divine Farmer has labored hard, so that at the proper season He might gather in abundant harvests!'--They answer back: 'What do we care about the labors of the Divine Farmer? We are in a hurry. We need grass for our animals.' The overseer told them: 'then go to the prairies and plains, and there you will find green grass to feed your animals.' They replied: 'No! No! The prairies are too far away, and this farm is so near! We have not the courage to venture out of this district!' Again they started out to cut down the young trees. The overseer, coming up, asked them impatiently. 'What are you doing again? Do not chop these tender plants. Do not cut them down so mercilessly!' They answered: 'Don't bother us any more. We have nothing to do with agricultural precautions. We need wood, we need kindlings, to make fire. The overseer told them: 'There are many wild trees in the jungle. Go there and cut as many as you like, but leave these trees. The Spiritual Gardener has planted these trees, and He hopes to gather much fruits; but if you cut them down now, there will be no Fruit in its season! The gardener has enkindled many shining lights. All of a sudden he observes these people are trying to extinguish these lights, one by one. He demands of them: 'Why are you doing this?' They say: 'We love darkness. We want to steal and rob men. We cannot pilfer and purlein while so many lights are burning. We can only carry on our business while

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covered with the mantle of darkness! What an injustice is this! What a cowardice is this! What a tyranny is this! What a heedlessness is this!-----In short, the point is this His Holiness the Bab underwent persecution and martyrdom, His Holiness Baha'ollah accepted willingly sufferings, exiles and their attendant hardships, until at last this field was cleared from the thorns and tares of human selfishness, it was furrowed with the hands of thousands of earnest souls, the pure seeds of the Divine Teachings were sown and watered with the blood of thousands of martyrs. Now it has fallen to our lot to superintend this farm with our ceaseless effort and untiring exertion; it is apportioned to us to irrigate and take care of it--perchance through our endeavor many harvests may be gathered and the heavenly blessings vouchsafed.

"Those souls who are attracted with the Breaths of the Holy Spirit, severed from all also save GOD, are perfumed with the Fragrance of the rose-garden of Abha, have renounced everything except the good-pleasure of the Lord, are submerged in the Sea of Divine Mercy, they will strive by day and by night, so that this spiritual Farm may be protected from the prowling of jackals and the ravages of the wolves. Then day by day, the greenness, the luxuriance, the beauty and the verdancy of this farm will increase and those who have worked for its protection enjoy its wonderful color and loveliness. The believers of God must exert themselves to sow the seeds of wisdom and knowledge in the virgin soil of the hearts, and water them with spiritual rain descending from the heaven of the Divine Will."

Ahmad Sohrab

Bahai Nest, Mount Carmel, Haifa, Syria.
July 21, 1914

Dear Friends:-

Isfandeyar, a Zoroastrian Bahai who married the daughter of Jamshed, the gardener of Fordouss, left today for India with his bride. He is a thinly-built young man, dark-featured and an active, good Bahai. The Beloved received him this afternoon and showered upon him his Graces and Bounties. "I hope," he said, "India will become the burning furnace of the Love of God. The people of that country are very receptive and their leaders are quick to perceive the need of spiritual and social reformation. The educative and reformatory ideas must be introduced little by little according to the mental grasp and habits of the masses--so that they may adapt themselves to the new environment without protest on their parts. I trust that ere long sweet fragrances from India may reach the nostrils of these longing ones, the Flag of Guidance may be raised and the Teachings of the Blessed Perfection be promulgated through the length and breadth of India." A very long illuminated petition written and signed by the New York believers was sent with Isfandeyar, so that he may show it to the friends in Bombay and other centres. The Beloved embraced our departing pilgrims and kissed him on both his cheeks.

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 Mount Lebanon, and much of the discussions 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 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 are as a whole a religious people. They investigate the Reality, and are free from the fetters of prejudices. The Europeans are not deeply religious, but they have their prejudices. The Americans are an inventive nation. In the light of their manifold inventions their services to the world of humanity are considered as 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. Whosoever hears and believes in the Principles of this Cause, it is required of him to convey this 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 the era 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 a unique, general plan underlies the foundation of the past Faiths; that priestcraft has described the Religion of God; that the active divine Idea is hidden under the incrustation of dead ecclesiasticism; that religion must shuffle its tattered garments of mediaeval ages and put on the robe of Universal Precepts of God."

"What is the Bahai Faith?"

"Trust in God. Be kind to thy fellowmen. 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 mean 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 aims 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 principle of human consanguinity and solidarity, and the establishment of the Kingdom of God, first in the hearts of men and then upon earth. These are the noble objective aims. Are you not 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. God and His servants are also pleased with those souls who are serving under a different flag and in a different camp, to actualize these principles of humanity."

Then the Beloved made several inquiries about their colleges, number of students, different nationalities attending, etc. Having received their answers, he said: "The doors of Colleges and Universities must be wide open to the adherents of all religions and the members of all nationalities--so that these different people from widely scattered countries may meet and associate with each other in those educational institutions, learn each other's customs and habits, interchange their ideas and discard their purposeless prejudices. In this way these young men and women will grow up with the ideas of world patriotism. There are a number of Missionary Colleges in the East that are dogmatically sectarian, trying all the time to teach the students the falsity of their parents' religions and the grandeur and sublimity of Christianity. The net result has been a woeful failure, for generally the students turn out of the college with no religion. Thus it has been witnessed that when a Missionary teacher tries to undermine, either with bitter antipathy or indirect references, the religion of the students, in which they have been brought up, he is unconsciously undermining the religion of Christianity."

"In short, in this radiant century the Sun of Reality has dawned scattering its bright rays upon all humanity. We are beginning to realize that this globe is one home and all men are brothers and sisters, the members of one family, the stars of one heaven, the lamps of one meeting, the pearls of one necklace, the trees of one garden and the

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signs of the Mercy of the Almighty. Creationally there are no bad people. They are all good. It is only when we subvert the original plan concerning our progress that the outcome is distorted, abnormal states of being. The tree of humanity is one and is planted by God. The origin is one and the end must also be one."

When they left the presence of the Beloved, they wandered a few minutes in the garden, admiring the flowers. Ismael Aga was at hand, and offered to each a lovely bouquet.

In the evening, Shoughi Effendi, Rouhi Effendi, Badi Bushri and myself were invited to dinner by the students, and till almost midnight we had a meeting of prayer, chanting appropriate songs, because according to the Mohammedan reckoning this was the night of the Martyrdom of the Bab.

This morning the Beloved had a long talk with a Persian concerning Justice, and how man should investigate every problem and weigh it with the scale of his commonsense; to see the things with his own eyes and hear the things with his own ears. He must not accept anything on hearsay or assertion, and not let prejudice deprive him of impartial judgment. He must test the soundness of every fact and search after the ultimate reality. The world is a symposium of contradictory statements, each community or sect holding the idea that they are the last custodians of Ultimate Truth. Through this dark passage of confusing theories, the seeker of Truth must plod along, giving quarter to none and receiving favors from none--till at last entering the world of light and looking into the Face of Unchangeable Truth.

Then I read to him a few letters just received from India, and he dictated a long Tablet to Mirza Lotfullah Hakim, in London.

Ahmad Sohrab.

Bahai Nest, Mount Carmel, Haifa, Syria
July 22, 1914/

Dear Friends:-

According to the Lunar calendar, this was the 28th of Sha'aban, and the day of the Martyrdom of His Holiness the Bab. Hence a memorial meeting was held on the slope of Mount Carmel, right beneath the wing of the building where his blessed remains are enshrined. Haji Vskiled-douleh was an old Afnan, an uncle of the Bab, who lived to a very ripe old age and spent the last years of his life in Acca and Haifa. His body is also interred in the Bahai Cemetery at the foot of Mount Carmel. A provision in his Will provides that as long as the Bahai Cause lasts an annual Memorial meeting be held on the day of martyrdom of the Bab, on Mount Carmel, and dinner be served to all those Bahais who happen to be present. The expense of this dinner and afternoon tea is defrayed from the income of a piece of land in Persia, set aside for this special purpose. Is not this an excellent bequest? While I am on this particular subject, let me mention another interesting fact of this nature. An English Bahai lady who has dedicated her life to the promotion of the Cause, and is now travelling in the Orient, lecturing and spreading the Glad-tidings of the Kingdom, has her own annual income from her personal property. She has made a will to the effect that as long as she lives in this world the income from her capital may go to her for her own maintenance, but after that her income may be expended for the propagation of the Bahai Principles in all parts of the world. The capital must not be touched under any consideration, only the interest be drawn annually. To my knowledge this is the first practical bequest to the Bahai Cause, and it shows in a concrete manner the wisdom and far-sightedness of the lady in question. To have a will similar unto this made by a Persian believer does not excite much comment; but when an English woman shows her love of the Cause in such a different way, no one can help but admire her unique resolution and real sincerity. As time rolls on and the Cause assumes more and more importance, and is invested with the garments of diversified responsibilities, the practical well-wishers of the Movement would, no doubt, be pleased to see such examples followed by others, and such instances multiplied. We are living in a material world, and we know that God works here on this plane through instruments. While not forgetting our spiritual birthright and progress, we must not neglect the material welfare of the Cause. The two must go on hand in hand. The neglect of the one is detrimental to the other. Growth only in one aspect of life is abnormal. The growth of the Bahai life, which is the most perfect, wholesome, serene and sane life, must be in all directions. A man or a woman must be the symposium of all the spiritual, economic and social teachings of Baha'o'llah. If the Cause or the individual connected with the Cause develops only in one direction, the aim is not obtained, the purpose is not accomplished, the fruit is not culled and the whole truth is not revealed.

Well, enough of this digression! Today all the resident believers closed their shops and joined the Pilgrims and students on the slope of the Mountain; but according to my established custom I descended the Mountain and entered the fairy garden of the Beloved. The gentle breeze wafting over the radiant, fresh flowers of many colors, made the morning air fragrant, the little birds sang in the rose-bushes, the weather was perfectly heavenly, and the sun shone with diamond brilliancy. Oh! how quiet and charming everything appeared! I sat under the beautiful trellis of roses, and as I looked up, the red and white and yellow roses

spoke in the inarticulate language of love, innocence and constancy. The combined perfume was delicate and tender--infusing the heart and the mind with the unspoken message of the Spirit. There was no one in the garden to disturb the peace and mar the beauty of the scene. I sat there motionless, abandoning my feelings and emotions to the full enjoyment of these ravishing, pageant displays of nature, when my reverie was brought to a full stop by hearing the firm steps of the Beloved descending the stairs. Immediately I was up and on my feet. He entered the garden and commenced walking through the various paths; now looking at vari-color chrysanthemums, and again at white and red carnations. He was clothed in his cream, Persian overcoat, flowing to the ground, his white, beautiful locks adorned his straight shoulders and his long, white beard bespoke authority and majesty. His eyes were alive with health, interest and the love of flowers. As he walked briskly in the sunshine his blessed hands were locked behind him--a true symbol of the Unity of the East and the West. In the full possession of the divine faculties of his mind and the celestial susceptibilities of his heart, he continued his walk for about fifteen minutes. Then he asked for a chair, and sat in the sunshine. In a few words, he referred to the sacredness and solemnity of the day, inquired about this servant's health, and as he arose to enter the house he told me he would be up about 3 p.m.

At twelve a good dinner was served, and all the believers were present. The women had come also, and they dined in a separate room. About 3 p.m. we espied through the window, the carriage standing in front of the door, and the Master, coming out of the house, rode away and after a few minutes he was walking amongst us. He sat silent throughout the meeting, the Tablets were chanted by Badi Bushrui. Then we followed him to the Tomb, and he chanted in a clear, distinct voice, the Visiting Tablet. He stood in front of the door, and with the utmost kindness gave rose-water to each worshipper as he entered the Holy of Holies. Coming out of the Sacred Room, he walked through the gardens and the grounds, and while we were engaged in talking about the Cause, he slipped away. When we heard about his departure, we were surprised, the meeting was brought to an end and every one started descending the Mountain.

I shall bring this letter to a close by translating a Tablet recently revealed to a believer in Vienna:-

"O thou heavenly personage! Thy letter was received. It became the cause of joy, that, praise be to God, the Divine Candle is ignited in that city, the Light of Guidance shone forth, the Call of the Kingdom was raised and the spiritual Assembly was organized. This is the beginning of the dawn. If the meeting is well established and the souls attracted to the Kingdom of Abha, ere long the Sun of Reality shall cast a strong effulgence upon the city; the Melody of the Oneness of the world of humanity shall be raised, the Flag of Universal Peace shall wave over all regions and the Powers of the Kingdom will confirm. - - -"

To a believer in Detroit, Michigan, he says:-

"O thou real friend! Thank thou God that thou hast heard the Call of the Kingdom, quaffed from the cup of the Wine of the Teachings of the Blessed Perfection, art released from ancient dogmas, attained to Reality and opened thine eyes and beheld the Light of Guidance! Therefore render thanksgiving unto the Peerless Lord, who hath unclosed such a door and granted such a Gift--so that in this great Day thou mayst become one of the chosen and not of the called. - - -"

Ahmad Schrab

Bahai Nest, Mount Carmel, Haifa Syria.
July 23, 1914.

Dear Friends:-

It is 10 p.m. I have just been walking on the porch of my little Nest. In their shining tongues the stars were shining the glory of the Lord and declaring the majesty of the Maker of the heavens and the earth. The air was impregnated with the soft tones and delightful undertones of the music of silence. The Muses filled the mind with the sweet message of the still, small voice, and the conscience became the court of brilliant unattained longings. The mountains and the sea, the sand and the rocks, the trees and the plants whispered to the heart the ideals of their beauty, simplicity and attraction. Nature seemed alive with the life of the spirit--intoxicated with the overflowing cup of the celestial nectar, because the "Desire of all nations" is inspiring the souls of men with lofty ideals and world-conquering thoughts. The mountain was so quiet, so still, and withall there was such perfect communion between all the organism of nature that a trained ear could hear all their inarticulate sounds. I thought I was standing between two seas of silence, one more significant than the other.

This was the Fourth of July throughout all Turkey. In other words, on this day the Young Turks wrested away the imperial authority from the cruel autocrats, Abdul Hamid, drove him from the throne, banished him from the Capital and established the Constitution and Parliament. For this reason this, was a national holiday, and the spirit of merriment was abroad. Government offices were closed, and almost all the stores were shut. In the evening the principal buildings were illuminated and the streets were filled with joyous crowds--Christians, Mohammedans and Jews congratulating each other with patriotic fervor and devotion. While I was walking on my porch I saw occasional rockets shooting skyward, bursting into many colors and flower-shaped forms. To the Bahais also this is a good day, because the doors of the prison were opened before the face of Abdul Baha, and thus he was enabled to go out into the world and spread the Message of Love and Peace. Without the declaration of freedom, our Beloved might have never left Acca, and the lovers of humanity would have been deprived of looking into his face and listening to His Holy Words.

This morning the Beloved sent Shoghi Effendi after me and in no time I was standing in his presence. His every movement indicated health and joy and sound reasoning and a contagious optimism as regards the future of the Cause in the world and its invincible victory over the hearts of men. He was sitting on the sofa. "Come and sit down," he said. "How art thou? Speak to me! What hast thou?" I told him of the lukewarm attitude of a number of clergymen in London discountenancing the idea of a conference between the various Christian or Anglican sects. He said: "For the time being the proposed Delegates to such a Conference must lay aside the discussion of dogmas and Apostles' Creeds. The question of the Validity of the Creed and the inviolable authority of dogmas is a secondary problem. One sect may hold fast to the Apostles' creed as the final Will of God to man, adhering dogmatically that the door of further revelation and light is definitely closed before the fade of mankind. Another sect may assert just as assuredly but with more reason and logic, the right of liberal interpretation according to the ever-evolving and progressive conscience of man. The growing and heated discussion between the two religious camps holding such extreme views will no doubt lead to acrimony and asperity and produce no results. How much more useful it would be if the essential doctrines of Christianity were taken up and discussed, especially those principles which

would harmonize the different scattered forces, weld them together-- thus they may be compressed into intimate and permanent union." He spoke along these lines in detail, pointing to the cardinal doctrines of the Church as entirely misunderstood, priests and laymen alike,-- such as the Creeds of Confession, Transubstantiation, Immaculate Conception, Resurrection, Atonement, Ascension and Miracles. "If the Churches," he said, "are anxious to win the souls back to Christ, they must interpret these 'seven great mysteries' of Christianity according to science and reason--otherwise no liberal-minded person will accept the old hide-bound interpretation." At this juncture an Arab entered the room and the Beloved changed his talk to a full description of the origin of difference between the Oriental and Occidental Churches, designated as Catholic and Orthodox, the subsequent Crusaders' Wars which lasted 200 years and the final capture of Constantinople by Mohammed II the Conqueror. The hour struck 12, and the Arab caller got up from his seat and bid good-bye to the Master. Altogether I was in his blessed presence for more than two hours, finding the pearls of Truth on the sea-shore of his explanation.

As tomorrow will be the first day of the month of Ramazan--the Mohammedan fasting, the Master paid a few official calls this afternoon. When he returned, driven in his landeau, all the believers were in the garden to greet him. He walked through the garden and entered the house between two lines of the reverently-bowing disciples. After a few minutes we were all called into his presence. Noticing that Mirza Haydar Ali is not amongst the believers, he inquired about him. Referring to him, he said: "In reality he has spent all his powers in the Path of the Cause of God. How wonderful it is, if man dedicates his life to the Blessed Cause! Instead of spending his precious hours in the gratification of his worldly desires and wishes, which have no permanent value and outcome, he may devote them to the spread of the Cause of God. This will glorify his station in both worlds. Consider the records of those souls who have consecrated their lives to the Cause of God; who have been as strangers to all personal desires, wishes, hopes and purposes save servitude at the Holy Threshold and thralldom at the Court of the Blessed Perfection. They are the embodiments of pure spirituality, illumination, enkindlement, severance, attraction and detachment! - - - These souls are conducive to the enlightenment of the nations. These sanctified personages bestow spirituality to the children of man; quicken the hearts, embody the perfections of the world of humanity; project and make manifest in their lives divine virtues, and entirely reform the world of mankind! - -" For half an hour he went on, then speaking about the hardships and sufferings of the Bab and Baha'o'llah, contrasting them with the lives of the former Manifestations of God. Having described their arrival in the penal town of Acca and the Blessed Perfection's incarceration in the Military Barrack, he continued. "Having then realize how these holy spiritual luminous Manifestations sacrificed their lives, teaching us with deeds and not words, instructing us with supreme morals and ethics directing us through unparalleled examples of trials and ordeals, afflictions and persecutions and counselling us with peerless advice and countless revelations--then if we have one grain of loyalty, how can we stand by idle and not rush toward the arena of self-sacrifice! Why should we not renounce everything! How can we ease our consciences by accepting comfort and tranquility! Why should we not give up life itself, and why should we not with whole-hearted enthusiasm arise to serve these Blessed Personages and diffuse far and wide the Fragrances of their Teachings. Therefore we must strive, we must make a great effort, in order to be confirmed with the pure servitude of these Manifestations. If we are deprived of the sea, let us not deprive ourselves of

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of the drop. The servitude of these Holy Manifestations is like unto the sun and we are like unto atoms. Just as the atoms are made manifest in the light of the sun, similarly we are made manifest in the servitude of the Divine Messengers of GOD. - - -"

Ahmad Sohrab.

Bahai Nest, Mount Carmel, Haifa, Syria, July 24, 1914

Dear Friends:-

An enkindled young Egyptian Bahai is Mohamad Said. He is a Teacher in one of the Government Schools in Alexandria, and speaks and writes the English language quite fluently. He is one of that band of young men in Egypt taught by our late beloved Teacher, Mirza Abul Fazl. This being the vacation time, he has come to Haifa to meet the Master and fill his cup with the nectar of happiness. For the last few days he has been in the Pilgrims' Home, meeting the Blessed One almost every day and listening to his words of Truth. Today he received permission to return to Alexandria, via Damascus, Beirut, Port Said and Cairo. He has an earnest and pleasant face, kindly, black eyes, hospitable disposition speaks intelligently on the Cause, and is eager to serve and spread it in any way possible. Having met him in Ramleh many, many times, it gave me real joy to renew our Bahai love and strengthen our old friendship. This morning we were talking together about some of our American Bahais, in the rose-garden, when the Master entered it, after having enjoyed a long walk. Entering the orchard of Esmael Aga, he returned after a moment with figs and grapes, which he divided in turn between us, including Shougi Effendi and Badi Bushrui. Then in the cooling shade of the trellis, he sat on a sofa, facing a wonderful garden of Chrysanthemums, carnations, roses, stocks, etc. The gentle breeze stirred these innumerable, natural, multicolored bouquets of flowers, making a fairy picture, most pleasing to the eyes. The Master made repeated reference to the scene before us. The illustrated history of Persia, written by Sir John Malcolm, was on a chair near him, and he commenced to read a few chapters in the middle of the book. When he finished reading, Mohamad Said delivered to him the devotion and the pledges of faithfulness on the part of the Cairo and Alexandria believers. He said: "Convey to them my messages of love and spirituality. I beg of the Blessed Perfection to confirm and assist them under all circumstances, so that they may live in such a manner as to become conducive to their own honor and glory in the Kingdom of Abha. Man must be the mine of piety and sympathy. He must associate with all mankind with joy and fragrance. He must not turn back his face to any soul. He must raise the fallen and cheer up the hopeless. He must treat with kindness both the friend and the stranger. I pray in their behalf at the Threshold of Baha'o'llah, and will supplicate the descent of the Holy Spirit upon them." Then our friend asked several questions, pertaining to the affairs of their Assembly, to all of which he gave definite and kindly answers. After a long pause he turned his benign face to me and said: "Speak!" I told him of the proposed round-the-globe aerial contest, to be held next year in San Francisco, with a prize of \$500,000.00 to the winner, and the route to be navigated by such a fleet. He said: "The question of air-navigation has gripped and fascinated the minds of the Western world. It has become the most absorbing mental illusion of the time. Already hundreds of daring aeronauts have risked their lives for the progress of this science and the roll of 'martyrs' is increasing. No sooner is one of these men killed than his name is embossed in the book of air-martyrology by the aeronautic clubs of the West? Now it seems this illusion has taken a wider field of activity, and the highest ambition of the reckless air navigators is to girdle the globe with a fleet of aeroplanes. Of course

a large number of men will enter this royal contest, which is nevertheless fraught with much risks and danger to lives. The science of air navigation, it seems to me, is not yet so perfected as to embark on such a great venture, putting in jeopardy the lives of the pilots. But the time is coming when people will travel in safety in the airships from one country to another. Learning little by little through experience, they will bring down to a minimum the dangers of travelling in the air. To rush along precipitately on this matter will be like the man who, having a young bay of two years, would ride him and expect him to cover twenty or thirty miles a day. The poor bay would either kick and dash him to the ground, or would die at the end of the journey. In both cases, the results are equally unfortunate." Other subjects were discussed, such as England's lack of desire to participate in the San Francisco Exposition, etc. It was about noon when the Master entered the house, and according to our watch we had two hours of heavenly, spiritual association with the Ruler of the hearts.

In the afternoon he dictated to Shougi Effendi several Tablets, and about sunset we had a glimpse of him as he returned from his walk.

A Tablet revealed recently to two Persian women may interest you:→

"O ye two glorious leaves of the Divine Ferdouse! It is now some time that His Honor Mirza Abdul Gomi has arrived in this land to visit the Holy Threshold of Baha'o'llah and the Blessed Tomb of the Bab--thus he may perfume his nostrils with the Fragrances of these two radiant spots. He begs and supplicates in your behalf, and implores inexhaustible Confirmation, so that you may remain firm and steadfast in the Cause of God and receive a great portion of the Divine Bestowal. Praise be to God, you are firm in the Covenant and steadfast in Testament. Firmness and steadfastness are of the greatest conditions of Faith and Assurance. As long as the tree does not send its roots to the bowels of the earth, it will not become secure and established, neither will it grow and develop into the full stature. But if it is not firmly rooted, it will be broken before the blowing of one strong wind. Therefore Abdul Baha with the utmost contrition, fear and apprehension of the tests of God, implores toward the Kingdom of Abha and beseeches for the gifts of firmness and steadfastness, and with the utter humility and meekness entreats constancy and determination. - - - -"

To a believer in America he writes:-

"O thou dear son! Thy letter was received. It was an evidence of thy firmness and steadfastness. For today the highest of all the degrees are the degrees of Firmness and Steadfastness in Faith and Certainty. This Firmness and Steadfastness will be conducive to the descent of Divine Assistance and Confirmation. His Holiness Baha'o'llah hath ordained for His believers eternal sovereignty which is not overthrown and annihilated through the lapse of centuries and cycles. The foundation of any other sovereignty is not securely laid. Therefore you must strive in that which is permanent and unchangeable. The sovereignty of the world is like unto the mirage and the Sovereignty of the Kingdom is like unto the ocean of water. The latter is the Reality, the former is superficiality. One is comfort, the other is hardship. That is the Sublimity of the Kingdom, this is the sublimity of the earth. Consequently exert thou with heart and soul to spread the light of Guidance, so that the Good of that world and this be realized and both heavenly and earthly Honor be revealed. ---"

(No signature)

Bahai Nest, Mount Carmel, Haifa, Syria.
July 25, 1914

Dear Friends:-

"Come sit down. Thou art my friend! Thou art my companion!" Thus the Beloved addressed me as I entered the room and took a seat, after his permission. Then he commenced dictating Tablets after Tablet, till noon. Again I was ushered into his presence at 3 p.m., and many Tablets were revealed until 6 o'clock. In the evening, the Gaemagam and other officials called and stayed until almost midnight.

As this was principally a Tablet day, I will share with you the contents of some of these gems of the Kingdom.

Through one of the pilgrims he writes to the believers in Marv, Russia:-

"O thou pilgrim of the Holy of Holies of the Supreme Concourse! Although in appearance thou hast left this Blessed Spot, yet in reality thou art ever present in spirit, for thou art the bird of this rose-garden and the nightingale of this meadow and plain. Convey greeting and salutation on my behalf to the believers in Marv, and say 'Although ye are the inhabitants of Turkestan, yet ye are the dwellers at this Threshold. Outwardly ye are far away, but in reality ye are ever present. The heart and the conscience of this yearning one is continually engaged in the remembrance of those attracted ones to the Orb of the regions. With the utmost supplication I upraised the hand of invocation toward the Court of the Living, Self-subsistent Lord, begging for those beloved friends the Protection and Providence of His Highness the Merciful, the Clement, so that under the Shade of the Sedratul-Montaha, with the utmost joy, peace, love and amity you may become intoxicated with the Wine of the Paradise of Abha. Put ye forth extraordinary exertion by day and by night, so that ye may conduct yourselves in accord with the Divine Teachings; grant salubrious water to the thirsty ones and be the balm of heart and the healing of the spirit to the sick ones in both worlds.

"Day and night the faithful friends are sacrificing themselves at the Threshold of Baha'ollah, are occupied with service, have no other desire save the rising of the Light of the Orb of Regions and are in the utmost firmness and steadfastness in the Covenant and Testament. - - -" To the Bahai children of Portland, Oregon, he writes:-

"O ye children of the Kingdom! Your letters were received. Their contents became the cause of infinite joy, that, praise be to God, through the respected maid-servant of God, Mrs. Latimer, you are studying the teachings of His Holiness Baha'ollah and are memorizing the Hidden Words. Be ye very grateful to this revered maid-servant, because she is the means of the progress of your minds and the expansion of your thoughts. Truly I say she is breathing in you the spirit of Eternal Life and that is the Teachings of Baha'ollah. The flowers that you have sent me were most fragrant. - - -"

The contents of a Tablet revealed to the Bahai young men of Eshkabad is very striking, and its translation may benefit the youth of other countries:-

"O ye spiritual youths! Many a youth inhabiting this mound of earth is thinking only of this material plane and is engulfed in the passions of this animal world. His inordinate desire is engulfed in the passions of this animal world. His inordinate desire is after water and grass,

and his professional ambition is to possess jewels and pearls; nay, rather, he is chasing after the lowest tinsels and gaudy adornments, but they are all ended in grief and remorse. It is related that Sabaktakeen (one of the renowned and ancient kings of Persia) lived in the utmost grandeur and splendor. His Palace was like unto the delectable Paradise, and his wives similar unto the angelic Houris. His table was provided with royal largesse and his life was similar unto a stream of milk and honey. His treasures were full and his riches unlimited. He was in the utmost joy and happiness. All of a sudden he was attacked with a malady of - - - and was burning away like unto a candle, and with Jeremiads of disappointments he was singing the most mournful tunes. When he became hopeless of this life, three days before his death, he commanded all his chamberlains, wearing golden girdles, to form a long line, and ordered all the ladies-in-waiting to present themselves before him. His treasures, and all his precious jewels were on display before his eyes, and his accumulated wealth was arrayed in dazzling fashion. Then he invited his Ministers, Courtiers and Statesmen to be present in the Throne Room on a certain hour, and asked his immense army to be engaged in the manoeuvres of victory and triumph in the Military Square in front of the Palace. While sitting on his Throne, he looked regretfully now on this scene, now on another, and again on all this matchless array of grandeur and magnificence, and wept most bitterly, saying aloud: 'O! Why must I be deprived of this imperial sovereignty and royal prerogatives? Why should I not enjoy this life, and bid farewell to all these things? How can I leave you behind and empty handed hasten from this world?' He wept and wept till he drew his last breath. Now consider with what regrets he passed away from this life! Therefore it became apparent that the end of the people of wealth is disappointment after disappointment; except those rich persons who expend their money in charitable affairs and dispense their wealth in philanthropic channels. Such blessed souls, like unto the brilliant stars, will shine from the horizon of Everlasting Glory.

"Consequently, O ye noble youths! Praise be to God that for the completion of the Kasrak-el-Azkar (in Eshtabad) ye have contributed beyond your ability; ye have no other object save the good-pleasures of the Almighty; ye are successful in both worlds and are well-known in the assemblage of mankind. I am hopeful from the Bestowals of the Blessed Perfection that the invisible Confirmations may become visible and the Prosperity of this world and the world to come may be unveiled.-----" To two of the Chiefs of the Tribes of Persia, who have accepted the Baha'i Cause, he writes:-

"O ye two respected souls! At this moment Abdu'l Baha is remembering those two pure spirits and while advancing toward the Kingdom of Abha, he begs the fulfillment of the longing of your hearts and souls! Today the Table of the Divine Bounties is spread in the meadow of the Love of the Almighty. This Banquet is well provided, because it is adorned with all kinds of toothsome viands and delicious foods. Praise be to God that those friends were invited to this Table, so that they might take a most prominent position in this spiritual entertainment, and sweeten their tongues with these delicate edibles. In a short while all the other tables will be rolled up; but this Divine Table is spread forever and ever. The utmost is: It will be renewed! so that the Wonderful Manifestation, the New Effulgence and the appearance of the Sun of Reality may become evident and clear.-----"

Ahmad Bahrul

Bahai Nest, Mount Carmel, Haifa, Syria.
July 26, 1914.

Dear Friends:-

While I was descending the mountain, I was more than happy to behold the wonderful picture of the Master emerging from the house as the glorious sun arises every morning from behind the Eastern horizon, flooding the dark world with its golden rays. The Reality of Abdul Baha is the Sun; his Teachings are the penetrating rays and his Instructions the burning heat. Through this Divine Luminary the hearts are enlightened, the minds fructified, the dead resurrected, the withered trees vivified, the latent spiritual powers blossom out, the unutterable yearnings of man made manifest, the temple of humanity adorned with infinite virtues, the Highway of the Kingdom of Truth paved, the clouds of superstitions and simulacrum banished, the beloved of Justice and Righteousness gracing the assemblage of mankind, the shouts of universal brotherhood reached to the dome of heaven and the terrestrial globe transformed into the celestial sphere. This is the Way, and the Life, and the Truth. Who-soever turns his face to him, his heart will be inspired with the newest and holiest Ideals of the Kingdom and his former thoughts will be replaced by the thought of sweet love and sweetest mercy. If you have never tried this, I wish you would, and witness the marvellous results for yourself. This trial will never fail. It will work like music, I assure you. There are thousands of people all over the world who will bear me out in this matter, probably your friend or neighbor. This experience is not limited to any time or place. You may be living in the Arctic or the Antarctic Circles, the trial will bring forth its benefits. The Spirit of Abdul Baha is everywhere and is all-efficacious. He hears you call, whether you are living in the East or in the West, he knows the secrets of your hearts, he is tender and merciful and his appeal is to your divine nature, your noblest self and your God-given unchanging substance. Just empty your heart from all self-thoughts and turn to him as an innocent, trustful child turns to his clement father. Ask him and he will give you; knock at his door and he will open before your face. In fact, the Door of the Palace of his Divine Bestowals is left wide open by day and by night; the treasures of his spiritual Graces are inexhaustible; the sun of his compassion never sets; the river of his generosity is ever flowing; the stars of his loving qualities are always shining; the sea of his forgiveness is never calmed; the breezes of his gentleness are not hushed in any sense; the beauty of his Countenance is ever fresh; and his kindness envelops the highest and the lowest in the world of creation. Such is Abdul Baha, the Father of every fatherless, the companion of every wayfarer in the Path of Truth, and the Friend of every creature. His Spirit is always near unto you; he thinks of you and prays for your spiritual illumination and eternal progress. In time of distress turn to him and he will come to your deliverance. When the black clouds of despair have surrounded you, call unto him and lo! Quicker than a flash of light he will be beside you; ready to lead you on and on into the broader and fairer fields of transcendent brightness! What is thy trouble, friend! Thou hast him as thy life-companion! as the One Friend who will be always true to thee. Throw away the garment of short-sightedness! Look around and thou wilt see him everywhere. Lo! Lo! Rejoice! Be not grieved! Take great courage! The signs of his infinite mercies are visible in the fresh dew of the early morn, glistening in the sunshine; in the dimpling smiles of the angelic babe curled in the bosom of her mother; in the soft glances of the ideal lovers walking beside the crystalline streams and odorous woods; in the core of every atom and molecule filling this great Planetary System; in

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the rays of the sun, giving life and motion to the animate and inanimate organisms; and more than all these, and above and beyond all these in the secret chambers of your hearts. Turn your eyes to the heavens of your beings and you will see them studded with the constellations of his love, the stars of his kindness and the planets of his Universal tolerance. The rays of all these celestial bodies of His Favors have illumined the vast blue domes of your spirits; the darkness is banished and you are submerged in the ocean of his lights. Oh! Lights upon Lights dazlings, beautiful, white lights! He has uprooted all the trees of sorrow and pain, and planted in their stead the trees of joy and happiness. He has filled the world with the resounding voice of Joy! Joy! pure, unalloyed Joy! He has broken for us the cage of limitation, of narrowness, and is causing us to soar toward the majestic heights of undreamed of possibilities. No more the crooked, cramped, bent, shallow life for me! Oh! I long, I yearn to come into the universal atmosphere of his Ideals! I wish to break these rusty chains of ancient customs and respectibilities. Oh! Let me rise higher and higher into the sacred precincts of his divine Throne! Let me wing my way through the starry hosts of the Kingdom of Abha! Let me drink from the Salsabeel of his knowledge! Let me breathe the invigorating air of his Paradise! Let us all banish sorrow from our hearts, slothfulness from our midst, evil thoughts from our minds, for the King of Joy, of Activity and of Optimism has come, and is transforming the world of insipid intellects and petty hearts unto universal intelligence and all-including hearts. What a beautiful world is this! Our world is Abdul Baha! Through his eyes, his love, his compassion, his happiness, his radiant spirituality, his glowing faith, his overflowing enthusiasm, we look upon all creatures and sympathize with them.

About 11 o'clock, the Beloved took a walk and called for Badi Bush-rui to follow him. On the way he met several children, and asked a little girl amongst them to come near him. She was German, and her child's heart was so touched by the tender love of the Master that she shyly approached him and knelt before him and kissed his hand. It was a sweet, pastoral, natural picture! Then he divided coins amongst them and passed by.

In the evening he had just returned from a long walk. I had a news paper in my hand containing Mrs. Besant's talk in London on the Coming of the World Teacher, "What art thou reading?" "A lecture on the Coming World Teacher, by Mrs. Besant." "The Great World Teacher has already come!" he said, just as he entered the house.

Ahmad Sohrab.

Bahai Nest, Mount Carmel, Haifa, Syria.
July 27, 1914

Dear Friends:-

It takes more than an ordinary mind to explain that while many of our American and European friends are leaving the cities and their homes to escape the oppressive heat, the Blessed One is centering his divine attention on those far-off regions, and while, Elijah-like, living at the foot of Mount Carmel, he is revealing innumerable Tablets for those believers who are in all probability scattered in different Summer resorts and are imparting the Glad-tidings of the Kingdom of Abha to those who are weary of the heat and tired of the strenuous life of materialism. The Master is enjoying good health and its effect in a corresponding manner is being reflected on all the Bahai world, giving them life, vigor, happiness and serenity. His words of encouragement and good cheer and sound advice to the friends in different parts of the world will yield in the long run tremendous results, and will help them to advance the Cause and dedicate their lives to the promotion of the Religion of God.

This morning and afternoon many Tablets were dictated for the American and Persian friends, especially a very long and powerful communication to the San Francisco believers concerning the holding of a Bahai Convention during the Exposition months. With his own hand he also wrote a detailed Tablet to the Turkish Commander, Zakki Bey, in Jerusalem. After finishing it, he read it aloud, and said: "It is very difficult to write a letter in good Turkish. The language is very complicated."

Speaking about someone who has degraded himself in the Bahai world through his own deeds and actions, he said: "What does a man lose if he should lose his self? His moral credit will be larger than his debit. What harm is there, if a person plan the design of his life after the pattern of the life of Mirza Abul Fazl? What danger befalls him if he divest his mind from every other thought save the spread of the Religion of God? What wrong can come to him if he consecrate his life to the diffusion of the Fragrances of GOD? He will be favored in the sight of God. He will be honored in the estimation of all the people. What harm is there in this? Who will be the loser? And what will be the gain?"

While he was dictating Tablets, two Syrian Christian women entered the room. They had two pieces of land and wanted to sell them to the Beloved. He received them most kindly, and said: "My friends! What do I want to do with a piece of land? If I have any money, I would rather distribute it amongst the poor. Land will not avail man. I have the poor always with me; their needs must be relieved; their wants must be alleviated. Man must so live that he may find a place for himself in the Kingdom of God. There are many people in this town who would be glad to buy your land. Go to them." One of them started to weep, because she was a widow and her children had no bread to eat. The Master was very much affected, and asked me to give them a sum of money. I emptied my pocket into her hands, and both left the room with cheerful countenances.

In the afternoon, an Egyptian journalist called on him. He has been travelling in Syria and had witnessed many harrowing scenes of the latest regulations of military conscription. It seems everybody is being enlisted in the army by force; young men who have their wives, mothers and children to support are dragged away by the authorities. No exception is made. Formerly a man could buy his freedom by paying from one to three hundred dollars, or he could send another person in his stead; but

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all these rules are cancelled and a universal rigorous conscription is pursued without regard to persons or circumstances. In Jaffa, a man who had seven children and was the only source of their support, was dragged all along the streets to be enrolled, and he would cry out: "Oh men! You cannot enroll me! If you tear me to pieces, I will not yield to this oppression. Who will feed my children, who will clothe them, who will look after them? How do you expect me to defend the country or learn military tactics while my mind is constantly worried by the thought of my unprotected children?" The people are discontented and worried. They say German military rules cannot work in Turkey, for the simple reason that the women of the nation are not educated, are not free, cannot go out and work like their European sisters; for centuries they have been kept behind the Harem and the sole source of their maintenance has been and is the men. The whole system has been and is wrong from the bottom up, root and branch.

Therefore if the young men are forced into the army without any discrimination, thousands upon thousands of homes will be broken up, and helpless cries and lamentations will be raised to heaven. Our journalist went on describing the things he had heard, the distressing scenes he had witnessed in the course of his journey and the impassioned articles he had written for the Egyptian newspapers. The Master spoke on Justice. "The supreme concern of any government must be the establishment of equal justice and equal opportunity amongst its citizens. Justice is the light of a nation, the lamp burning amongst the people; justice is the sun, through the light of which progress is secured and peace obtained. Through justice commerce thrives, industries are developed, morals are refined, honesty is established, international comity fostered and education popularized. That nation is honored and respected above all others which practices strict justice and mercy in all its dealings with the outside world. By justice a nation is exalted, attaining to the pinnacle of eternal glory. The path of Justice is the golden path of universal salvation."

Ahmad Sohrab.

Bahai Nest, Mount Carmel, Haifa, Syria
July 26, 1914

Dear Friends:-

"Do not worry. The present events transpiring in----- are temporary. They will disappear. They are like the shifting, aimlessly moving summer clouds in the Eastern sky. They have no rain, and the winds will scatter them. Praise be to God that I am now feeling well, and can communicate with the believers of God. Oh! Ahmad! Oh! Ahmad!" he cried out with the light of enthusiasm in his holy countenance: "With the tip of my pen I can create a thousand cities like-----What do they think? What are they dreaming? Wait, wait for a few months, and thou shalt see how they have brought misery and ignominy on their own heads." And then after this little, fiery talk, the Beloved commenced dictating Tablets. More than 40 were revealed, in the morning and the evening now for London, then Manchester and Stuttgart, Washington, D. C. and Urbana, Illinois; Persia and India, and many other countries.

"See," he said, smiling, while the sun was setting behind the western horizon; "How many tablets I dictated today. Thou canst not complain any longer! You see I feel well and can work you up to the limit of your ability. It is enough for today." Then three Egyptian gentlemen called on him and stayed in his presence for an hour, talking on current topics and exchanging views on the existing, crucial conditions of the country.

For the last few days, Haji Mirza Haydar Ali has been feeling well, and in order to receive medical attention, the Master told him to come down from the Pilgrims' Home and stay in the house of Aga Sayan Yahya, which is only one block away from his own house. Therefore the Beloved has been calling on him almost every day to enquire about his health and see whether he has been taking his medicine.

This afternoon, all the students, including this servant, called on Mirza, and while we were there, listening to his words, the Beloved appeared at the door. Immediately everyone was on his feet. When the Master sat down and made his inquiries about the health of the Angel of Mount Carmel, he turned his face to the students, and asked them to sing. They hesitated for a second, and when he requested them a second time, they broke out all at once into a joyous song of mystic beauty and rapturous consecration, written by Baha'o'llah.

In the evening, there was a goodly meeting, and a spiritual talk was delivered by the King of our hearts: "Profitless discussions fatigue and weary a person. The people who call on me almost every day carry along a stream of profitless, unspiritual talk, and I must listen to them with patience, and there is no way to get rid of this eternal ennui. We are commanded to associate with all the people. Today three persons called, and they talked for one hour without any definite results. The utterance of man is the interpreter of his heart. In whichever world the heart traverses, his conversation will revolve around that pivot. From his words you can understand in what world he is travelling; whether he is looking upward toward the realm of Might or downward to the nether world; whether he is mindful or unaware; whether he is awake or asleep; whether he is alive or dead. For this reason His Holiness Ali says: "Man is hidden behind his tongue!" Out of the abundance of his heart does man speak. There are persons with whom you associate and converse. Their utterances are life-imparting, joy-giving. The withered and faded is refreshed, the joyless becomes happy, the extinct becomes rekindled.

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and the lifeless is quickened with the Breaths of the Holy Spirit. The one drowned in the sea of hesitation and doubt is saved by the life-boat of certainty and assurance; the one attached to this material world becomes severed and the one steeped in blameworthy deeds is adorned with praiseworthy attributes. On the other hand, there are some persons whose very respiration extinguishes the light of faith; whose conversation weakens firmness and steadfastness in the Cause of God; whose association robs one's attention to the Kingdom of Abha.---If one passes by a perfumery, his nostrils inhale sweet, delicate fragrances, but if he passes by a tannery he will draw into his lungs the most rank odor and offensive smell. There are souls who are the signs of guidance conducive to the expansion of the hearts. The light of the most great Glad-tidings is shining in their faces. Hence it is revealed in the good book: 'In their faces the freshness of paradise and the sign of worship are witnessed.' Again: 'In that day their countenances are radiant and turned toward the Countenance of their Lord.' It is self-evident that when a soul enters a rose-garden he will inhale a most delicate odor, and if he goes through a grave-yard the effect will be nausea.---The souls who are rejoiced with the Glad-tidings of God, attracted with the Fragrances of Holiness, severed from aught else save God, commemorating the Name of God, withdrawn from the world of darkness, their thoughts permeated through and through with spiritual vibration and their messages consisting of divine advices and exhortations, such souls are the manifestors of God's mercy, the educators of nations and the vivifiers of the world of humanity. They are guardian Angels, the cause of human progress and the spiritual guides of the wandering wandering children of men. Glory be unto them. ---"

Ahmad Sohrab.

From Hidden Words - ("Words of Wisdom")

"O ye discerning ones of the people, Verily the Words which have descended from the heaven of the Will of GOD are the source of unity and harmony for the world. Close your eyes to racial differences and welcome all with the light of Oneness. Be a cause of comfort and promotion of humanity. This handful of dust, the world, is one home; let it be in unity. Forsake pride, it is a cause of discord. Follow that which tends to harmony.

"Consort with all the people with love and fragrance. Fellowship is the cause of unity, and unity is the source of order in the world/ Blessed are they who are kind and serve with love."

Bahai Nest, Mount Carmel, Haifa, Syria
July 29, 1914

Dear Friends:-

Grandmother Phelps, of Washington, D. C., was a real Grandmother, gentle, loving, kind, hospitable and a Bahai. She loved the Cause, and served it to the best of her ability. Her face was illumined with the Light of the Love of God, and her daily life was an example of goodness and charity to all mankind. In Washington everybody loved Grandmother Phelps. Through her association the wavering hearts were made firm, and the despondent cheerful. Her environment spelled sunshine, happiness and serenity. During the years of my sojourn in Washington, I grew to love Grandmother Phelps, and all the younger members of her family. They are all Bahais. From the very beginning, Mr. Phelps has been an active worker in the Cause in every sense of the word. For more than three weeks I was a guest in their lovely home and their kindness and genuine hospitality are engraved upon the tablet of my heart. In short, a few months ago our Beloved Grandmother Phelps departed to the Kingdom of Abha, and her sweet spirit soared toward the rose-garden of the Merciful. All this time I was watching the opportunity to beg the Master to reveal for her a Visiting Tablet and this opportunity was offered me the other day. How I would like to share its contents with you:-

"A Supplication begging GOD'S Grace in behalf of the departed maid-servant of God, Mrs. Phelps, Washington, D. C.
Upon her be Baha'o'llah El Abha!

H E I S G O D !

"O Thou Almighty! O Thou Forgiver! Endear this believing, assured maidservant of Thine in Thy Kingdom! Submerge her in the Sea of Thy Bestowal! Illumine her face in the Kingdom of Abha! O Thou Almighty! This believing soul heard the Call of the Kingdom of Abha, was awakened from the sleep of negligence and turned her face toward the Kingdom of Mysteries;- so that she became immersed in the Sea of Lights!

"O GOD! Bestow upon her the desire of her heart and through Thy inexhaustible Favors illumine and endear her in Thy Kingdom. Verily, Thou art the Generous, the Pardoner and the Kind!

(Signed) Abdul Baha Abbas."

Then a Supplication imploring God's Confirmation in behalf of the Chicago believers follows:-

"O Thou Kind Lord! Grant to this believing, sincere souls heavenly Confirmation! Suffer each one of them to soar like the birds toward the lofty Apex and cause them to become familiar like unto the nightingale with the Melodies of sanctification and praise. Set them aglow like unto the lamps. Allow them to become the adornments of the orchard and the garden like unto the fruitful trees. Make the hearts the shells contain ing the pearls of significances and quicken the spirits with Thy Merciful Breath;-- in order that each one of them may become engaged in the diffusion of the Fragrances of God and enkindle large multitudes with the Light of Guidance! Verily, Thou art the Powerful, the Mighty, the Clement and the Compassionate."

(Signed) Abdul Baha Abbas."

Miss Beatrice Irwin, from London, wrote this line to the Beloved

"Amidst the whirling of the waters
There is the Mystery of Light."

The Tablet of the Master giving an interpretation of this verse is not without interest. It is as follows:-

Thy brief letter was received. Although it was short, yet it contained detailed significances. That water is the Water of Eternal Life. Amidst it, heavenly Baptism is obtained. That whirling of the water is the whirling of the Waters of Divine Teachings which grant the Spirit of Life. Unquestionably out of the whirling of the waters of Divine Teachings the Mystery of the Light of Guidance shows forth. I beg of GOD that that Water may gush and flow copiously out of the centre of thy being. Upon thee be Baha El Abha!

(Signed) Abdul Baha Abbas."

The contents of another Tablet may comfort the one who feels lonely:-

"O thou believer in GOD! Thy letter was received. Thou hast complained on account of loneliness. Be thou not sad. Thou art not alone, because God is thy Companion and intimate Associate. That soul is alone who is negligent of GOD; but if he knows GOD, although he may live in an interminable desert without water and vegetation, yet he is not alone God is with him. The sky of this terrestrial globe is always obscure and misty and covered with black, inky clouds. Now the thunder rolls and anon the lightening flashes. Now the hail falls and again the snow descends. Now there is a wild hurricane and then a tempestuous torrent rushing down from the mountain-side. Therefore do not think for one moment that these trials and ordeals are confined in thee. In reality all the people are surrounded with sufferings:- so that they may not attach their hearts to this world, seek for composure and rest in the Divine World and beg for the Bestowal of the Kingdom. Consequently, be thou glad from the bottom of thy heart and be rejoiced through the Divine Glad-tidings. Upon thee be Baha El Abha.

(Signed) Abdul Baha Abbas.

To a number of believers in Chelsea, England, he writes:-

"O ye blessed souls! Thank ye GOD that the Morn of Guidance hath arisen from the Supreme Horizon and the Splendor of the Sun of Reality hath illumined the hearts. He opened the Doors of the Kingdom and ye entered therein with the utmost joy and happiness. Strive ye, therefore, with all your heart and soul, so that the rays of the oneness of the world of humanity and Universal Love may illumine that region; all mankind may blend together and Divine Unity may be revealed in the human world. Upon ye be Baha El Abha!

(Signed) Abdul Baha Abbas.

This morning the Beloved was walking in the garden. He was well and evidently very happy. Mullah Abou Taleb, the Santa Clause of Mount Carmel, was there. The Master walked to him and tapping on his shoulder he said gently:- "Thou didst serve the Believers of the Blessed Perfection; for many a year thou didst labor for the Cause of God in Bakou; therefore thou art a blessed soul. Now, praise be to God, thy sons are carrying along thy work." Then he started to joke with him, whether he is able to wrestle with Ibrahim, who was standing by, He was ready to do it, but it was better to postpone it to the indefinite future.

Last night a pilgrim arrived from Antab, Syria. His name is Haji Shaness. He said to me! "Love has a most drawing power. It makes one the willing slave of another. All these restless people are searching after love. They do not want anything else. They know that the light of their hearts is love. They ask each other eagerly: 'Where is the fountain of love?'"

Ahmad Sohrab.

Bahai Nest, Mount Carmel, Haifa Syria.
July 30, 1914.

Dear Friends:-

The room in which the Beloved spends his mornings and evenings, receiving the people and revealing Tablets, is right above the room in which I write and work all day. When he walks to and fro, I hear distinctly the gentle measures of his steps; no one else can walk like him; the firm, steady, lively, majestic steps. Once your ear is made familiar with it, you can never mistake it for another. When he speaks or laughs, on the white wings of the soft breezes, his rich, mellifluous voice, now clearly and again faintly reaches the ravished ears. The believers hearing that the Master is going to reveal Tablets on such a morning or afternoon, come out and stay quietly and unnoticed in my room, near the window. On certain occasions while dictating prayers or supplications he chants in his melodious, godlike voice, every word inspired by the Holy Spirit and raising toward the Throne of the Almighty. It is especially during such hours that the listeners become almost intoxicated with the Wine of spiritual joy. Today the Master devoted his morning and afternoon hours to the dictation of Tablets for the Persian believers. Our dear brother Shougi Effendi was the chosen instrument to whom the Tablets were dictated, and a number of the friends, including myself, were the fortunate ones to sit near the window and listen to the heavenly voice of the Master as the words of Light flowed from his tongue.

In the evening there was a meeting, and the Beloved spoke on the etheric element as the cause of light, heat and electricity and the theories of western physicists as regards this unseen, fiery, simple force.

Through the spiritual activity of Mr. and Mrs. Albert Vail, the town of Urbana, Illinois, has entered the Bahai list with the formation of a new Assembly, and the incoming reports show the decided progress of the Cause, Mr. and Mrs. Vail met the Beloved in Malden, and Chicago, and from that time on they have identified themselves with this Universal Movement of Brotherhood, and through their sincere words and pure, personal lives, they have attracted many hearts to the Teachings of Baha'o'llah. The other day four Tablets were revealed for members of the Assembly; Mr. Vail, Prof. J. E. Shook and his little daughter, Elizabeth. With the translation of these Tablets I will bring this letter to a close. To the members of the Assembly he writes

"O ye members of the radiant Assembly! Praise be to GOD that the lights of the Sun of Reality shone forth from the horizon of Urbana and the Mysteries of the Kingdom became manifest. What a merciful Assembly is founded! What a lordly circle is organized! This is no other save the Confirmations of the Kingdom of Abha, for in that City such a meeting is established. This is the first corner stone of the Divine Structure laid in that district. Ere long it will become a most great Edifice; for the Confirmations of God shall descend uninterruptedly. I hope the revered members of that Circle who are surrounded with the Glances of the Blessed Perfection and are favored with the Eye of Providence, will adorn their noble heads with the Crowns of Everlasting Glory and shine with such brilliancy as to illumine that entire Continent.

"Consequently, arise ye and live in accord with the Teachings of His Holiness Baha'o'llah;- in order that the invisible, divine aid may envelop you.

"The inhabitants of the world are like unto the children. The suckling babes must be nurtured properly, so that they may attain to the age of adolescence.

"Darkness has surrounded the regions of the world. They must become illumined with this Light of the Kingdom.

"Appreciate the value and the station of Rev. Albert Vail; for this holy personage has labored for years with patience, serenity and wisdom.

"The Secretary of the Assembly deserves, in reality, the respect of all, for he is well-nigh unto the Lord.

"The maid-servant of GOD Mrs. Smith is a revered lady.

"I beg of GOD that this most great Glad-tidings may reach the stars of innumerable souls.

"In prayer one must turn his face towards the sanctified Reality of His Holiness Baha'o'llah--that Reality which surrounds all the phenomena. During the time of prayer His Holiness Baha'o'llah must be singly and alone the centre towards whom all the faces are turned.

"I hope that you may become more illumined day by day.

Upon ye be Baha El Abha!

(Signed) Abdul Baha Abbas."

To Mr. Albert Vail he writes:-

"O thou herald of the Kingdom of God! The foundation of all the Monarchs of the earth, notwithstanding their imperial sovereignty, royal purple, serried ranks of armies and vast Empires, was entirely collapsed in a short while. There remained behind them no name nor trace, no authority nor dominion; no immortality in this terrestrial globe nor did they receive a share of the Eternal Life in the Kingdom of heaven.

"On the other hand, consider the Apostles of Christ! Although outwardly they were fishermen, yet because they renounced this world, opened their eyes to the Divine Universe, forgot entirely their personal selves, dedicated their lives to the Light of the world and became self-sacrificing in the Path of His Holiness Christ--May my life be a ransom to Him!--those fishermen today are shining and gleaming with the Light of GOD from the Horizon of Eternity. All the Kings are their slaves and the highest world is brightened with the light of their faces. Every tongue is engaged in their glorification and every heart is rejoiced with their love.

"Reflect thou for a moment that this Sovereignty is the real Sovereignty, but the sovereignty of the Kings is temporal. It is in addition fraught with thousands of sorrows, remorse and perplexities and its end is regrets, deprivations and self-condemnation.

"Now thank thou God that thou has placed on thy head that radiant Crown! Although its importance is not now manifest, yet ere long it will become evident and as clear as sunlight.

"During their life-time the Apostles were always under the taunt and persecution of the enemies, and no one dared to consider their degrees and stations. Now they were prisoners in the dark jail, and anon thrown beneath the contempt and punishment of the adversaries. Finally many of them sacrificed their lives upon the cross for His Holiness the Almighty. But consider how afterward they shone forth like unto the stars and illumined the world! This is Life Eternal!

"In short, praise be to God that the Doors of these Bestowals are wide open before thee and such Everlasting Glory is prepared and made ready.

"Therefore strive thou with heart and soul; do not rest; summon the people to the Divine Kingdom and arise with all thy might and main to promulgate the Teachings of His Holiness Baha'o'llah--May my life be a sacrifice to Him! --so that that glorious Diadem may adorn and crown the head of that rare soul. In the Kingdom of GOD this Bestowal is fore-ordained for thee. I hope thou wilt put forth an effort so that this foreordination might step into the world of realization.

Convey to all the Believers or GOD my most wonderful Abha Greeting.

Upon thee be Baha El Abha.

(Signed) Abdul Baha Abbas.

To Prof. Shook he writes:-

"O thou real friend! Praise be to God that thou hast perfumed thy nostrils with the Breeze of the Rose-garden of Abha. Thou didst find the Doors of the Kingdom wide open and with exceeding rejoicing and exhilaration thou didst enter the circle of those who are attracted with the Beauty and Perfection of God. Thou hast become awakened and hast abandoned ancient dogmas and superannuated traditions. Thou didst become a wooer of Reality and wert released from the world of accident. Thou wert informed with the Mysteries of the Holy Books and with a sweet Melody art engaged in the glorification and praise of the Glorious Lord. The Call of His Holiness Baha'o'llah--may my life be a ransom to Him!-- so influenced thee that thou hast decided to move to another city and while there upraise the Divine Standard, invite the people to the Kingdom of the Blessed Perfection and establish the merciful Assembly. This intention is very sacred. I hope thou wilt become assisted therein.

Upon thee be Baha El Abha.

(Signed) Abdul Baha Abbas.

The last is to little Elizabeth Shook:-

"O thou spiritual child! I hope that thou mayst become a daughter of the Kingdom and become conducive to the diffusion of the heavenly Light, be considered the physical and the spiritual child of thy noble father and announce the Teachings of His Holiness Baha'o'llah in large gatherings and most important meetings.

Upon thee be Baha El Abha!

(Signed) Abdul Baha Abbas.

Banai Nest, Mount Carmel, Haifa Syria.

July 31, 1914

Dear Friends:-

The most fascinating study is to read sympathetically the many hundreds of letters that come to Abdul Baha from all parts of the world, especially from Europe and America. These letters are in many cases contain the most natural, spontaneous outpourings of the hearts; throbbing cries for more spiritual light and wisdom and the need of the guidance of the Holy Spirit. Touching the human plane, the range of personal wishes and individual aspirations is as infinite as the mind of man is able to conceive! Aside from the more legitimate desires of man for happiness, comfort, success, usefulness in life, etc. with which the letters teem eloquently, now and then comes the record of the most interesting desires. Here is a letter from an expectant mother. She asks for a name for her yet unborn child; another person desires to move from her present apartment, and she would like to know whether Abdul Baha approves of it; a young man has quarreled with his sweetheart, and he wonders whether the Master's spiritual power is strong enough to bring about the much-longed-for reconciliation; unexpected events have estranged a man and wife, and false pride has separated them; he is repining, in loneliness. Will not the Beloved bring back into their lives the sweet harmony of the first few months of their ideal courtship and the first few years of their blissful, happy married life? A man has invented a transatlantic airship; will not Abdul Baha inspire the heart of a capitalist to assist him financially in the construction of this air-craft, and thus demonstrate to the world that the science of aviation has been made practical. Another person desires to build a house; will not the Master introduce him to a rich somebody? A woman has been ridiculed and abused by her enemies; should she not carry the case to the Court? A man is tormented by the animal magnetism of his foes; will Abdul Baha be kind enough to stop them from this fiendish work? A woman cables whether she should be operated upon; will the Master advise her what to do? I might go on reciting hundreds of similar wishes, but this is enough to show you how the world comes to Abdul Baha with all her curious desires. Amongst other interesting things are the children's letters, so full of affectionate simplicity, sweetness, directness and beautiful trust. I have in my hand a lovely letter written to Abdul Baha by a ten year old girl, Miss "Katholeen Hillis", from Los Angeles. The Master was very pleased with it, laughed over it, and dictated a Tablet for her this afternoon. I will quote it here as a type representing many others, neither will I make any correction:-

"Dear Brother, I do not know you very well. Mother has the book of your life and has been reading it to me and I think it is very beautiful. I am only ten years of age and know very little of the Heavenly Wisdom. I treat other's and myself when a little thing so small that we cannot see tries to rule us. I want to ask you if my way of treating is your way? At first I saw a golden ray come from the sun and a silver rays comes from my heart. But mother said: 'The other side of the sun is more spiritual than the side we see.' So now I see the outline of God's head and the rest is fluffy white robes (robes) and golden rays comes from his outstretched fingers.

"I have five grown bantam chickens and seven babies. I love them very much.

"My brother Donvil (probably Daniel) and I have a parrot. The parrot sleeps out on door of the chicken's pen at noon.

"I have two cousins that live with me; one is studying the voice,

the other plays very well on the piano and I wish you would help them to understand their powers. I wish you would help me with my music too. I want you to tell me what kind of an instrument is most spiritual. I think the golden harp. I hope that I can keep in touch with you through the ether until we meet face to face. With God's breath. Your sister, Kathleen Hillis."

Abdul Baha writes her the following Tablet:-

"O thou dear little girl! Thy letter was received. Thou wilt become informed with the heavenly Teachings and wilt become confirmed to live in accord with these heavenly Principles. The 'Golden ray' was the ray of the Sun of Reality. I hope it may be cast upon thy heart.

"Be thou kind to the 'bantam chickens and their babies' and take good care of them; so that thou mayst learn how to train the living creatures. Teach and educate the parrot in order that she may become the cause of thy happiness and like unto her thou mayst be instructed with the heavenly Words. Although the parrot may be unconscious of the meaning of her phrases, yet God willing, thy heart will be inspired with such utterances, the significance of which will be revealed to thee first and then the words will flow from thy tongue. Perfect thyself in the art of music; so that thou mayst be able to play on the harp most divinely.

"Upon thee be Baha El Abha!

(Signed) Abdul Baha Abbas."

On the envelope of Miss Kathleen's letter, the following poetic line was written, probably by her mother. "From a beautiful white rose-bud of California to the full blown White Rose of Persia."

This morning the Beloved walked through the garden twice, and then went into the reception room, dictating Tablets to Shougi Effendi until noon. A letter from Esslingen gave the news that they have commemorated the Children's day, on which the Master was present last year. Along with other decorations and through the floral festoons they had displayed the Persian Flag. With this the Master was very pleased, and he asked Shougi Effendi to send that letter to the Editor of a Persian newspaper in Cairo: thus he might realize how the flag and the name of Persia are honored in Germany.

In the afternoon I was called into his Holy Presence, and from two to five innumerable Tablets were dictated for Europe and America.

Ahmad Sohrab.

Bahai Nest, Mount Carmel, Haifa, Syria
August 1, 1914

Dear Friends:-

Moonlight! Moonlight! Moonlight! Oh! To walk on this divine moonlight night in the garden of Abdul Baha! I can hardly contain myself because its joy is so keen-felt, and its happiness is so intoxicating! The fair, soft, silvery beams of the moon have transformed the night into a scene of mystic enchantment and divine, unutterable Mystery. The little drops of water on the leaves and petals gleamed and glistened in the moonlight like ever so many pieces of uncut diamonds. It was as though I were walking in the Elysian fields of blissful content. Inside of the house the Beloved was entertaining a number of Arab guests, and now and then we could hear his clear, resonant voice; outside, the world was flooded with moonlight and the Mountain looking calm and mystic was bathed in its white light! The stars like the satellites attended the Court of the Queen of the night, and shone as brilliantly as they ever did; the delicate scent of the flowers perfumed the nostrils and filled the heart with many sweet fragrances. The heavens indeed declared the Glory of God! The believers were scattered here and there in the garden, talking about the mercies of the Kingdom, and singing the songs of light and life. How I walked alone, thinking of the past years, and how God in His Goodness and Grace has taken me throughout all lands and seas, showing me the wonders of His Truth and placing me at last in this holiest of all Mountains--His own Mountain. What else is there for mortal man to aspire to! Here indeed is Divine Love, celestial brotherhood, spiritual Peace and the refulgent Ideals of the Kingdom of Abha! Daily am I an eye-witness of the divine life as it is actually lived by Abdul Baha on this earth, and as it ought to be lived by the present and future generations of humanity. The world will come at last to find in him the living expressions of the highest ideals of social, collective and brotherly civilization. In him one finds embodied in a concrete, objective way, the abstract, subjective realities of justice, interdependence, Divine duty, and the great ideals of the Twentieth Century. This is assuredly the era of inter-racial amity and fraternity. We have already ushered in under its all-inclusive canopy and are observing how little by little all national ideas are being replaced by world ideas. Filled with holy enthusiasm, inspired with the righteousness of the Cause, realizing the beauty of holiness, stirred with fresh outpourings of the heavenly Jerusalem, moved by the rich harmonies and varied diapasens of the spiritual orchestra, the leaders of humanity are rising in all parts of the world to serve the Cause of Universal Peace and social solidarity. Abdul Baha, while living on Mount Carmel, is watching the imperial march of the procession of these Godlike ideals, and by his example and words, encouraging the liberal leader of every movement to increase his activity and usefulness.

While the students were singing the Bahai songs in the rose-garden and whispering to each other the beauty of this charming moonlight night and expecting that the Beloved might call them into his presence at almost any moment, a carriage stopped at the gate and a Fasha, accompanied by a prominent citizen, alighted. They were taken directly to the Master, and thus we gave up hope of seeing him for this evening and decided to ascend the Mountain. Reluctantly we left the garden, and hand in hand, with the joyous singing students, we reached our rooms.

Both in the morning and in the afternoon the Beloved dictated many Tablets to our dear brother, Shougi Effendi. Then before sunset he took

a long walk and on his return we had only a fleeting glimpse of him.

Yesterday while he was dictating Tablets, he suddenly stopped and turning his face to me, he said: 'See! I have been dictating Tablets and talking from morning till now, and I am not at all tired. I am feeling well. I am happy. What else dost thou know?---Dost thou get tired of working? No? It does not seem so to me. If thou dost work day and night, yet thou art not tired. On this account I am most pleased with thee. I have not seen in thee any trace of exhaustion and fatigue from labor. I have never seen thee idle, but always busy. Thou hast firmness of purpose and determination of will. This is very good. The tree of the life of man must produce delicious fruits of unselfish service, otherwise it will be thrown into the oven there to burn as wood.'

A letter from Florence, Italy, written by Doctor Roberto Assagiolo, gave him much pleasure, and elicited an answer. The letter is as follows:-

"Most Honored Teacher! As my friend Mrs. Ford has already informed you, there is in Florence a group of persons interested in your Teachings, and we would be very glad if you could stop here on your journey to deliver your message. I am writing in behalf of the Committee of the 'Biblioteca Filosofica'. This institution is willing to give you free use of its hall for lectures or any private meetings or conversations you would like to have. Any time would be convenient after the summer. We hope that we will be granted the benefit of hearing your message. With reverent homage.

(Signed) D. E. Assagiolo."

The Tablet of the Master is, as follows:-

"O thou dear respected personage! Thy letter was received. From its contents it became evident that there is a Society in Florence, the members of which are interested in the Teachings of Baha'o'llah. I long very much to present myself in that Society, but now I am living in the Holy Land, and my occupations are numerous. Letters are being received from the East and the West in a continuous, unbroken chain, and day and night I am answering them. However, there seems to be no end to this correspondence.

"Convey my highest consideration to the honorable members of the Committee of Biblioteca Filosofica. With heart and soul I love that Committee. On my behalf give them the following message:-

"O ye members of the revered Committee! I became much pleased and grateful on account of your humane susceptibilities. I offer my thanks to you. It is somewhat difficult for me to come to you during this Winter, for there are many obstacles in the way. The Teachings of Baha'o'llah are published and circulated in all the regions of the world. You may write to the United States for the translation of a number of the works and Tablets of Baha'o'llah, likewise the address that I delivered before nabt audiences in America and Europe. Some of these speeches are published in the newspapers and magazines, while a number of others are collected and printed, in book form.'

Upon thee be greeting and praise!

(Signed) Abdul Baha Abbas."

The moonlit Mount Carmel sends you loving greeting and fraternal salutation! The starlit heaven of this Holy Land wishes to be remembered to you. The flowers of the rose-garden of the Beloved forward to you their sweet fragrances. They wish so much you could be here. They are certain you would have enjoyed everything!

Ahmad Sohrab.

Bahai Nest, Mount Carmel, Haifa, Syria
August 2, 1914.

Dear Friends:-

The strangest and most irregular thing that could happen today was this: I did not see the Master! I heard his heavenly Voice as he dictated Tablets to Shougi Effendi; I listened to the sweet trippings of his feet as he walked above my head in his room; but I did not have the privilege of looking into his divine Countenance and catching his divine smile. In the evening he went out, but he left and entered the house at a time when I was not walking in the garden, and thus this slender opportunity also slipped out of my hands. I cannot call this anything else but a misfortune, plain and simple. When I ascended the Mountains this evening I felt something missing. I was spiritually hungry, and longed for the ideal food that only the Beloved can give. With the hope that perhaps tomorrow I would be most fortunate, I entered my Nest. The bird of this Nest is now Badi, who fills the Mountain every night with his songs. Standing on the porch in the beautiful moonlight, he breaks out into glorious songs of joy and ecstasy. In the still night the resonance of his ringing voice reaches afar off, and many believers living at the foot of Mount Carmel hear it quite distinctly and clearly.

Having nothing else to write, I will share with you the contents of a few Tablets revealed a few days ago:-

To Los Angeles believers, he says:-

"O ye who are attracted to the Kingdom of God! Your letter was received. It was a glorious proof to your firmness in the Cause of God. Praise be to God that with the utmost joy and fragrance you are engaged in laying the foundation of the edifice of guidance, are striving in the promotion of the Teachings of His Highness the Most mighty, and like unto the birds of the meadows you are raising the melody of the Kingdom in that Assembly--thus you may become conducive to the guidance of others and the means of the salvation of the helpless ones. This intention is the cause of the realization of that bounty and it is certain that the Confirmation of the Lord of Glory shall descend upon you! Upon ye be Baha El Abha!"

(Signed) Abdul Baha Abbas."

To the friends in Denver, Colorado, he writes:-

"O ye real friends and the daughters of the Kingdom! The congratulation of the Feast of Narooz received; but up to this time no opportunity was offered to answer it, for I have not been staying regularly in one place. Now I was in Hamath and then in Tiberias; now in Acca and anon in Haifa. There were also other formidable difficulties that diverted my attention from my correspondence. God willing, from this time on the thread of correspondence will be taken up and answers will be dispatched with more regularity.

"This greeting became the cause of exceeding joy. It indicated the fact that, praise be to God, in Denver a number of souls are encircled with the Glances of Providence. Therefore it is hoped that Divine Benediction will be vouchsafed, the number of believers will be increased day by day and the Fragrances of the Merciful be diffused. With the utmost invocation Abdul Baha turns his face toward the Kingdom of Abha and supplicates the Confirmations of the Holy Spirit for the believers in Denver; thus each one of them may become

a herald of the Kingdom and suffer their sweet harmony to ascend to the Supreme Concourse.

"Today the magnetic power that attracts heavenly blessings is teaching the Cause of God. Whosoever arises to perform this service, the Armies of the Angels will grant him victory. The three conditions of teaching the Cause of God are the science of sociability, the purity of deeds and the sweetness of speech. I hope that each one of you may become confirmed with these three attributes.

"Therefore one must be wholly cleansed from desire and self and passion, be abstracted from the world of nature, become the embodied light and the visualized spirit and then be engaged with teaching the Cause of God. Then the Fire of the Love of God will flame so high as to attract the hearts of all mankind. I pray in your behalf and beg for you this Favor. Upon ye be Baha El Abha!

(Signed) Abdul Baha Abbas."

To another friend, in Los Angeles, he writes:-

"O thou heavenly personage! Thy greeting and salutation received: In reality thou art kind. Sorrows and pains are like unto rust and dust on the surface of the clear mirror. That mirror is the transcendent reality of men. No matter how dense is the dust and rust on the surface of the mirror, the polish of the Love of God will cleanse and purify it. In this way pains and sorrows will leave behind no impression. Because thou hast a sincere intention, thy future is safe. Thou hast received a portion and a share from the Most Holy Outpourings. When the heart of man is separated from every thought and is wholly enamored with the Divine Beauty, unquestionably he will become the cause of the guidance of the innumerable. The Teachings of His Holiness Baha'o'llah are like unto the rays of sun. Their soft lights penetrate and illumine wherever they are cast. I beg from his Universal Grace that thou may'st add to thy firmness day by day and that thou may'st become the means of the guidance of the blind and the deaf.

Upon thee be Baha El Abha!

(Signed) Abdul Baha Abbas."

To another Bahai in Los Angeles, he writes:-

"O thou daughter of the Kingdom! The few lines that thou hast written reflected thy character and behavior. Praise be to God that thou art stirred with the Breeze of Providence and art enkindled with the Fire of the Love of God. Thou hast a heart alive with the Spirit of the oneness of the world of humanity and the susceptibilities of Universal Peace. In this world that person wins the pole of precedence out of the field of service who dedicates his life to the World of Truth. Praise be to God thou art assisted therein.

Upon thee be Baha El Abha!

(Signed) Abdul Baha Abbas."

To a believer in Manchester, England, he writes:

"O thou heavenly soul! Thy letter was received. Praise be to God that in Manchester the Fire of the Love of God was ignited, the Sun of Reality shone forth with great splendor, the Zephyr of Divine Bestowal wafted and the Call of the Kingdom reached thy ears. I hope you may become baptized with the Fire of the Love of God and the Holy Spirit, and arise in the service of the Kingdom. I trust that each one of these friends may become a divine farmer, sow the seeds of Reality in the farm of the world of humanity and water them with the Teachings of Baha'o'llah: so that the Light of Truth may illumine that country. Convey the wonderful Abha Greeting to all the believers of God! Upon ye be Baha El Abha!

(Signed) Abdul Baha Abbas."

Ahmad sohrah

Bahai Nest, Mount Carmel, Haifa, Syria,
August 3, 1914.

Dear Friends:-

All over the city there is a great commotion; people are wild with excitement. A new imperial Trade has come from Constantinople that any and every man between the ages of 18 and 45 must be enlisted in the army register and be ready to leave at a moment's notice. For the last few days we have heard that war is declared between Austria and Servia, that open hostilities have already commenced, that Austria has attacked Belgrade, that Russia has threatened Austria that unless she desists from further encroachment she will be obliged to enter the conflict. England, Russia and France on one hand; Germany, Austria and Italy on the other, are mobilizing their forces. The situation is very grave. Europe is entering one of its darkest crises of its political life. It takes a lively imagination to picture the six great Powers of Europe armed to the teeth, with more than 20 millions of soldiers, waiting the final commands of their superiors to jump into the battlefield and cut each other's throats! No one can conceive of a greater folly and a more stupendous sin against humanity. Everybody here thinks that this war news is the first indication of Armageddon, the Universal war which will teach mankind as nothing else could do, the barbarism of the present day civilization and the futility of all the pacifists movements. Europe is sitting on the crater of a world-shattering volcano which may burst forth at any moment. The Russian, French and Austrian steamship companies have announced that their steamers will not touch the Port of Haifa for some time to come. Therefore instead of ten to fifteen steamers a week, there will be only one steamer a week, belonging to the Khedivial line. The small German colony has sent away one hundred of its young men to protect the Fatherland. Thus you see that the atmosphere of this little Syrian port is permeated with wars and rumors of wars.

When the new Trade was proclaimed that all the Turkish subjects must come under the colors, there was a real panic in Acca and Haifa. One saw groups of anxious men gathered in the corners of the streets talking excitedly about war. The women of Acca were so grief-stricken that they filled the air all night with their shrieks and lamentations. In a literal sense no one could sleep. The children of all the Persians who have lived in Turkey for the last forty years and married Arab or Turkish women are under the law of Military Conscription. No one can attempt escaping, as no steamer is leaving the port. Large glaring red bulletins are hung in the streets of Haifa calling the "patriots" to arms. The upper part of these bills are engraved with pictures of swords and cannons, the lower part contains the call to arms. No one understands the situation, and very few can guess what Turkey means to do with all these preparations. For the last few days the prices of all foodstuffs have gone up, from 10 to 40 per cent especially sugar, tea and flour, as well as naphtha.

This evening the Belevé gave a stirring talk on the afore-said news of war in Europe. All the friends were impressed with his words of truth, and I will share them with you. He opened his address with these simple, dramatic words:-

"A resurrection is set up! The world is topsy-turvy! The wrong side of human character is up! A general melee of the civilized nations is in sight. A tremendous conflict is at hand. The world is at the threshold of a most tragic struggle. The evil forces of war are plotting against mankind. The dark waves of sinister motives and satanic passions are battling in the breasts of men. The shafts of intrigue and diplomatic deceptions have blackened the sky of man's conscience. The chancelleries of Europe have become the combustible store houses of warlike thoughts. Menacing, hidden forces are

brought upon the stage of spectacular play. Vast armies--millions of men-- are being mobilized and centered at their frontiers. They are being prepared for the fearful contest. The slightest friction will bring them into a terrific clash, and then there will be a conflagration the like of which is not recorded in the past history of mankind.

"While in America I spoke before many Peace Societies, Churches and Conventions, and foretold the fearful consequences of armed peace in Europe. I said 'Europe is like unto an Arsenal and one tiny spark will cause a universal combustion. O Men! Come ye together and as far as possible try to extinguish this world-raging fire, do your utmost to prevent the occurrence of this general conflict, make ye an effort, so that this flood-gate of human butchery may not be set loose'. I found no one to listen to my advice. I searched, but there were no hearing ears. I cried out at the top of my voice, I pleaded, I enunciated the evils of war, but people were self-occupied, self-centered. And now this is the result. They have witnessed, they have experienced in the past that war is conducive to the destruction of the foundation of the edifice of humanity, the cause of the devastation of the world of commerce, industry, arts and trade. The combatants - the conquerer and the conquered - are both losers. Neither party gains any substantial profit. The two combatants are like unto two ships which collide against each other. One may sink to the bottom of the sea, but the other will also carry away its injuries and shocks. Therefore, the victor and the defeated fail to obtain any benefit. The utmost is this: Temporarily one country holds the territory of another. This is of a short duration. In the course of the life of that nation a time will, sooner or later, come when the conquered will become again the conquerer. In the political history of France and Germany and their wars, such reverses of national fortunes have often occurred. It is very strange to see how 'Illusion' has taken possession of the hearts of men, while 'Reality' has no sway whatsoever. For example, 'Racial difference' is an 'optical illusion'. It is a figment of imagination, yet how deep seated and powerful is its influence. No one can deny the fact that mankind in toto are the progeny of Adam, that they are the offshoots of one primal stock; yet the 'optical illusion' has so radically misrepresented this plain truth that they have divided and subdivided themselves into so many tribes and nations. This is German, the other is French, that is English, a fourth is Italian, a fifth is Austrian, a sixth is Russian, etc. etc. Although many intelligent men amongst them knew that this racial difference is an optical illusion, yet they all confess their inability to stand firm before its uncanny, invisible power. The Reality is that all mankind are from one progeny and belong to one family, but although this is the Reality, it exercises no permanent, influence upon the minds. -----

"So many wars have taken place! So many countries are devastated, so many cities are ruined, and yet people are not satisfied with human butchery, are not satisfied with carnage and bloodshed. Still the hearts are stiff and unfeeling! Still the souls are callous and cold, still the minds are dark and frigid, still the people are unsusceptible and unyielding, still they are in deep sleep! Oh! When will they be awakened? When will they become merciful? When will they practice the Golden Rule? This hatred and animosity destroy the basis of the structure of humanity, while love and amity are conducive to the well being and prosperity of mankind.

Today the people are thrown into the utmost consternation! How many fathers have been lamenting and groaning last night, and how many mothers have been crying and weeping in this town and Acca. They are thrown into such a panic, they are so alarmed that no description can give an adequate picture! Why this tyranny? Who has obliged them to perpetrate these acts of savagery,

The King and the rulers

the politicians and the statesmen live in the utmost ease in their palaces and send these innocent men and peasants who have never seen each other, into the battlefield to tear each other to pieces with shells and cannon balls/ The armies are pawns to be played with on the chessboard of their fiendish ambitions! How cruel is this! How pitiless is this! How brutal is this! How ferocious is this! These so-called leaders of humanity are not willing to let even one hair fall from their heads. They are cowards and are sulking(? Skulking) in darkness. Why do they send these thousands and thousands of men to the field of carnage to be mowed down by each other like the grass. If a number of imaginary or real difficulties have arisen between Austria and Servia, if they are really disinterested and are anxious to keep the balance of the powers and not disturb the Peace of Europe, why do not they go before the Court of Arbitration? The impartial member of that Court of Arbitral Justice will look into the nature of the claims of each party, and after mature investigation decide which one is in the right. Were they ready to refer all their differences to such a Court this war would have been obviated. The Universal Court of Arbitration is the only body that shall resolve all the disagreements and contentions that arise between the nations of the world. Extrajudicial exertion must be put forward by the civilized governments to organize such an influential, international Organization, before which all their quarrels may be arbitrated. What better plan can be conceived by man? What harm is there in this? The rulers of the Cabinet Ministers and the administrations of each country will find the utmost comfort and ease enjoying the fruits of their labors.

"If we reflect carefully we observe that, since history has been written and the deeds of mankind recorded and preserved, no one can point out a single instance that Peace, Love and Amity have been ruinous and harmful in their results. They have filled the world with joy and radiance and happiness. - - -

"More astonishing than all these matters is this: These warring nations believe that the object of the Religion of God is to be war and strife! This is the most preposterous idea that every man could let enter into his mind! How negligent are the people, how thoughtless and inadvertent they are! It is as though there is not a single iota of love in the hearts of men, as though they have never heard the name of love, although their hearts are the sepulchres of hatred and envy! Man is the most ferocious animal, yet does he accuse the wild beasts of the jungle of this quality! The ferocious beasts kill other beasts, but not one belonging to their own species. They kill for their own food and sustenance. For example, man says the wolf is ferocious! Oh, poor wolf! Oh, wronged wolf! The wolf tears to pieces one sheep in order to keep its body and soul alive! If it does not kill the sheep it will die from hunger, because being a carnivorous animal it cannot eat grass. But man, who considers himself lord of creation, will become the cause of the total annihilation of millions of his fellow beings. The poor wolf is a very incompetent tyrant in comparison with this kind of man. Then he will boast: "I am a Conqueror, I am a hero, I am a Victor, I am a Superior General, I am a Field-Marshal, I am an Admiral! Man! It is better for thee to hide thyself under the earth! Thou hast crimsoned the ground with the blood of thy brothers! Thy hand is stained with their blood! Thou hast slaughtered and butchered God's own children! thou hast destroyed the living temples of the Spirit! Thou hast trampled under thy feet the rights of men! Thou hast snuffed out the burning lamps of life and truth! It is strange, passing strange, that notwithstanding all these violations of Divine Law, thou art yet wantonly boasting and exalting thyself above all mankind.

Ahmad Sohrab.

Bahai Nest, Mount Carmel, Haifa, Syria
August 4, 1914

Dear Friends:-

In a recent Tablet, Abdul Baha writes the following eloquent, soul stirring words concerning the promotion of the Cause of God:-

"The fundamental object is: the promulgation of the Cause of God and the exaltation of the Word of God. This is the Power that will become effective in the very heart of the world, because it is confirmed by the Holy Spirit. This matter will confer life upon the body of the world of creation.

"Today if the soul who is attracted with the Love of God and burning with the flame of enthusiasm, open his tongue, speaking or delivering his speech in the utmost state of attraction, it will undoubtedly display the most wonderful effect upon the hearts. With a resonant voice he must cry out:-

"O people! The Sun of Reality has dawned from the horizon of the world, casting its Effulgence upon the East and the West. He has instructed the world of humanity through heavenly Teachings and has become the cause of human solidarity. - - - The Teachings of His Holiness Baha'o'llah declare the oneness of the world of humanity: cause Religion to be the foundation of Union and Accord in the world; become conducive to good-fellowship between the children of men; conform religion with science and reason; take away political prejudice, religious prejudice and race prejudices; uphold the doctrine of perfect equality between men and women; espouse the cause of the International Auxiliary language; foster the universalization of education; readjust and equalize in the most perfect manner the economic relations of the social structure; destroy totally the basis of hospitality and ill-will from amongst mankind; constitute the five continents as one continent; suffer the various races of men to become as one race; rend asunder entirely the veils of these superstitions; reveal in the assemblage of humanity the Light of Truth; illumine the hearts with the Ray of Guidance; resurrect the spirits with the Breaths of the Holy Spirit, and baptize the souls with the Water of Life Eternal, the Fire of the Love of God and the Outpouring of the Divine Spirit!

"O thou world of humanity, awake! Awake!

"O thou negligent of the Kingdom of God, Revive! Revive!

"O thou prisoner of nature, liberate thyself! Liberate thyself!

"O thou afflicted with antiquated dogmas! Get clear of superannuated imaginations! Free thyself of this inertia!

"O thou deprived of the heavenly Bestowals! Acquire a share! Acquire a share!

"O thou heedless of the Divine World! Be informed! Be informed!

"Cry at the top of your voices similar utterances in those meetings before the concourse of humanity. The effect of your words will be conditioned upon the degree of your attraction and exultation. Then you will observe what an effect this will have!

In another Tablet, to Mr/ Jos. H. Hannen, he says:

"Now the believers must engage their time in teaching the Cause of God and in the meetings no other discussion should be carried on save the Cause of God. The members of the Bahai Assemblies must be infinitely kind towards each other and all their deliberations must be concerning the Kingdom of Abha. Promiscuous discussions must be discountenanced, for these things will become conducive to the harm

lukewarmness and apathy of those who are present. The Candles of all the meetings must be the Mention of God, the propagation of the Cause of God, the exposition of Divine Proofs and the elucidation of the Principles of His Holiness Baha'o'llah. When this condition is obtained the meeting will become heavenly, celestial, godlike and the means of the guidance of the erring ones. It will yield most great results...."

To the Editor of the LAKE ERIE ZEPHYR of Lakelawn, Derby, New York, he says:-

"O thou spreader of Reality! In the first two editions of the Magazine, thou didst demonstrate noble effort in serving the Kingdom of God. This aspiration is the means of the exposition of Reality. Reality will unquestionably be revealed sooner or later. Then it will become established that thou art an adorer of Reality. The Editors of the Magazines and Newspapers must be the spreading of the realities of facts; for it is certain, the truth of every problem will become manifest and apparent in the future. The proprietors of the periodicals who conform their statements with reality will attain to Everlasting Glory in the coming ~~xxxx~~ ages....."

A beautiful prayer, revealed for the Portland Assembly, is as follows:-

"O Thou Heavenly Father! Thou hast the Hosts of the Kingdom and the Spiritual Angels! We indigent souls, are broken winged birds, yet we do yearn to soar towards the Immensity of the Kingdom. We are thirsty fish: we seek the sea of the Water of Life. We are the moths of the nether world: we long for the lamp of the Realm on High. We are in the utmost meekness and feebleness; yet we are fighting against the armies of the world.

"Therefore, O Lord of Hosts! Confirm us so that the army of Light may become victorious and the legions of darkness be defeated? Assist us in the service of the Kingdom and inform us with the Divine Mysteries. Rejoice us with the Glad-tidings of the Everlasting Sovereignty and bestow upon us a portion and a share of the Life Eternal. Suffer the tongues to be unloosed and grant insight to the eyes; so that we may behold the world of the Kingdom and may praise with an eloquent speech Thy Beauty and Perfection. Verily Thou art the Generous and the Kind!

(Signed) Abdul Baha Abbas

Last night Doctor Getsinger arrived from India, and we were pleased to meet him after his eight months sojourn in that country. In the evening, the Beloved, turning his face to Haji Mirza Haydar Ali, said: (A. B.) "This is Doctor Getsinger." (H. A.) "I know, but he is not a Doctor of medicine." (A.B.) "Yes. He is a Doctor of Philosophy." (H.A.) "I see." (A.B.) "If he were a Doctor of medicine, he would not be sick. He has now come to the Ideal Physician." This reminds me of another lovely incident which happened a few weeks ago. In a meeting, Mirza Haydar Ali asked the Master whether a poem composed by a Bahai in Persian could be read. "Why?" the Beloved asked smilingly. "He will be pleased to hear about it. "I am old now, a poem must be chanted for those who are young!" "But the Master is young."

I met the Beloved only for a few minutes during the day. He was dictating Tablets to Shougl Effendi for the believers of Persia and America. In the evening, he had a long walk, and on his return while I was writing in my room below, I could hear his voice speaking to the members of the Holy Family on the Appearance of Christ at a time when the Romans ruled Palestine.

Ahmad Schrab.

Bahai Nest, Mount Carmel, Haifa, Syria.
August 5, 1914

Dear Friends:-

"Through Divine Grace I have obtained the utmost health and energy." While the Beloved was walking through the beautiful rose-garden inhaling the fresh breeze wafting from the top of Mount Carmel, he dictated the above cablegram to Mrs. Cropper, of London, and I have no doubt through her to the Bahai world. Those who are devoted to the Cause of Baha'o'llah and have no ulterior motive, wish for no greater gift than the gift of this Cablegram. For they know that the good health and energy of Abdul Baha at this eleventh hour when the dark and thick clouds of war are gathering over the horizon of Europe, is very necessary. With his divine sight he can watch the operations of the various forces to better advantage and send forth his message of Peace and Love, like so many darts of light, not to injure but to heal the wounded souls. The day's rumors and news gives the student the impression that the Great Powers of Europe are face to face with the most tragic act of human history since Cain and Abel had their quarrel. The Prince of darkness is at work, unearthing the hidden, animalistic passions and sanguinary desires of man, changing him into a wild, ferocious beast and suffering him to become a murdered in the estimation of God. We hear that England, Russia, France and Belgium have coalesced temporarily against Germany. This seems quite improbable, but every fresh report is circulated through the town with an amazing rapidity. The almost universal topic of discussions is the war in Europe. The possibility of this greater war has entirely eclipsed the war between Austria and Servia. The professions of all the pacifists of Europe sound like hollow mockery. They see now how shallow were their ideas of Peace, how they had satisfied themselves with mere pretensions and insincerity, and how all their beautiful theories, like unto the apples of Sodom, have turned to ashes in their taste. In this universal pandemonium, where can one find the results of those Conferences and Congresses of Peace? Although they have tasted the bitter fruit of war, yet they rush headlong into it ~~xxx~~ without premeditation, without due measuring of the facts concerned. War is the most malignant, the most detestable, the most accursed and the most loathsome enemy of mankind, and yet these nations are embracing it with the most abandoned delight. Why? Because they are Christian nations by name only. Does a Christian kill his brother? Are these people the followers of the Prince of Peace? Through their actions they have brought disgrace and shame upon the Name of Christ. War by whatever name you may call it is cold-blooded, deliberate murder. In the words of the inspired teacher of Russia, the late Count Tolstoy: "War is not amiability, but it is the most hateful thing in the world, and it is necessary to understand it so and not to play at war. - - -This is the pith of the matter. - - -What is war, and what is necessary for its success, and what are the laws of Military Society? The end and aim of war is murder; the weapons of war are espionage and treachery and the encouragement of treachery, the ruin of the inhabitants, and pillage and robbery of their possessions for the maintenance of the troops, deception and lies which pass under the name of finesse: the privileges of the military class, the lack of freedom, that is discipline, enforced inactivity, ignorance, rudeness, debauchery, drunkenness. And yet that is the highest caste in society, respected by all. All rulers, wear military uniforms and the one who has killed the greatest number of men gets the greatest reward. Tens of thousands of men meet, just

as they will meet tomorrow, to murder one another; they will massacre and maim; and afterwards, thanksgiving Te Deum will be celebrated, because many have been killed - the number is always exaggerated-- and victory will be proclaimed on the supposition that the more men killed the greater the credit. Think of God because many have been killed-- the number is always exaggerated -- and victory will be proclaimed on the supposition that the more men killed the greater the credit. Think of God looking down and listening to them."

The duty of the Bahais in this trying hour of human history is to pray and work for Peace, not to be discouraged by these cataclymal events not to give up hope in despair. We have been taught by the Peace-Maker of this Twentieth Century that God is not the God of war but the God of Love; and Love is Peace -- not an armed Peace but the Eternal Peace between God and man --the Everlasting Covenant of Friendship and amity between all the religions, races and nations. They are mobilizing the armies of death, we must then mobilize our hosts of life. They are changing the fair, green cultivated fields into the wild, desolate wilderness, we must prepare the soil of the hearts and sow therein the seeds of Peace. They are the lords of destruction, we are the servants of construction. In the darkness of the world-monster-like, they are stalking abroad with Cyclopean strides to kill and be killed; we must illumine the world with the rays of the Sun of Reality. In this confused state of affairs, the mighty voices of the Bahais must be raised in the congregation of humanity. No matter where they live, they must drop into the ears of men the words of Peace and teach mankind through their deeds and actions the lessons of Peace. When the horizon of Europe is cleared from these inky clouds of war, the position of the advocates of Peace will be stronger and more advantageous than now, and we will be nearer to the golden Millenium of Universal Peace. Through the great advancement of military science and the inventions of many new weapons of defense and offense, the European Government had entirely overhauled their systems of warfare, building Dreadnoughts, increasing the navy, making army discipline more thorough, adding to the efficiency of men and bringing to an up-to-date standard their whole machinery of human slaughter. Having made all these preparations, they wanted to test their skill and valor, and here we see them arrayed against each other.

While the Beloved was walking in the garden, he passed by our room, Shougi Effendi, Badi Bushrui and myself were sitting around the table, busy writing. He looked in and smiled. The photograph of the first Persian-American Conference, held in Washington, was on the sofa. He took it in his own hands and looked at it for a minute. Then he continued walking. In the evening, all the students were the guests of Shougi Effendi. While they were sitting in the garden, the Master came out of the house and walked toward the door. Khosro followed him. Then the students started to sing their songs till late, everybody feeling very happy. Afterwards we took a lovely walk in the moonlight, through the broad avenue of the German Colony. Joyously we ascended the Mountain to sleep and dream of the spiritual blessings of the Lord.

Ahmad Sohrab.

Bahai Nest, Mount Carmel, Haifa, Syria,
August 6, 1914.

Dear Friends:-

"And we shall hear of wars and rumors of wars, see that ye be not troubled, for all these things must come to pass. . . . For nation shall rise against nation and kingdom against kingdom; and there shall be famines and pestilences and earthquakes in divers places." (Matt/ ch.24)

The present conditions of the world are more or less the literal fulfillment of the above verses. . . .

Tonight the Beloved delivered another quickening and stimulating address on the question of the present European war and the coalitions which are being formed for the humiliation and destruction of their so-called enemies. When all the friends and the large body of the Persian students found their way into his presence and each person took his seat, he began to speak. His earnestness was deep-felt and every word moved and stirred the hearts:-

"The gathering storm is most portentous! Mankind is gripped in the paroxysm of a fearful alarm! They are in the throes of a deadly consternation. On their ashen faces are engraved the distorted pictures of the coming horrors. The kind shepherds have turned suddenly into ferocious wolves, tearing the sheep and the lambs into pieces. Mercy has hidden its face; love has covered her countenance, sympathy does not stretch forth its arms, affection has flown away; Truth finds itself a stranger among a large company of hypocritical admirers and Peace does not envisage herself in the clear mirror of the pure hearts.

"About ten or fifteen days ago I had the pleasure of meeting the German Consul and discussing with him the ominous signs of the coming European war. He delivered himself of the opinion current amongst the statesmen, that a nation must go on increasing her annual Military and Naval Expenditures if she desires to protect her growing commercial and national interests from the attack of her equally powerful and expanding neighbors or rivals; that the greater the military devices and paraphernalia, the more one is assured of the progress of the nation and her constantly developing resources. In that meeting there were present a number of Germans and other nationalities. Strange to say, on this question they all agreed with the Consul and concurred in his opinion, as though he had voiced their hidden and most cherished thoughts. I said; 'If the power of Love and Peace become predominant and supreme, their effects will be greater than the power of hate and Mars - the God of War. In the world of existence there is no power as efficacious and as penetrative as the power of Love. Military power coerces and compels men through unnatural resort to force and violence, but mankind yield happily and willingly to the power of Love.

"The war expenses of each nation have increased greatly of late years/ Although there has been the physical clash and turmoil of actual war, yet in reality a financial and economic war has been going on incessantly and draining the resources of the people. For a goodly portion of what the poor laborers, farmers and artisans get with the sweat of their brow and the labor of their hands is taken from them under the name of taxes and expended over Military preparations. Hence war is interrupted. This exaction breeds discontent, class feeling and group consciousness against the established order; everyone realizing that human society is out of gear. Now if they could employ this pugnacity, this hammer and tongue, this fists and heels spitt, this feverish haste in the accumulation of war materials this waste of great thoughts over the perfection of Military Sciences - I say, if they could expend this exertion and effort, this endeavor and

highmindedness in bringing about Love amongst mankind, in strengthening the ties of interdependence between nations and governments and in establishing fellowship and affinity between the races, - how much more efficacious it would have been. Instead of unsheathing the sword to shed each other's blood, they may think of the perfection of each other's civilizations, sciences, arts, commerce, progress and advancement. Is this not better? Is it not worthier for the noble station of man?

"The German Consul and others would not think of accepting my ideas, and started to object to them.

"Then I said again: 'What victory will you gain out of this war? What will be the outcome of this bloodshed? What will be the fruit of this onslaught? What will be the result of this aggression? From the beginning of history to the present time what has been the profit that humanity has gathered from war? Nothing but ruin, devastation, the desecration of the holy rights of man, vandalism, carnage and the brutalisation of the ideals deposited by God in the hearts of men. And if we read the spirit of modern history aright, we come to the conclusion that there is no war of conquest - the conqueror and the conquered find themselves in manifest loss at the end of the engagement. - - - Consider what ideal victories! What brilliant triumphs! What spiritual traces! What heavenly successes have become manifest through the power of Love! Therefore how much nobler and worthier would it be if the sages and thinkers of the world expended their physical, intellectual and moral forces in the promulgation of the power of Love amongst mankind. This power of Love is the means of reciprocity and co-operation between nations! It is the cause of their everlasting glory! It is conducive to the composure and security of the world of creation!'

"I found my listeners still far from accepting my plea. They were silenced, but I knew it was a silence out of respect and not an acknowledgment and a confession that they were convinced. I found today that owing to the declaration of war in Europe the Germans in this colony are very sad and depressed, so much so that it is indescribable. They know that they are in danger, the danger of defeat of the Fatherland. Then why should they hail war?

"Pursuing my conversation with the German Consul and others, I said: 'In reality all the inhabitants of Europe owe their allegiance to one Religion, and that is the Religion of His Holiness Christ; they also belong to one racial stock, which is no other than the Aryan; which parent stock migrated from Asia in ancient times and settled in the different parts of that uninhabited country. After the lapse of many generations one community called itself Frank, another Saxon, another Norman, another Latin, etc. etc. Later on, step by step, they fabricated the means of differences, and many misconceptions crept in which added day by day to the gravity of the situation. Furthermore, were we to ponder carefully, we will realize that they are living on one continent - Europe. Hence, if they claim that their misunderstanding is on account of religious differences - as they are overshadowed by the influence of one religion it must not exist. If they state that their alienation comes from racial bias, because they are the descendants of one primal race it must be brushed aside. If they assert that their strife is on patriotic grounds, inasmuch as they inhabit the one continent it must have no weight. Moreover, they are all mankind. They have grown from one common stock (trunk) and are the branches of one tree.

"When I was travelling in Europe I observed every nation crying at the top of her voice 'O my Country! 'O my dear Country! 'O my beloved Country!' I said: 'Oh, my friends, what are all these clamors for? Why all these acclamations? Why all these uproars and

outrages? Why all this hullabaloo? These countries over which you are so vociferous and at every moment show the signs of obstreperousness, are One Country, the home of humanity. Wherever man chooses to live, there is his home and his country. God has not divided this earth. It is one globe, one sphere. These boundaries that you have defined are the greatest illusions that could ever be conceived in the mind of man. They have no reality. It is similar to the division of one room into different sections, with so many hypothetical lines, calling this corner Germany, that corner France and another corner England. Of a truth, these suppositional lines have no outward existence. These assumed boundaries are canine divisions, for it is observed that a number of dogs divide amongst themselves the public square into various sections, and if one dare to go beyond the limit set for it, and trespass on the rights of others, the rest will set up a dreadful howl and bark and go for it; notwithstanding these imaginary lines have no real forms or shapes.

"Again let us still go further and investigate and find out what is this country over which you are quarreling and scrambling? A piece of land. If this is the case, very well then; it is self-evident that man lives above this earth for a few days and then for all eternity he will go under it. It is his everlasting graveyard, his unchangeable cemetery. Is it worthy of man to fight over his own burying ground? To shed the blood of his fellow men? To destroy the divine edifice - for man is the Edifice of God? Is it noble of him to commit all these inhuman atrocities for the necropolis of dead bodies?"

"The object is this: These remarks were not relished by the Germans on that day, but I saw them today in an unhappy mood. They were visibly agitated and disturbed. But on the other hand they are manifesting great courage and patriotism. The young men have given up their work and are ready to start for Germany. There are more than fifty volunteers, and probably from this small colony nearly one hundred young men will leave for the scene of war. They are doing this with perfect joy and without the least complaint. But today's news that Russia, England and France are united together to crush Germany, has given them much food for thought.

"How cruel is man to send his brothers into the battlefield so that they may cut each other to pieces! Just on the simple ground that thou art German, I am English and he is French! Although in reality they are all human and are living beneath the shade of one God. His Divine Bestowals, Favors and Bounties have encircled all of them. They are all the sheep of God and He is the Spiritual Shepherd, is merciful to all.

"In short, the display of this barbaric passion is no other than the passion of nature. These men, like unto animals, are the prisoners of nature, subdued and overcome by nature. According to the requirement of nature the animals are pugnacious and strive in the destruction of each other. In the world of nature there are aggression, bloodthirstiness, oppression, struggle for existence, rapacity. These qualities are the natural laws of nature. Just as these animals are captives of nature, similarly man is conquered, subjugated and humbled by nature. For example, anger gets the better of man, ferocity prevails upon him, and he becomes the subject of the lower passions. What are all these? They are no other than the mandates of the world of nature.

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"Only those persons who are in reality believers in God, who have witnessed the signs of God, are attracted to the Kingdom of God and turned their faces toward God - they, and they alone, are freed from the bloody claws of nature. Whereas formerly they were vanquished by nature, now they become its victors. Whereas formerly they were the subjects of nature, now they become the rulers. In brief, while nature invites man to the baser propensities of ego and self, the Love of God attracts him to the worlds of sanctity and holiness, justice and generosity, mercy and humanity."

Ahmad Sokrab.

Bahai Nest, Mount Carmel, Haifa, Syria
August 7, 1914

Dear Friends:-

Rev. J. W. Van Kirk, the designer of the World Peace Flag, writes the following to our Beloved:

"Having had the honor of seeing you twice and having the great pleasure of meeting a few of your devoted followers in Washington, Philadelphia and New York City, I take the liberty of sending you an emblem as an appropriate standard of the fundamental and comprehensive truths you are promulgating, and hope to have the delight of meeting you in Acca. You will please find enclosed a Flag and pamphlet which are self explanatory. Should the way open, I hope to unfurl in the streets of Acca the Standard of the great ideas and principles of the Bahai Manifestation."

Concerning the Flag he says: "The seven stripes are the colors of the rainbow, or what is called in science the spectrum analysis of white light. As the light of the sun passes through the drops of rain, it is broken up into the primary colors of red, orange, yellow, green, blue, indigo and violet, and thrown on the cloud beyond the observer. Also when light passes through a prism it disperses into the same colors. And when these colors are reunited they produce white light. The seven stripes in general represent the human race as it has passed through history. It has been broken up, segregated and divided into many nations, races, languages, civilizations, sects and parties of various kinds, yet, at the same time, it shows that they are not naturally independent, antagonistic or enemies of one another, but are parts, shades or phases of one common humanity."

In another place, he says: "For more than a generation the world has been in a transition from liberty to fraternity, from egoism to altruism, from personal liberty to fraternal liberty, from individuality to social solidarity, from patriotism to humanitarianism, from religious and ethical sectarianism to spiritual and moral unity, from organic disunity to organic unity, from the rule of bossism to government of the people and from selfishness to brotherhood. The era of fraternity has well set in."

The above questions were translated and read to Abdul Baha, and he was well pleased with them. The "Anthem of World Patriotism", which we are translating into Persian and which was also read to the Master may be quoted here as a prelude to the wonderful Tablet of Abdul Baha to Rev. Van Kirk:-

"O mother earth! of thee,
Home of humanity
Of thee we sing:
Land where our brothers roam,
Land of the nations' home,
Under all heaven's dome
Let duty ring.

Our Father's country this,
 Home of His offspring 'tis
 This home we love;
 We love all lands and seas,
 One kin its people, these
 Their bond and nature, is,
 Like that above

Let friendship fill this place,
 And ring to every race
 Fraternal's Song;
 O, human kind, awake,
 Let all that lives partake,
 The long dead silence break,
 The note prolong.

The nations' Lord; to Thee
 Friend of humanity,
 Of thee we sing;
 Long may our earth be bright
 With brother's love and right;
 Inspire us by Thy Light
 Great Christ, our King."

Here is then the Tablet of the Master to this composer
 of this international anthem:

"O thou respected truth seeker! Thy letter was received. It reflected the sentiment of the oneness of the world of humanity. The Flag that thou hast forwarded was in reality the foreshadowing symbol of Universal Peace. Today all the nations of the world are animated with a warlike spirit and all the governments of the world are filling their military store-houses, inventing infernal machines and perfecting their man-killing engines;— so that their martial powers may preponderate each other; especially the Continent of Europe has become an arsenal of combustible materials. It needs only one tiny spark to set that hell into a world-wide explosion. It will be then such a titanic conflagration, the lurid flame of which shall blazen all the horizons. Hence the Anthem of Universal Peace has still no charm in their ears. Their universally-accepted political axioms are that the greatness and prosperity of a nation depends on her military and naval powers. The more elaborate these preparations, the better protected and secured the well-being and happiness of that government and nation. The Kings and rulers of the world are not yet ready to acknowledge that Universal Peace is conducive to the life of the world of humanity. In a similar strain the nobles, the demagogues and those in authority find their glory and reputation in naval military preparedness.

"Consequently it is impossible that 'economic contentment' be realized by the people of the world save through the transforming Power of Faith. For Faith is the solver of every problem. Therefore you must strive to strengthen the foundation of the Religion of God. Through the Power of the Religion of God every difficulty will be disentangled. The Power of the Religion of God will humble the Kings and set at naught the crooked motives of those who are in supreme authority. Then endeavor ye, that the Power of True Religion which breathes

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the Spirit of Life into the dead body of the world of humanity, may be promulgated. This is the antidote for the poisoned body of the world and a quick healing remedy for the rancorous disease of man. For this reason diffuse thou as much as thou art able the sweet Fragrances of the Holy Spirit, teach the people the Divine advice and exhortations and spread far and wide the heavenly Teachings. - - - -"

The Beloved was busy all day, and I saw him only a few minutes as he was returning from his walk. He looked well and greeted us with his inimitable "Marhaba!"

In the morning the Persian students had their meeting, and Mir Sayad Hossein Afnan, Badi Bushrui and Mirza Aflatoun were speakers. Every one sends you Bahai greeting.

Ahmad Sohrab

Bahai Nest, Mount Carmel, Haifa, Syria
August 8, 1914

Dear Friends:-

The sun had set behind Mount Carmel. The delicate shades of its after-glow--red, pink and orange--had painted the Western horizon of the Eastern sky. The white, fleecy clouds were transformed into golden castles hanging betwixt the heaven and earth. It was as though Iris the beautiful goddess of Rainbow, had tinted the blue azure and she herself living in one of those lovely mansions

of the air and making a magnificent display of iridescent colors and prismatic hues for the delectation of her admirers. The sunshine and sunset on Mount Carmel are especially gorgeous and superb, for one often observes the sea and Mountain on fire--a brilliant and resplendent scene of dazzling colors, blended and suffused together in one magnificent whole. On this particular evening there was a lull in the air and a calm grandeur enfolded us. There was the softest rustle through the trees and flowers and the sweetest songs on our lips. A few of us were thus enjoying the pure deliciousness of the garden of the Master. The light zephyrs moved by gently and our hearts were submerged in the starlit sea of Divine Love. I was weaving garlands of ideals with the fresh, sweet flowers of the spirit, and thinking of those far-off friends who are always near, when suddenly the Beloved entered the garden, leading with his right hand a sweet little girl of five or six years, all dressed in white. He was talking with her in Turkish, and she was answering with much grace and dignity. "This is my guest!" he said, as he pointed to her while standing on the steps of the house. "Come, come! my dear friend! We will go in and have tea and sweets!" And the host and the guest disappeared in the deepening dusk of the night. In the half-darkness of the night, I heard the clear voice of the Beloved calling to his sister:- "Khanom! Khanom! I have brought you a guest. What nice things have you for her? She is the guest of honor."

Was this not an ideal picture of the Master, that even now while the whole world is in a great turmoil and his heart and head are filled with pity and sympathy for the afflicted, he is still the simple, darling, child-loving Father, overflowing with tenderness, benignity, benevolence and affection. At this time and hour no other human being would have any thought for the dear children. Only Abdul Baha is perfect in all his ways and his loving kindness and humanity to the little ones of the world is the highest and noblest example of his spiritual life.

This morning I was called into his Holy Presence, and after reading a few letters and dictating a number of Tablets, he spoke about the present war and the tremendous issues at stake. There are wild stories of battles fought on land and sea and victories won by the contending parties, but they lack veracity and accuracy. Every day has its crop of incoherent reports which set the tongues a-wagging. Here the general opinion is that Germany is able to lick any coalition

of European Powers against her, that with Emperor William as the generalissimo of the invincible army, Germany will meet her foes calmly and shatter their forces with unconquerable resolution. "Germany", someone told me, "is well-nigh invulnerable. Her army is thoroughly disciplined and enthusiastic. They will fight desperately and as long as there remains one soldier in the German Empire he will fight against the hated invaders. Germany will offer no quarter to her enemies."

Such opinions one often hears stated in the market or in the offices.

This evening there was an interesting meeting, and the Beloved delivered a short talk, as follows:-

"These dreadful events are as warnings on the part of God:- so that they may quicken the people and make them mindful. But the majority of mankind are like unto the children, who are being rocked in a cradle. The harder they are rocked to be awakened, the deeper they fall into sleep. East and West the affairs of the people are in utter confusion and the markets of the world are afflicted with lethargy. The wheels of international transactions are at a standstill. We shall wait and see what God has decreed to be the outcome of this universal upheaval. As for you, pray meanwhile in behalf of the people--so that the force of Peace may gain ascendancy over the powers of war. They are now in great distress. From all sides they are surrounded with difficulties and hardships. Perchance, God willing, they may become mindful and aware, be released from negligence, abandon tyranny and oppression, treat each other with justice and fairness and give up the dictates of selfishness and personal interest. Our hope is that they may be freed from the cruelty of passion and egoism; that these wicked powers may not overmaster them; that they may turn their faces toward God; that the hearts may become illumined; that the sphere of the minds be extended; that avarice and covetousness may not remain; that trust in God and self-reliance may take possession of their beings; that they may be satisfied with their own rights and that they may not rise in aggression to trample under their feet the rights of others. May all the causes of war and conflict, hardships and sufferings, be entirely removed! - - -In short, pray and supplicate at the Threshold of the Almighty in behalf of the heedless souls; for they know not what they are doing! May they become emancipated from the defects of their own nature! May they be imbued with the qualities of the heavenly angels! May they give up ferocity and be characterized with the attributes of the Merciful! May they ever live in accord with the good-pleasure of the Lord of mankind! May they become the guardians of the rights of the oppressed and downtrodden! May they be the real servants in the Palace of Universal Brotherhood!"

Ahmad Schrab.

Bahai Nest, Mount Carmel, Haifa, Syria
August 9, 1914

Dear Friends:-

This was one of those days that we could see the Master as many times as our hearts desired. We saw him in the morning, walking in his full glory in the garden, talking with the friends and asking them ever so many questions. I was called into his presence in the afternoon, and I had another heavenly hour in his divine nearness. I have not told you so far, that I have another pleasant duty, and that is, to keep a Diary in Persian for the benefit of our Oriental brothers. It is now nearly three months that I have taken up this work. My daily letters in Persian have, however, one distinction over their English brothers, and it is this:- Before they are mailed the Beloved reads each one of them, and with his own blessed hand corrects them. Isn't that fine? Consequently, when I entered his presence this afternoon he was reading the Persian Diary. There were fourteen letters, and he looked up from the last page. "Look here! I have read all of them and made a few corrections." In many cases these letters do not correspond with the English ones, but the purpose behind them is the same--to serve the friends. If there is any good news about the propagation of the Cause in America and Europe, I embody it in the contents, so that they may know what our brothers and sisters are doing in these far-off lands. On the other hand, the literary taste and style of the Eastern people are different from those of the West, and in any sort of composition, epistolary or otherwise, one must keep before his mental eye this fundamental difference of taste. In short, once the letters are read and corrected by the Beloved, they are mailed to Mirza Abul Gasem Golestane, who is in Cairo. He in turn makes mimeograph copies, and sends them regularly every week to all the Oriental Assemblies--thus the friends both in the East and in the West are kept informed of the progress of the Cause, the Teachings and talks of the Master and the essential news of the Movement. What I prize more than anything else are my Persian letters with the writings and corrections of the Master between the lines. Although I send these very letters to Cairo, yet I hope to get them back in good time. I do not keep anything for myself. It is better to give than to receive.

This evening a Hungarian gentleman who was born in Turkey and is a Doctor in the Red Cross, called on the Beloved. His name is Dr. Abdullah Yousef, and he has travelled throughout India, Japan and many Western countries. Fifteen or twenty years ago Sultan Abdul Hamid, having a personal grudge against him, sent him as a prisoner to the penal colony of Acca. Here he met the Beloved, was attracted to him, because he was shown many kindnesses. Later on he was released and through further investigation he embraced the Bahai Cause. Of late he has taken a trip through Persia, and has met many of our friends, amongst them Dr. Moody and Miss Kappes, etc. He speaks Persian quite well. Before going in to see the Master, he related to us a number of his experiences with the Bahais in Teheran. The Beloved was most pleased with his meeting, and dictated a Tablet, praising his work in connection with the Red Cross. He is going to join the Turkish army.

Being assured of the steady progress of the Cause in India, the Master has turned his attention toward Japan, the Island of the Rising Sun, the country of cherry blossoms and chrysanthemums, of

new civilization and rapid advancement. One of our sincere Bahai friends is already in that Empire, and to him the Beloved writes the following stirring Tablet:-

"O thou herald of the Kingdom of God! Thy letter was received A thousand times Bravo! for thy high magnanimity and exalted aim! Trusting in God and while turning thy face toward the Kingdom of Abha, unfurl thou the Divine Flag in Tokyo and cry at the top of thy voices:- "O ye people! The Sun of Reality hath appeared and flooded all the regions with its glorious Lights: it has upraised the Standard of the Oneness of the world of humanity and summoned all mankind to the refulgent Truth. The Cloud of Mercy is pouring; the Zephyr of Providence is wafting and the world of humanity is being stirred and moved. The Divine Spirit is conferring Eternal Life, the heavenly Lights are illuminating the hearts; the Table of the Sustenance of the Kingdom is spread and is adorned with all kinds of foods and victuals! O ye concourse of men! Awake! Awake! Become mindful! Become mindful! Open ye the seeing eyes, unstop the hearing ears. Hark! Hark! The soft notes of heavenly Music are streaming down, ravishing the ears of the people of spiritual discernment. Ere long this transcendent light will wholly enlighten the East and the West."

"In short, with a resounding voice, with a miraculous power, and with the magnetism of the Love of God, teach them the Cause of God, and rest thou assured that the Holy Spirit shall confirm thee.-----"

To another friend, who has asked permission to come to visit the Beloved before starting for Japan, he says:

"Now it is much better if you start directly for Japan and while there be engaged in the diffusion of the Fragrances of God. Today the Most Great Bestowal is to teach the Cause of God, for it is confirmed with success. Every Bahai teacher is assisted and favored at the Divine Threshold. In the estimation of the real King, the army which is fighting in the front rank is loved and to the Divine Gardener the seed-sowing farmer is esteemed and accepted. I hope that thou mayst be like unto a victorious army and seed-sowing farmer. Therefore thy voyage to Japan is preferred to every other plan.-----"

Ahmad Sohrab.

Bahai Nest, Mount Carmel, Haifa, Syria
August 10, 1914

Dear Friends:-

In a Tablet to the believers in Tiflis, the Beloved writes concerning his own health:- "You have expressed happiness on account of the return of Abdul Baha to Haifa and Acca. It was some time owing to the hardship of the voyage in the West and the forbearance of toil and weariness, the body was greatly fatigued; but now, praise be to God, through the Favor and Bounty of the Blessed Perfection-- may my life be a sacrifice to his beloved ones!--Immediate rest and recovery is obtained. Although in the evening I was in the utmost infirmity, yet in the morning I found myself in perfect health, soundness and energy. This immediate quick healing was no other but one of the infinite, divine Bestowals! When in the morning I raised my head from the pillow, forthwith I occupied my time in writing and reading. No one could believe that such quick recovery would be procured without any medicine, any treatment or any change of air. While in Haifa, one night I turned my face toward the Kingdom of Abha and then put my head on the pillow. When I awoke, long after midnight, I realized I had gained another power and another state! The Will Power has had such a marvellous effect that all my nerves and limbs were perfectly calmed down and soothed.-----"

In another Tablet, to a number of teachers in Teheran, he says:--

"O ye friends of the heart and spirit of Abdul Baha! The unfaithful ones have garbled a new sound and have spread in the West that Abdul Baha is completely broken down and cannot attend to any of his affairs; that he is in great danger and soon shall bid his last farewell. Then we will find the field open and gallop to and fro according to our own desires. No sooner was this news heard than immediately, through the Bounty, and Favor of the Blessed Perfection, perfect health was secured and without losing time I am writing this letter, so that the teachers of the Cause of God may impart this glad-tidings to all the believers, that Abdul Baha is not broken down. Through the Providence and Grace, Confirmation and Mercy of the Blessed Perfection, he is in the utmost energy. And the proof of this statement is that he is engaged by day and by night in reading and writing. - - - -"

During the day the Beloved received many people, both friends and strangers. Aga Mehdi, the gardener of the Holy Tomb, had come from Bahajee, and he was with the Master for more than an hour. These are glorious days for the Bahais in all parts of the world, because knowing that the King of their hearts is feeling so well, they must increase their momentum and serviceableness to the Cause of God and the world of humanity. The good health of the Master will cheer and encourage us a great deal to arise with new hope and new power and promote the Principles of Universal Civilization. The darker the world of humanity, the greater the need of Bahai Light! The more sad and despondent the children of men, the better appreciated divine happiness and joy! Here as no where else the Bahais can show their mettle and demonstrate by deeds and words the genuineness of their doctrines. Happy are those who have filled

the goblets of their hearts with the nectar of the Love of God!

There was a meeting tonight. The believers were all present. A little pamphlet was given to the Master before his entrance into the room. It contained an article written by a missionary in Cairo against the Cause. While he was holding it in his hand and looking through its pages, he said: "They are informed too late. The matter is now beyond their criticism and rebuke. It is recorded in history that while Mohammed II was bombarding the wall of Constantinople and his victorious army were hastening the downfall of the Byzantine Empire, one of the Ministers of State called on the Great Patriarch and found him much occupied over some manuscripts. 'What art thou doing?' the Minister asked. 'I am writing a refutation.' 'Against whom is this refutation meant?' 'Against Mohammed and his false religion.' The Minister was wroth and smote him on his face. 'Art thou beside thyself?' he said to the Patriarch: 'It was necessary to write this refutation when Mohammed was still in Medina and Mecca; but now he has come and is bombarding our city. Man! What ails thee with this nonsensical refutation. If thou art meaning what thou art writing, come out and stand before his cannon-balls! Thou art informed too late, too late.' - - - - It is most natural that the Christian Missionaries may write articles to disprove this Cause, but this will make the reality of the Movement appear with greater brilliancy. These refutations which are being launched out against this Cause are like unto the work of the Gardener who lops off the lower branches of a tree and clears the ground from thorns and underbrush. This will cause the growth of the tree. Although outwardly the lopping of the branches may be considered as inflicting wounds to the tree, yet in reality, they will speed along its development. This Cause is within two categories. It is either true or false. If it is true, none of these hindrances will stop its forward march, and if it is false it will disappear all by itself and there will be no need to have recourse to any drastic measure. There is a Catholic Priest in Acca who has been and is still writing false statements against this Cause. He loves to argue with the believers. Once he called on Aga Hossein Ashjee and started to refute every statement. Our friend, finding his refutations childish, answered him in the following story: 'Mohammed Ali Pasha had a big, fat camel. When the Hajis started on their long pilgrimage to Mecca through the desert he ordered a rapid-fire gun to be mounted on the back of the camel; - so that they may fire it on their start and at their arrival along the road. The ear of the camel was so accustomed to the thundering noise or the cannon that although it was fired on its back, it never moved. Because this camel performed such an important service and carried such a heavy load, the Pasha had ordered that it could graze through anybody's farm without any hindrances. Having reached a station, the camel entered the farm of a poor farmer. In his absence he had left a young boy to drive away the animals. This boy started to fire in the air with a small revolver which he had, upon seeing the camel, to scare it away. 'What art thou doing, my boy?' a Haji asked. 'I want to scare away this camel.' 'Oh! Don't trouble yourself. On the back of this camel a cannon is fired twice daily, and it does not move. Dost thou expect it to be scared away by the sound of thy small revolver?' Now the refutations written by these missionaries are exactly the same. - - - -"

Ahmad Sohrab.

Bahai Nest, Mount Carmel, Haifa, Syria
August 11, 1914

Dear Friends:-

I did not feel well today. I had a fever and a headache beside, so I decided not to descend the Mountain but stay in my nest. For the last three days I was getting worse, and today I felt so bad that no matter how I tried, I could not gather enough resolution to go down. It is so bad to get sick. One becomes so helpless and useless. Why can't this human mechanism go on working without wear and tear, without physical sufferings and pains, is beyond my imagination? Some say that man can free himself from sickness if he observes the rule of hygiene and follows a simple plan of sane and sound life, without indulging in the bubble-like frivolities and dissipating pleasures that undermine the foundation of health. The human body is like unto a watch. Its delicate, sensitive instruments must be handled with personal dexterity and knowledge. For this reason, many people have come to believe that if we desire to have an evolving and perfect humanity, ever rising higher and higher, the children of the race must be grounded in the knowledge of self-protection. Once this knowledge is universally taught, it will improve the human stock, add to the longevity of the individuals, eliminate many germ diseases and impart to man a new vigor and energy. Already, there are many noble pioneers in this field, and all the lovers of humanity cannot help but wish them God-speed and brilliant success.

At noon, Badi Bushrui came up and reported that the Master had inquired about me. Hence I decided to go down, even if I did not feel well. When I entered the garden, I was ushered into the presence of the Beloved immediately. He was walking and humming to himself a beautiful song of spiritual thrill and beauty. He gave me a detailed Tablet addressed to the Editor of the CHRISTIAN COMMONWEALTH, and asked me to translate it. The rest of the afternoon was spent in translating that Tablet, and doing other work. It was about sunset when I ascended the Mountain of God, feeling a little better.

The figs have ripened and every morning one may go out and pluck the juicy fruits from the green trees. Around my Nest there are several fig trees, and you can imagine me sitting under their overshadowing branches. Grapes and watermelons are in abundance. Peaches, melons and pomegranates have appeared in the market, but they are yet too dear for the poor. One can buy a very large watermelon for three or four cents, and a large basketful of figs or grapes for an equal sum.

A beautiful supplication, revealed for the Portland Bahai Assembly, is as follows:-

O Thou Heavenly Father! Thou hast the Armies of the Kingdom and the Spiritual Angels! We helpless ones are the broken-winged birds we are longing to soar towards the Immensity of thy Kingdom. We are the parched fish; we seek the Ocean of the Water of Life. We are the moths of the mortal world; we yearn for the Lamp of the Immortal Realm. We are weak and powerless, but we are fighting against the legions of the world.

"Therefore, O Thou Lord of Hosts! Grant Confirmation; so that the Army of Lights may win the victory and the legions of darkness be vanquished. Assist us in the service of the Kingdom and inform us with the Divine Mysteries. Confer upon us the Glad-tidings of the Everlasting Sovereignty and grant us a portion and a share of the

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Life Eternal. Unloose our tongues in Thy praise and make our eyes seeing; in order that we may behold the world of the Kingdom and with an eloquent tongue glorify and laud Thy Beauty and Perfection. Verily Thou art the Generous, the Kind!

(Signed) Abdal Baha Abbas."

A lovely Tablet addressed to the Bahai Assembly of Stuttgart, Germany, is as follows:-

"O ye kind friends and the beloved maid servants of His Holiness the Incomparable One! The letter that you have written on the anniversary day of the Declaration of the First Point (the Bab) --may my life be a ransom to Him!--became the cause of great happiness. Praise be to God that the members of that radiant Assembly have turned their faces towards the Merciful Kingdom, that on such a blessed day you are gathered together with perfect love and were occupied in the commemoration of God. With his heart and spirit Abdal Baha was present in that gathering and was associating with you with the utmost confidence and intimacy. In that meeting divine Susceptibilities were experienced and the Confirmations of the Kingdom witnessed. The mention of that congregation will be handed down to posterity, and its praise will be on the lips of men throughout the future ages and cycles. Therefore, be ye engaged in the glorification of the Merciful Lord, for ye were helped to hold such a meeting, wherein the faces were shining, the hearts were attracted with the Fragrances of God and the spirits rejoiced with the Infinite Bestowals. The Candle of that meeting consisted of the Outpourings of the Kingdom of Abha; the food of that Assembly was the Heavenly Sustenance; the beverage of that gathering was the Wine of the Love of God and the melody of that company was the song of the glorification and praise of the Heavenly Father! I am hopeful from the Divine Bestowals that that Memorial Meeting may be held every year; that you may commemorate the dawn of the Morn of Guidance--the First Point--and bring to mind the prophecies which he gave concerning the appearance of the Blessed Manifestation, Baha'o'llah! - e - - -"

Ahmad Sohrab.

Bahai Nest, Mount Carmel, Haifa, Syria.
August 12, 1914

Dear Friends:-

Because I did not feel quite well, I saw the Master only for a few minutes. The rest of the day I was lying around, complaining against fate and wishing to get rid of this sickness as quickly as possible. Everybody has been kind and thoughtful, and Bahai love has been showered upon me constantly. As I had not had the pleasure of listening to him during the day, in order that I might report to you his conversations and talks, let us go for a few minutes to the fountain-head of his Tablets and see whether we can drink a few drops.

To Doctor Susan I. Moody, of Teheran, concerning the current year examination of the girls' School, he says:-

"The contents of the letter that thou hast written in regard to the School for Girls imparted joy to the hearts. Praise be to God that one finds in Teheran such a well-equipped school for the girls, in which they are expending the utmost effort to acquire the perfection of the world of humanity and are being educated beneath the Providence of His Highness the One! If this program is pursued to the end, within a short space of time, in the field of achievements and accomplishments, the woman will become the equal of men. Up to a few years ago, Persia lacked the means of education for her women, and they were deprived of every facility of progress. But, praise be to God, from the Day of the Dawn of the Morn of Guidance, day by day womankind has been progressing. It is hoped that they may precede all the rest in virtues and excellences, in the nearness to the Court of the Almighty and in Faith and Assurance, and the Women of the East may become as examples to the Women of the West. Praise be to God that thou art confirmed in service and on this question thou art working and laboring most nobly, likewise the teacher of the school, Miss Lillian Kappes. Convey to her on my behalf the utmost kindness. - - - -"

To Mrs. Stannard, he writes:-

"O thou herald of the Kingdom! Good news is being received from India, that, praise be to God, the Divine Fragrances are being diffused and that with the utmost energy that respected one is engaged in service. As thou hast conducted thy self in accord with the instructions of Abdul Baha, art in the utmost attention toward the Kingdom of Abha and art unloosing thy tongue in the delivery of eloquent speeches in teaching the Cause of God. It is assured that the Lord of Hosts has and will confirm thee under all circumstances. Truly I say, India is on the road to progress and an arena for the spiritual activities of the blessed souls whose object is the oneness of the world of humanity and the disappearance of religious, denominational, racial and political prejudices. Praise be to God that the country of India is very spacious and the government of India is a just government. Oppression, cruelty and tyranny are absent. All the nations are rocked in the cradle of security and composure and no one interferes with the personal affairs of another. Therefore, God has preordained that thou mayst travel to that country; summon its inhabitants to the Kingdom of God and become the means of the enlightenment of India. - - - -"

Referring to the contents of a small newspaper, clipping in which was mentioned the name of a once prominent believer in Chicago, he said:- "There are many people who enter into this Cause with some preconceived ideas and finding their ideas cannot be engrafted on the Bahai Revelation, they leave it, but this door is always open before their faces. The quality of mercy is not strained. God is ever forgiving and will accept the sincere repentance of His wayward children. He will never close the doors 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 become, how perverse has been his character, yet through the Power of Repentance and the Love of God, he is 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 and rebellious. Let them in the hour of prayer turn their faces to God, and He will cleanse them from all the impurities; He will make them as pure and innocent as the suckling babes. If God turns us away from His Gate, then whose garment should we hold? If He shuts the Door of His Mercy to us, then at whose door should we knock? If He is not kind and benevolent to us, then to whom should we appeal? If He is unmerciful and harsh towards us as certain people are, then where is our hope? No. God's power of forgiveness is not restrained. With this Power He performs miracles and changes the metals into pure gold. His Love is as wide as the universe, nay, nay, 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, warm rays of His Clemency."

This evening the Beloved spoke on the effect of the blood of the martyrs. He said in part:- "Every one of the believers of God martyred was like unto a pure seed sown in the ground, which will yield a thousandfold. Although outwardly the seed sacrifices itself, yet in reality it is the cause of life.-----Through the blood of the Martyrs the Blessed Tree has always grown and developed." Then speaking about Ebtahajol Molk (the joy of the Kingdom) a prominent believer in Rasht, he said: "This Ebtahajol Molk is of a truth Ebtahajol-Ahebba (The joy of the believers). He is a sincere, firm and steadfast man. He is always in the same state. He is not subject to any change and is ever serving the Cause." He spoke about other subjects; full of wisdom and guidance. The meeting was brought to a close with the chanting of Tablets by Badi Bushrui, and when we came out, the waves of a great happiness surged in our hearts and we ascended the Holy Mountain, thanking and praising the Lord for all His good Gifts to us. These days are so swiftly passing, and we do not half appreciate them. Oh! for the ~~peace~~ peace that passeth understanding! for knowledge that gives us perfect freedom!

Ahmad Sohrab

Bahai Nest, Mount Carmel
Haifa, Syria, Aug. 14, 1914

Dear Friends:-

"Be thou ready. This afternoon we will go to Acca." Thus commanded me the Lord of my heart this morning, as he was walking in the beautiful garden. Oh my Lord! I am always ready to go with thee to the end of the world. I am ready to serve thee, and if I am fortunate enough to shed these few drops of blood in Thy path. In this wide world I have nothing else but Thee. For thy sake I have given up every other thought and idea. In my heart Thou art the Peerless Sovereign. Thou art holding the undisputed authority over all my affairs. Thy Will be done and not mine. Thy good-pleasure to me is more valuable and precious than all the wealth of the world. Thy love is all-sufficient. With it I am enabled to overcome every difficulty; to sing Thy praise, to uplift my ideals to Thy Starry heaven and admire the wonders of Thy creation. Thou art the light of my heart, the strength of my will and the support of my weakness. With Thy Confirmation I hope to serve Thee till the end of my days.

With this thought in my mind, I ascended the Mountain to pack my small grip and be down at 2 p. m. Badi Bushrui helped me to carry it. But when we were in the house of the Beloved, we heard the trip is postponed till tomorrow, because he wants to go up and visit the Holy Tomb of the Bab and also pay a call upon Mirza Jalal and his family, living on the top of the Mountain. In a few minutes the carriage was made ready, and the Master came out. He called Badi Bushrui, Bouhi Effendi, Ghoday Effendi and Mirza Mohamad Ali Afnan and myself, and told us to take our seats in the carriage, which we did with great joy. The carriage drove us higher and higher till we reached the Holy Tomb. Here the Beloved alighted and surprised the students, for they did not expect him at all; they were thinking he was already on his way to Acca. Here he sat a few minutes, asked Abbas Goli to bring a pitcher of cold water to wash and refresh his face. Then looking at the sea, he said: "Owing to this great war in Europe, the schedule of the arrival and departure of the steamers is completely upset, and the door of communication is closed. We are awaiting the results of this great struggle."

Then he called every one to follow him to the other holy room and while standing up, with the utmost reverence, chanted the Visiting Tablet. Coming out, we rode again in the carriage and started on our upward drive to the summit. Since my arrival in Haifa, I have not been to the top, but I have always wished I could go with the Master. As the carriage ascended slowly one could feel the wafting of the fresh breeze and easily realize that the weather here is fresher and purer. The road is wide and fairly smooth. The top of Mount Carmel is a plateau, the width of which is probably more than a mile and the middle of which is cut by a long, straight gorge running towards the sea. There are many fir and pine forests, purifying the air with their sweet fragrance, bringing to mind the pine forests of New Hampshire and Maine. The air is impregnated with vitalizing oxygen, energizing the shattered nerves and building up the exhausted and tired constitution. We finally reached the house wherein Mirza Jalal lives. It is near the German Hotel, a large, modern building, erected right on the edge of the Mountain. Here the Master alighted and entered the house, and we were then free to roam around at our pleasure. If you sit right in front of

the Hotel, a most charming panorama is spread before you, The semi-circular Bay of the Mediterranean, calm and placid, extends as far as Acca, while the sea, as blue as a faultless turquoise, shines under the golden rays of the sun. The town of Haifa, like a beautiful maiden is set demurely in the lap of the Mountain. The Holy Tomb, the Pilgrims' Home, the Master's House, and all the other Bahai buildings, are seen quite clearly. If you look toward the East, you will see a charming plain, dotted with green patches, which is abruptly brought to an end by the rising hills of Palestine. Altogether it is a most entrancing scene, very peaceful and lovely. In the German Hotel live Miss Sanderson and Dr. Getsinger, and the Beloved sent for them. Soon they were out, glad to know that the Master has come up at last to pay them a short visit. It was a few minutes before sunset when he came out and we rode away. While the carriage was moving along he looked toward the West and how the surface of the sea was tinged with the setting sun. "Look at the glorious sea! How it is illumined with the rays of the orb of day! It is a beautiful view! During moonlight nights, while the soft breezes are being wafted from every direction, right here on the top of the Mountain there steals over one's soul such spirituality, delicious calmness and undefined feelings of happiness! It is a divine feast and the communion of the soul with the angels of the Most High!" Oh! It was so heavenly to be here in a carriage with the Lord of mankind! Is not this the Blessed Mountain where Elijah and other ancient Prophets lived and instructed their fellow-men in the lessons of holy living? How is it that I, an unworthy servant, am here? This was another time that I felt that the cup of my happiness is filled to overflowing! I looked at the Master; the passing zephyr played with his wonderful locks fallen on his shoulders and he was watching with his heavenly eyes all the surrounding scenes, probably reviewing in his mind the marvellous events of the sacred history! When we reached near the Pilgrims' Home, we saw the Angel of Mount Carmel standing on the road to salute his Lord. The carriage was stopped and the Master greeted him warmly. After a few minutes, we found ourselves again in the rose-garden, praising the Lord for all his mercies and bounties.

Ahmad Sohrab.

Home of Baha'o'llah, Acca, Syria
August 15, 1914

Dear Friends:-

Once more the sun of the Covenant is shining with full splendor from the horizon of Acca; walking in its narrow streets, meeting the high and the low, and teaching the inhabitants through deeds of charity and words of wisdom. No matter where the Master lives, his thought is for Acca. His heart is attached to Acca; for the holiest and divinest part of his life has been spent in Acca. For years it has been the beacon light, guiding to the safe harbor the wandering mariners on the Sea of Truth. For years, mankind, urged by the spiritual hunger, travelled for thousands of miles to sit around the Table of the Lord. For years, people struck with innate poverty, journeyed to this city to receive a share of the inexhaustible treasury of the Kingdom. For years, humanity, sickened with the evil odor of selfishness and materialism, left their homes to reach this garden-spot of self-sacrifice and idealism, and inhale the sweet fragrances of the roses of holiness and lilies of sanctification. For years, the birds of Reality, lost in the darkness of the world, flew on and on unweariedly toward this land of light. And now although the Great Manifestation has departed to the Supreme Concurrence, yet has He left behind ineffaceable traces of His Universal Life and glorious Deeds. It is for this reason that whosoever enters the Home of Baha'o'llah is blessed; for he lives, walks and dreams in the same rooms that the Blessed Perfection spent many years of His Life and dictated many Tablets, the effects of which are visible in the world of humanity. Every time I come to Acca I feel most happy, for every day spent here is a golden link in the chain of spiritual life.

Although at this season of the year the weather in Acca is unbearably hot, yet one feels very comforted to live near the Threshold of Baha'o'llah and accompany His Divine Son in his daily ministrations. With the thought of Acca in my mind, I arose early in the morning and hastened down the Mountain to join the Master. I found him walking in the garden, and already a number of believers were standing by, listening to his words of instructions. After half an hour he entered the house, while assuring us he would leave this afternoon. About 11 o'clock, Shoghi Effendi and myself walked toward the Market, and whom do you think we met? It was the Master, walking slowly toward the same direction, followed by Sayad Hossein Afnan. He was telling about the early history of the Bab, and a number of interesting incidents were thus touched upon. He stopped at the Nassar Drug Store and resting there for a few minutes, returned home about lunch time. About 2 o'clock the carriage was ready and Khosro brought out the baggage; then the Beloved came out. He entered the carriage with Shoghi Effendi, and asked us to take our seats, which we did with great joy. Having reached the station, we entered the train, and after an hour we were behind the gate of Acca. While the Master was walking toward the house he gave money to poor people who fringed the corner of the streets.

The room that I occupied the first time I came to Acca was again assigned to me. The Beloved came himself and asked whether all the necessary accommodations were duly provided, and whether I am pleased and happy with my new quarters.

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In the morning all the Acca believers had a spiritual feast looking in the face of their Lord and listening to his talk. "I have come again to see you. The meeting of the friends imparts Joy, fragrance and spirituality. - - - Praise be to God that we are at peace with all the nations of the world. We have quarrel and dispute with no one and are praying with heart and soul for the guidance of all. - - -" The believers of God are free from these contentions and ~~disputes~~. - - "These were a few snatches of his answers to questions he gave to the friends. For more than an hour this pleasant communion continued. They gave him several reports about the internal conditions of Turkey, which I shall embody in a separate letter. Then the officers of the garrison arrived and he took them up stairs and had a long conversation with them.

For the first time since our return from Tiberias I again had the privilege of sitting around the Table of the Lord and partaking of his material food. When I sat down at the table and started to eat I saw his countenance wreathed with the smiles of a coming joke. "Ha! Ha!" he said, laughing heartily: "How is thy present room? Is it all right? Of course it is not as beautiful as thy palace on Mount Carmel, perched on a rock like a watch-tower. Perhaps thou art happier there than here." Then he turned to Shougi Effendi and Sayad Hossein Afnan and said: "This is a very strange world and contains strange people. Some time ago a person came to me and said: 'Please command Mirza Ahmad to leave his room, so that I may occupy it. He can go and live in the Pilgrims' Home. I want so much to have his room.' I was not a little amazed, because I did not expect this thing from him. I told him: I cannot really ask Mirza Ahmad to leave his room. He is ~~laughing~~ reigning in his palace, and how can I propose to him to leave his Kingdom. Besides, I am sure he will not abandon it.' Now, was not this a most extraordinary request?" And he looked at me again, his face hallowed with the light of tenderness and divine grace. After supper, he said: "I am very tired. I must go to my room and sleep."

In my dreams I saw the Master sitting on the veranda of a lovely house, in a remote country, dictating Tablets and speaking with new people.

Ahmad Sohrab.

Home of Baha'o'llah, Acca, Syria
August 16, 1914

Dear Friends:-

Having arisen and dressed, I left my room and went to see the Beloved, but I saw him coming down the stairs. He acknowledged my silent salutation with a sweet "Marhaba!" and went out of the house. Later on I heard from Khosro he went to the bath. About noon he returned and a man whose three sons were taken into the army came to him with a heavy and broken heart. The Master displayed his marvellous power of sympathy, and compassion, in consoling the unhappy, and when he left the room his load seemed much lighter and more bearable. At 2 P.M., Mirza Tarazollah brought a donkey and the Master rode to the Blessed Tomb of Baha'o'llah. As this was a very hot day and the carriage was in Haifa, he told us not to go. The Master having left, Shougi Effendi insisted that we might go on the plain of Acca and watch the drilling of the soldiers, which is carried on with the utmost regularity and precision. Therefore with Mirza Tarazollah we walked out, but it was too early; then he took us to his garden, which is quite large. He has planted many orange and lemon trees, but they have not yet reached the stage of fruition. For an hour or two we sat in the shade, and then left for the drilling ground. When we returned home, it was after sunset, but the Master had not yet come. After a while he arrived, a little tired, and in the meeting he spoke about Faith. "Faith," he said, toward the end of his discourse, "is the centre of human virtues. Through the light of Faith justice is established. For if one has one grain of Faith in his heart, if they oblige him with the point of a bayonet to set unjustly toward another, he will not do it." Then he related a number of stories, asked several questions and the meeting was quietly brought to a close, because the strangers entered the room and the believers were permitted to retire. Again I was given the supreme privilege of eating my supper with the Beloved. He spoke only a few words, but we were perfectly satisfied with his silence.

When I entered my room, I read a few Tablets recently revealed, and if you have no objection, I shall share with you a number of quotations:-

To a Persian believer in Teheran, he says:-

"Thou hast longed for the power of teaching the Religion of GOD. This desire is the ultimate of the sincere ones. Unquestionably a wise man strives to attain to the highest, and greatest object in the world of creation. Today the world-illuminating Sun is the matter of the promotion of the Cause of God. Whosoever is assisted in this, he is favored at the Threshold of the Almighty. Therefore do thou not behold thine own capability and ability; nay rather during the hour that thou art teaching the Cause of God, turn thy face toward the Kingdom of Abha, beg for Divine Confirmations and with the utmost confidence and power open thy tongue and speak out boldly all that which thy heart is inspired with. - - -"

To another believer in Teheran he says:-

"He thou not grieved and sad because of the ordeals and tests heaped on thee. The path of Love has many ups and downs. The cup of persecution is the share of the people of faithfulness and the brothers of purity. This has been one of the unalterable laws of thy Lord in all the ages and cycles; thus the severance of these holy souls and the self-sacrifice of the lovers of the Possessor of Glory may step forth upon the arena of manifestation and become evident and clear. Consider how the Blessed Perfection--may my life be a ransom to his believers! -- forebore sufferings and hardships! He drank from every overflowing cup of the wine of affliction and became the target of the arrows and spears of the people of opposition. For one single night he did not rest and for a few hours he could not place his head on the pillow of tranquility. Now he was under the chain and anon he was fallen into the hands of every cruel tyrant. Now he was exiled to Irak (Bagdad) and again he was transferred to the city of Adrianople and after all these sufferings he was a prisoner in the penal town of Acca for 25 years. Therefore the believers of God must offer the utmost praise at the Court of the Peerless God, for they are walking in the footsteps of the Blessed Perfection and have received a few drops from the cup of persecutions. Be ye not grieved on account of the behavior of some people. The real Assayer is busy. All these things shall pass away and the horizon of Reality will be cleared and purified from these black clouds. If a person commit a transgression, he has been unjust to himself, and soon he will find that he is in manifest regret and remorse."

To a believer in Cincinnati, he writes:-

"Thank thou God that the Doors of the Kingdom were opened and the Beauty of the Promised One became manifest. Although those souls who in former religions were like unto the sun and moon became dark and other who were similar unto the stars fell down, -- that is, the leaders of mankind yet the Lord of Hosts came down from heaven with the Cohorts of the Angels. In his first coming His Holiness Christ came down from heaven just as He said: no one goes to heaven except the one who has come down from heaven. In reality Christ came down from heaven, for He was the King of heaven, although He was born from the womb of Mary. By heaven in this instance, is not meant this illimitable space, nay, rather, heaven here means the world of Reality, which is higher and loftier than all the other spheres." - - -

Ahmad Sohrab.

Home of Baha'o'llah, Acca, Syria
August 17, 1914

Dear Friends:-

The foundation of the life of Abdul Baha is Love; the structure of his soul is Love; the vitality of his existence is Love; the food of his body is Love; the water of his field is Love; the sun of his being is Love; the fruit of his efforts is Love; the object of his Teachings is Love; the biography of his works is Love; the memoir of his deeds is Love; the principal of his career is Love; the goal of his search is Love; the heaven of his yearning is Love; the mode of his instruction is Love; the force of his personality is Love; the magnetism of his individuality is Love; the beauty of his character is Love; the inspiration of his presence is Love; the light of his words is Love; the power of his utterances is Love; the strength of his knowledge is Love; the simplicity of his wisdom is Love; the reason of his attraction is Love; the rose of his Garden is Love, and the nightingale of his paradise is Love. His Love is not confined to any one religion or nation. It transcends all limitations and includes all the tribes and peoples and tongues that inhabit the earth, and extends to dumb creatures, inanimate and animate beings and forms. For this reason we observe how all things are drawn unto him and gravitate around him. Hence this principal is realized in him as in no other person; "The larger, the closer; the farther circumference, the more dynamic centre; the broader life; the more perfect union and more general welfare." Consequently it is true, when we state that Abdul Baha is the Ideal Stature after which humanity must pattern itself; for Love which is no other than the creative Energy and Universal Intelligence has found its full and complete expression in him. Therefore it is said by the spirituality minded men of antiquity; "GOD is Love." Hence when the Light of the "Love of GOD" is reflected on the pure mirror of the heart of a man, chosen by the Almighty, he will in turn reflect that light upon the mirrors of the hearts of other individuals, and thus he becomes the primal channel for the transmission of Light, Love and Affection amongst mankind.

Abdul Baha, writing on the "Love of GOD" to a Persian Bahai, says:-

"Thy letter was received. Its contents were perused with attention. From its words I heard a sweet melody and that melody was the Psalm of the 'Love of God'. This Although in the world of existence the Outpourings of the Almighty are infinite, yet the Greatest Divine Outpouring is the "Love of GOD." This is the dominant, transcendental Power which rises above all the natural susceptibilities of the world of humanity. Man like unto the animal is the captive of the world of nature and the laws of nature exercise full control over his nature. He cannot even be compared to the beasts of prey. For example one of the forces of nature is ferocity. A ferocious, bloodthirsty man goes beyond the ferocious animals. If an animal tears another animal it is only for its daily food, but man destroys a hundred thousand

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souls in one day. Hence it becomes evident that the power of nature is the unbridled and ungovernable ruler over man. What is written concerning the 'ego is always inclined to do evil' is no other than the fermentation of the passionate desires in the breasts of man and the complete, unchecked sway of the carnal and natural forces over him. Therefore, man cannot win victory over these physical emotions save through the 'Power of the Love of God.' The Fire of the Love of God is like unto the lightning which strikes upon the head of nature, emasculating it of its virility and leaving it fallen on the ground--a lifeless corpse. Consequently the greatest Power in the world of existence is the 'Love of God.' - - - - -"

This morning the Beloved received a number of officers and citizens, and conversed with them on the topics which are most interesting to them. Then with Aga Sayad Ali Afnan and one or two other Bahais, he walked out of town to visit the Tombs of his mother and others who are buried in a cemetery close to the walls. He stood a few minutes before each tomb, reciting a silent prayer; but the day was extremely hot, and when he reached home he was soaked with perspiration. He went immediately to his room to change his clothes and rest.

In the afternoon he sent for the friends and talked with a number of them individually. Then I was called in, and he dictated a long Cablegram to London, and a Tablet for Miss Irene Holmes and Miss Juliet Thompson, of New York City. "How art thou?" he asked, when he finished dictating the Tablet, and as though I were a newly arrived guest. "Dost thou enjoy thy time in this Blessed home? Is the food according to thy taste? Dost thou drink thy morning and afternoon tea? But now I remember thou art not so accustomed to tea-drinking. For nearly sixty years I was addicted to the drinking of tea. Last year I suddenly stopped it, and since that time I have felt much better. I cannot understand why people insist on the fact that one cannot give up a thing once he is accustomed to it. One can do it very easily if he makes up his mind fully, resolving to quit it for ever. It is all a matter of character and determination."

There was a good meeting in the evening, and all the friends were joyfully present. Again the subject of the talk was the disordered conditions and chaos of the Turkish administration during the past months and how the people are thoroughly dissatisfied and restless.

Ahmad Sohrab.

Home of Baha'o'llah, Acca, Syria
August 18, 1914

Dear Friends:-

Saadi, the philosopher-poet of Persia, who lived several hundred years ago, expresses the Unity of mankind in a number of beautiful verses, the crude translation of which is as follows:-

"Mankind are the members of one body;
God has created them of the same substance:-
When one member receives an injury,
All the other members suffer the pain.
Man! If thou dost not feel the sorrows
and hardships of others,
Thou art not worthy to bear the name of man!"

Setting aside for the moment the question of the European war and its baleful results in all the Eastern countries, let us turn for a few minutes our attention to Turkey and the country in which we live-- Syria. It seems through some unaccountable reason, it has entered the minds of the authorities at Constantinople that they must drill and muster a large array in order to be prepared for any emergency which might arise any hour or any day. I have alluded to this matter in some of my former letters, that the Ottoman Government is assembling soldiers with some ulterior motive. As soon as the news of the European war was noised abroad, she has added a hundred fold to her activity in that direction. For example, an imperial irade is sent forth to all the Provinces of the Empire that all the men between the ages of 20 and 45 are to be enlisted in the army, and the Government is expending all its energy in recruiting, instructing, drilling and disciplining a colossal army of between two and three million men. The chief points where these armies are being gathered with the greatest speed are Damascus, Yaman, Hejaz, Bagdad, Arzeroum. etc. I am informed that Syria alone must contribute the staggering number of several hundred thousand men. Since the hour that Enver Bey has become the Minister of War, because he has been trained and educated in Germany, German officers for the instruction of the Turkish Army have become numerous. The press of the country extols the German system to the skies and educates public opinion in favor of Germany. The strangest of all these proceedings is the issuance of a secret order on the part of the administrative authorities to all the Sheikhs and Imams that on every Friday noon in their public prayer in the Mosques of all Turkey, they must invoke God to give signal victory to the arms of Germany, which instruction is regularly and scrupulously carried out. People are taught that if Germany is defeated, Turkey will be placed in the most dangerous situation, that the life of Turkey depends upon the triumph of Germany. Let Germany be vanquished and then England, France and Russia will set calmly to the final partition of Turkey. The people are so pro-German that it is risky to speak about the probable victories of other Powers; especially at this time that Germany has sold them two fine battleships, Göben and Breslau. The other day a delegation of several hundred women called at the English Embassy in Constantinople and protested

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most vigorously against the treatment meted out to them by His Britannic Majesty's Government in not transferring to them the two battle-ships I believe the price has already been paid, and at the outbreak of war England refused to give them up. From the English Embassy they went to the German Legation and held a warm demonstration in praise of that Government. "Vivi Germany! Bong live Allemand!" were the shouting hurrahs. I have also heard from an authoritative source that a few days ago a German ship carrying on board much war materials, rifles, about 200 guns and ammunition, was landed at Beirut and the cargo immediately transferred by train to Damascus.

The air is full of wild conjectures and the poor inhabitants are distracted and confused. Some say that Turkey wants to fight with England and take back Egypt; others say she is waiting to give a hard blow to Russia as soon as she finds the first opportunity and sees Russia is weakened by internal revolutions and external defeat; still others say that she is mustering these huge armies to go to the help of Germany in case of necessity, and the semi-official version is, the protection of the nation's rights and the country's frontiers and shores. In any case, as the Bahais are commanded not to interfere in politics, they are only praying for the establishment of peace and good will.

Early this morning I was called by the Beloved. When I presented myself in his room, he wanted to have the translation of a number of Tablets he gave me yesterday. I hurried out and brought them to him. He surprised me by announcing that he is going to Haifa this morning, and will be back in the evening. Something told me that our stay in Acca is brought to an end. The Master then went out of the house all alone, and in a few minutes Mirza Nouredin arrived from Haifa. The Beloved had sent for him, but he was already on his way to the latter town. We all felt very sorry, but resigned. Monavar Khanom and another Bahai girl had come to join the Master, but they found the house empty. The rest of the family went to the Holy Tomb in Bahajee, but I stayed at home. In the evening Shah-Kavouss, the keeper of the house, went to the station to welcome back the Master, but the train arrived and there was no Master. He returned crest-fallen. "He may come tomorrow morning or evening!" they said. But I thought otherwise. We shall wait and see.

Ahmad Sohrab.

Bahai Nest, Mount Carmel, Haifa Syria
August 19, 1914

Dear Friends:-

"If the ruler pluck unjustly one apple from the garden of his subject;

"His army will cut down all the trees, root and branch."

Two hundred thousand soldiers are assembled in Damascus, ready to move at the first command. They are all well equipped and trained. All the hotels and private houses are occupied by the higher officers, the Mosques, the gardens and the plains by the soldiers. Imagine a city taken possession of by 200,000 men! They tell me the soldiers go into the bazaars and help themselves to all the things they want, and the poor shop-keepers are simple helpless and cannot utter one word of protest. Every town, country and hamlet has given its share of soldiers. They are being enlisted with fists and heels. Hundreds of young men pour into Haifa and Acca every day from the surrounding villages, and are immediately forced to start drilling. Crowds of these bedraggled humanity are seen now and then in front of the Government House, shouting and hurrahing in the name of the Sultan, but it is all feigned and hollow. There is no enthusiasm behind their voices. They bring them in like flocks of sheep, who are, however, apprehensive that they are to be taken to the slaughter house. Haifa and Acca and many parts of Turkey are under martial law. They are forbidden to congregate in any place, and a foreigner must carry his passport in his pocket; otherwise it will be difficult for him to travel around. This is done so that no Turkish subject may be able to escape out of the country and thus be released from this military burden. The town of Acca alone has given about 2,000 soldiers. All the streets are actually deserted, and one sees only here and there old men, women and children. It is as though they are in universal mourning. The Jews and Christians are exempt from this conscription, if each person can pay \$250. Many of them cannot pay even a quarter of this sum, and thus they are forced to enter the army. In Acca there is a large family of children. They had four men who supported them. Not one of them is left behind. All the banks have stopped payment, and money is most scarce. A prominent person had to mortgage his house costing several thousand pounds, and could only raise two hundred pounds. Public security is slack, and reports are coming that owing to marauding Bedouin parties it is not safe to travel in the interior. Acca being the drilling ground of the army in these parts, one sees, without exaggeration, thousands of soldiers all day. They have pitched their tents on the parapets, bastions, and other parts of the fortifications, and are being drilled 9 hours every day. Once they have learned enough of the military tactics, they are transported on the train to Damascus and replaced by other recruits. The inhabitants are called upon to defray the expenses of the army, if not willingly by force. Every person MUST give 80 percent of his property, and if he is poor he must go and borrow and mortgage his very soul in order to get rid of the pestering officials. The officers and a number of soldiers call at the homes of affrighted subjects or cowering shop-keepers. They take sacks of flour, wheat, rice, corn, barley, sugar, tea, butter, oil, straw and everything else. Other merchants must give worsted goods, sacks, etc., and if they do not

have them they must pay their equivalent in money or go and buy them from another store. The horses, the mares, the mules, the asses and the sheep of the people are taken by hundreds. There is a Committee for this wholesale plunder, the members of which have their daily sessions in front of the Government House. They appraise the animals and give worthless receipts to their distracted owners. Of course they undervalue everything. If a horse costs one hundred pounds they put it at twenty or twenty-five. They say to the inhabitants that next year these prices will be reduced from the general taxes, but no one believes it. The prices of every commodity here have increased greatly, and the people are in utter confusion. Most of the stores are closed, because the people have gone to war. Last night two Regiments were sent from Acca to Damascus. If they need ten dollars really, they force the people to give them fifty. The poor inhabitants are in a desperate mood. It is said the officers of the army send their wives to the houses as spies to find out whether the people are talking against the present so-called Constitutional regime, and if so, they are reported and immediately thrown into prison. The people are really desperate. They say even during the despotic regime of Abdul ~~Rahax~~ Hamid there was never such a wholesale confiscation of the inhabitants' belongings, and even during the Russian-Turkish war there was no such commotion and agitation. Now if before any actual battle there is so much dis-order, turmoil and disturbance, what will be the condition of the minds of men if the fire of war is going to be ignited. I might go on and relate to you the particular stories of many persons whose properties were plundered in this unholy manner, but I wanted to dwell only on the general aspect of the present day conditions that surround us here, so that you may know how things stand in their proper light. Even several believers in Acca were taxed in this extraordinary fashion, and the house of one of them was robbed of all its furniture. Thus in every way one may truly say that a resurrection is set up and important events may transpire in the next few months.

With the first morning train, Mirza Mohsen arrived from Haifa, and brought us the word of the Beloved that we must all return to Haifa. With the train at 4:30 P. M. we left Acca, and after an hour and a half were safely sitting in the garden of the King of Kings. Tonight I was not privileged to see the Master, as a Mohammedan Sheikh called on him after sunset and had a long talk with him on the historical development of early Islam, its traditions and its spiritual principles. I wished we might have stayed a little longer in Acca, but in the absence of the Master nothing is quite the same. If possible, one would not like to be away from him even for one hour.

While we were away, a Pilgrim had arrived from Bagdad. He is a Bahai Jew, a young man who had taken more than a month to reach Haifa. Owing to the increasing disturbances all along the line, I think there will not be many pilgrims coming from Persia and other parts.

Ahmad Sohrab.