

Rue St Didier 30  
Paris. France  
Feb 19th 1913

Dear Harriet!

1 It is now nearly one month  
th that our Beloved <sup>has been</sup> ~~is spending~~ in Paris.  
Day and night ~~he~~ <sup>has been</sup> teaching, dispensing  
practical goodness, spreading the light of  
Knowledge, illumining the hearts with the  
Fire of the Love of God, heralding at the  
top of his Voice that <sup>and of the</sup> ~~kingdom~~ and the  
virtues of the world of humanity, diff-  
using the fragrances of the garden  
of Reality, scattering seeds in the new  
~~acquired~~ lands and irrigating the fresh  
plants. From unexpected quarters come  
the news of awakening and interest.  
The circle of the Cause is constantly  
being widened, more and more people  
are hailing the dawn of the New  
Day, the birth of the New Hope  
and the majestic rising of the New  
Sun! Eagerly they look forward  
to <sup>the hour</sup> ~~day~~ when the Pavilion of Peace



prepared by Baha-Wllah is pitched in the  
Center of the world. What is Abdul-  
Baha doing in Paris? How does ~~he~~<sup>he spent</sup>  
~~his~~ hours? What are the thoughts ~~that~~  
are uppermost in ~~his~~ mind? He is  
rendering the same services to the world  
of humanity that the prophets of  
yore ~~were doing~~<sup>did</sup>. What ~~are~~<sup>were</sup> the works  
of those prophets? you ask. I may  
just as well answer it in the words  
of Abdul Baha given in his today's  
address: - "The prophets of God are the  
real Instructors and Educators, so that  
~~they may train~~ the morality of the  
<sup>is improved</sup> people, ~~so that~~ the ignorant, become  
wise, the blind, ~~one~~ receive sight, the  
deaf ~~one~~ become hearing, the mute  
~~one~~ unstops their tongues, the pusila-  
nimous become magnanimous, the  
earthly birds ~~be~~ transformed into  
~~the~~ heavenly nightingales, the ani-  
malistic souls become divine,  
the imperfect attain to perfection  
and those who are captives of  
nature, ~~be~~ released from its fetters.



Therefore we must strive day and night -  
 so that these trees of the temples of  
 humanity become fruitful, the extinct  
 lamps ~~became~~ ignited, the thorny  
 desert, ~~became~~ a rose-garden, the wild  
 jungle, an orchard, the dark world  
 illumined, the infernal terrors ~~be~~ changed  
~~to~~ <sup>divine</sup> splendors and the satanic  
 reality ~~into~~ the merciful reality.  
 This <sup>was Abdul Baha's</sup> ~~is my~~ hope <sup>and</sup> ~~is~~ <sup>was</sup> not this the  
 hope of all the god-ordained  
 messengers?

This morning we <sup>drank</sup> ~~sipped~~ the  
 fragrant tea in the Presence of Our  
 Beloved. He was in good humor and  
 before I could say anything, I received  
 my "salary." This was to prepare  
 me for the work of the day. I  
 wonder whether the Christ of 1900  
 yrs ago ever ~~did~~ <sup>struck</sup> ~~strike~~ on the face  
 of any of his disciples! And if ~~they~~  
 he did, did they followed His  
 advise in showing the right  
 cheek! I like to know this  
 very much. They <sup>may</sup> have already



established a precedent which may be very useful to me to know, thus I may shape my ~~shape~~ course accordingly.

The Master told Mirza Mahmood and myself to go and call on Ismail-ol-Mamalek, because he had heard that he <sup>was</sup> sick and told us to be very kind to him and ask him if he felt <sup>and</sup> very sick <sup>and</sup> lonely he might as well come and live with us.

Q Later while walking, he relates a humorous story about a Bahai <sup>whose</sup> by the name, <sup>was</sup> ~~of~~ Mirza Javad. This <sup>110</sup> ~~gentleman~~ was a very learned and literary personage but he had queer and fantastic habits, besides having a temper that even the angels could not endure him. While <sup>the Bahais lived</sup> ~~we were~~ in Bagdad, the Master ~~said~~ <sup>living with them</sup> this Mirza Javad was ~~with~~ <sup>us</sup>. He had a melancholic and disconsolate disposition; he ~~used~~ <sup>very</sup> to get angry ~~most~~ quickly. It



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was impossible for any man to associate  
with him for one day without  
having a quarrel. His disposition  
was most bitter and his temper  
something terrific. With ~~such~~ <sup>him</sup>  
~~a person~~ <sup>also</sup> ~~of~~ <sup>Bahá associated</sup> ~~spent~~ very amicably for  
eight yrs. Notwithstanding his know-  
ledge he had many <sup>superstitious</sup> strange ~~beliefs~~.  
For example he firmly believed  
that when he grows very old ~~suddenly~~  
he will <sup>suddenly</sup> be rejuvenated and  
become ~~a~~ youthful as handsome  
as "Joseph", ~~as~~ <sup>also</sup> he believed because  
the Bahá had divided the year  
into 19 months, in the future  
something will happen to the  
moon that instead of rising <sup>and</sup>  
setting 28 days in the month,  
it will rise and set only 19  
times. When he ~~just~~ <sup>became</sup> angry, he  
would be attacked with such  
facial contortions that were  
positively ~~most~~ ludicrous.  
For instance his head would get  
crooked, his mustaches, one



would go up, the other down and his  
eyes blood shot. Once he came home  
very angry, <sup>roundly</sup> cursing himself ~~roundly~~.  
He was shaking ~~with~~ <sup>by</sup> such white  
rage that for a long time he  
could not find the keyhole  
to open the door. ~~At last~~ <sup>Abdul Baha</sup> I  
went to his help and asked him what  
was the matter? He <sup>was so furious that</sup> could not  
answer ~~for a long time~~. At last he  
gave ~~out~~ <sup>Abdul Baha</sup> the cause of his anger. It was  
about some one whom he thought  
had insulted him ~~at~~ <sup>ago</sup> six months ~~before~~  
~~that date~~ but he ~~had~~ just remem-  
bered it <sup>now</sup>. Often he would boast of  
his culinary knowledge; so ~~he~~ <sup>Abdul Baha</sup> asked  
him once to cook something. He  
bought meat, a great deal of fat and  
beans. The fat was fried first, then  
the meat was fried in turn with the  
fat and the beans thrown in. When  
he <sup>wanted to</sup> serve ~~it~~, his carelessness had  
burned it and the beans were as  
hard as stones. It seemed that  
during the ~~time~~ <sup>hour</sup> of cooking someone



engaged him in 7  
had come in and ~~had carried on an~~  
argument ~~with him~~ about the change<sup>in</sup>  
of the future rotation of the moon, <sup>and</sup> refer-  
ring his theory as fantastic. Naturally  
he became cholerick and forgot all  
about <sup>the pan</sup> ~~the food~~. When <sup>Abdul Baha and friends</sup> ~~we~~ sat down  
to eat <sup>no one said</sup> ~~I did not say~~ anything and  
continued eating and praising <sup>his dish</sup> ~~it~~. He  
was encouraged <sup>and</sup> he smiled the smile  
of <sup>contentment</sup> ~~approval~~. But when he started  
eating, he frowned. He could not eat <sup>this</sup> ~~of~~  
<sup>house cooking</sup> ~~it~~. He looked at <sup>Abdul Baha</sup> ~~me~~ with  
amazement <sup>and</sup> ~~he~~ got up. "I cannot  
eat this <sup>dish</sup> ~~food~~" he said. Oh! <sup>Abdul Baha</sup> ~~answering~~  
"Look how the meat is red, <sup>hot</sup> and  
palatable!" <sup>The friends</sup> ~~Others~~ always tried to  
argue <sup>with</sup> ~~with him~~ and refute him.  
But when he came to <sup>Abdul Baha</sup> ~~me~~ with  
his theories of moon and rejuvenation,  
<sup>he</sup> ~~I~~ would smile and say: "Very  
good! Very good! God willing you  
will renew your life."  
3 The Master told us <sup>another</sup> ~~and~~  
story in which Baha-Ulloh appeared  
as a judge. It <sup>so</sup> happened that



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while in Bagdad, during the season that  
the pilgrims <sup>arrived</sup> ~~came~~ from all ~~to~~ over  
the <sup>Islamic</sup> world to visit the Holy Shrines  
of the Mohamadians, Baha W llah  
~~entered~~ <sup>entered</sup> to a <sup>neighboring</sup> city, called Samereh. ~~not~~  
~~far from Bagdad. Here at This city~~  
Samereh  
is much frequented by the pilgrims  
of various nationalities and The Arabs  
landlords charge exorbitant prices for their rooms  
~~rent rooms in their own houses~~  
and charge exorbitant prices. ~~One~~  
One of these <sup>landlords</sup> ~~arabs~~ who knew Baha  
W llah, ~~well~~ rented a room to a  
Persian <sup>nobleman</sup> ~~man~~ for <sup>two weeks</sup> ~~15 days~~ at the  
<sup>much</sup> ~~amount~~ of 30 Dollars. This Persian  
roomer  
would call the Arab every morning  
for ~~to~~ to drink tea with him and  
he would have <sup>him</sup> always at dinner  
and supper; for he cooked various  
Persian dishes, rice, chicken etc.  
After <sup>two weeks</sup> ~~15 days~~, the Persian gave him  
the <sup>rent</sup> ~~sum~~ as stipulated in the  
~~agreement~~ but <sup>the Arab asked for</sup> he ~~wanted~~ more,  
and ~~framed~~ <sup>much of</sup> ~~he~~  
As ~~the Arab~~ could speak only a  
few <sup>Persians</sup> words, he <sup>was unable to</sup> ~~could not~~ make  
himself understood; Therefore  
he <sup>went</sup> ~~goes~~ to Baha W llah and ~~pleaded~~



for justice,

Two weeks

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saying, that during 15 days this man  
has <sup>gave</sup> ~~given~~ him a whole lot of trouble!  
Every <sup>morning</sup> ~~day~~, <sup>morning</sup> ~~every day~~, he <sup>would</sup> ~~ask~~ <sup>him</sup> ~~me~~ to drink  
tea in the ~~morning~~, to eat chicken  
at noon and ~~at night~~ at night! And  
now he <sup>has</sup> ~~is~~ <sup>him</sup> ~~only~~ <sup>thirty</sup> 3 dollars!  
Baha-Allah laughed heartily, <sup>and</sup> ~~but~~ the  
Master did not tell us <sup>how</sup> ~~in what~~ <sup>way</sup> he  
smoothed  
the ruffled feelings of the Arab.

4 ~~Later~~ In the morning according  
to the wish of the Beloved, we  
~~went and~~ called on Maayser-El  
Ghannaleh. He was quite sick, but  
was <sup>deeply</sup> touched by the tenderness  
and love of the Master. On our  
return we found the Persian  
Ambassador <sup>had</sup> ~~called on the Beloved~~  
<sup>with a</sup> ~~having~~ a private interview. The  
rooms were filled with French  
Americans, Persians, Indians <sup>other nationalities</sup> etc.  
all patiently waiting. At <sup>noon</sup> ~~last~~  
the Master <sup>he</sup> came out of his  
~~own room and he entered~~  
everybody arose as a sign  
of respect. His address was



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on the important subject of religion  
and philosophy, the difference <sup>and</sup>  
the points of ~~similarity~~ <sup>contrast</sup> between  
them ~~two~~. It was very powerful address,  
full of pathos and pity for the  
materialists and I scatted passages  
in it about the efficacy of the  
Holy Spirit in conferring a general  
education upon the world of  
humanity.

5 After the meeting he went  
out with Doctor Mahomed  
Khan to call on Gaemmagam. <sup>but</sup> ~~It~~  
~~happened~~ that he was <sup>not in</sup> ~~out of~~ his  
hotel, so ~~the Master~~ <sup>he</sup> returned  
tired from walking, and had his  
lunch. After a short nap he  
~~called~~ <sup>was ordered</sup> Sayad Assadkilleh to prepare  
the Samavar. About 3.30 Gaem-  
magam, ~~and~~ the son of Sheikh-or-  
Rais and Entezam-es-Saltaneh  
entered into ~~the~~ <sup>his</sup> presence. They  
complained of the cold of the  
last three days. The Master <sup>replied</sup> ~~that~~  
~~this~~ <sup>that</sup> largely depends upon ~~climate~~ <sup>habits</sup>.



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For instance, the face which is a delicate  
part of the body and the eyes <sup>still</sup> most  
delicate, they seldom catch cold  
~~but~~ because they are always exposed  
but ~~as~~ as we cover our feet or  
our breasts, ~~as~~ as soon as they  
are exposed <sup>to weather</sup> ~~consequently~~ we suffer  
the result. In Africa and Arabia  
there are many tribes who are  
naked all their lives and ~~they~~  
do not know what "catching cold"  
<sup>means</sup>; because from childhood they  
are not ~~clothed~~ <sup>flurried up</sup> in swaddling clothes.  
Then the same outline of educational  
system as established by Lycurgus  
the King of Sparta ~~before Christ~~.  
I may just as well put it down in  
this letter before I forget it. Lycurgus  
was <sup>well-</sup>versed in law and he <sup>instructed</sup> ~~taught~~  
to ~~not~~ treat his subjects justly.  
When ~~as~~ he looked <sup>over</sup> ~~upon~~ the people  
~~of~~ <sup>the</sup> Spartans, he observed that  
they ~~are~~ <sup>were</sup> divided into three classes.  
1st farmers and laborers. 2d artisans  
and merchants. 3d, the ruling Class.



The ruling class was in great minority.  
 He ~~wished~~ <sup>He wished</sup> to keep the ruling class  
~~always~~ in power; so that if they ~~were~~  
 not in the majority, numerically,  
 they may become intellectually  
 and physically superior to the  
~~other~~ <sup>two other</sup> classes. This <sup>plan</sup> he desired  
 to promote with a fair amount  
 of justice towards the rest of the  
 population; <sup>so</sup> He <sup>he</sup> drafted the following  
 regulations for the intercourse and  
 education of the nobles. ~~First~~  
~~of all~~ Of paramount importance,  
 he considered <sup>the problem of</sup> marriage. Whenever  
 a young man and girl desired to  
 marry, both of them were <sup>examined</sup>  
 thoroughly by the <sup>physician</sup> ~~doctor~~. If they  
 were without any ill ~~and~~ <sup>and</sup> ~~he~~  
 he would issue a certificate of  
 marriage, otherwise <sup>the couple</sup> ~~they~~ could  
 not marry, ~~recking their~~  
~~own lives and the offspring.~~  
 This law was rigorously kept  
 in force. When a woman was  
 conceived, she had to work harder



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than ever. Certain definite exercises <sup>were</sup> prescribed according to the spirit of the time - such as walking, carrying heavy loads, athletics - so that the child may become accustomed to movement, <sup>and hardened</sup> in the matrix of mother. As soon as the child saw the light of day, they would wash it in a tub of cold water. If the milk of the mother was not good, they would either ~~not~~ feed the child with the milk of a nurse or the animals. Often they would expose ~~her~~ <sup>its</sup> baby to the wind and cold and let it sleep outside. Seldom the children were kept in the houses. They were always <sup>in the open</sup> ~~out~~ in the breeze <sup>and</sup> either with their nurses or <sup>their</sup> mothers. When the child <sup>was</sup> ~~reached~~ <sup>three years old</sup> ~~the yrs of these~~, they would make him walk a great deal. ~~From~~ <sup>the first</sup> ~~3rd~~ <sup>3rd</sup> ~~to~~ <sup>light yrs of the child's life</sup> ~~the first~~ <sup>devoted to</sup> walking, <sup>swimming</sup> ~~swimming~~, mountain climbing, athletics of all kinds, living in camps and



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forests, <sup>and</sup> eating good, ~~strong~~ wholesome  
food - thus building slowly and  
naturally a perfect physical form  
inured to ~~difficulties~~ hardships,  
likewise ~~his~~ <sup>the</sup> brain became keen  
and alert for mental study. From  
the age of 8th to twelve, half of  
the day was spent in <sup>the</sup> study <sup>of</sup> the  
elements of education - reading,  
writing, ~~etc.~~ <sup>and music and the</sup> other half, the  
teachers took the boys to the  
field, <sup>and kept them busy</sup> ~~there~~ to playing ball, polo,  
wrestling, running and many  
~~special~~ <sup>kind of sports</sup> ~~athletic forms~~ <sup>invented</sup> ~~devoted~~  
for this <sup>of life</sup> period. From the age  
of twelve to <sup>twenty</sup> ~~25~~ they again  
studied half of the day - reading  
literature, history, mathematics,  
geometry, politics - in fact all  
the sciences which were in  
vogue at that <sup>age</sup> ~~period~~ and the  
other half, ~~day~~ <sup>they</sup> was passed in  
learning how to swim, how  
to fence, how to use the  
instruments of war ~~in~~



the military sciences as known to  
~~them~~ at that time. At the age  
 of <sup>twenty</sup> ~~20~~ they were Graduated from the  
 school. Physically they were perfect  
 specimen of manhood, strong, athletic,  
 alert; intellectually, brilliant,  
 wide-awake, full of vigor and  
 vivacity. They could walk 30 miles  
 without fatigue and they could  
 be a statesman or quote poetry  
 or speak on philosophy etc. If they  
 did not sleep 48 hours they were  
 yet wide-awake. (I forgot to  
 tell you that when the children  
 were between the age of 3 and 8 <sup>the</sup> ~~they~~  
<sup>teachers</sup> ~~would~~ <sup>every</sup> make them ~~early~~ morning  
<sup>with</sup> bare-foot and without any part  
 on the dressed - dress.)

~~Now~~ Having established these  
 educational regulations, Lycurgus  
<sup>counted</sup> ~~enumerated~~ the members of his  
<sup>royal</sup> ~~Clan~~ and he saw there <sup>were</sup> ~~one~~  
<sup>nine</sup> ~~9~~ thousands. He divided <sup>them</sup> ~~all~~  
 Sparta into 9 thousand districts  
 or Counties, <sup>and</sup> Over each district



of his clan as landlord <sup>that 16</sup>  
he installed one ~~Land~~. He said, the  
farmers ~~will~~ <sup>should</sup> till the soil and at  
the time of the harvest ~~will give~~  
<sup>the landlord</sup> ~~you~~ one tenth <sup>of his crop</sup> for the expenses  
of the local government, each  
district to be independent within  
its own limit and yet keep  
amiable relations with the rest,  
for defensive and offensive purposes.  
The farmers ~~be~~ <sup>were made</sup> exempt from  
any other duty except one tenth  
and <sup>also</sup> exempted from <sup>military service</sup> ~~army~~ so that  
undisturbed they ~~may~~ <sup>were</sup> engage  
in agriculture, this being considered  
the foundation of social welfare.  
The artists and merchants <sup>also</sup>  
paid a small tax per head ~~but~~  
~~be~~ <sup>and</sup> exempted ~~also~~ from army; thus  
they <sup>were</sup> ~~may~~ <sup>to</sup> pursue their works  
and add to the national wealth  
without interruption. The  
nobility <sup>were</sup> ~~must~~ <sup>to</sup> preserve peace,  
protect the rights of the subjects,  
add to the happiness of all and  
devise means for their continual progress.



This was in brief the outline of ~~the~~  
 a wonderful educational system ~~which~~  
 is said to have worked ~~and~~ very  
 successfully for a long time but  
<sup>afterwards</sup> forgotten ~~afterwards~~ through <sup>intervening</sup>  
 wars and stripes

~~Then~~ The Master told another  
 story to illustrate how physical  
~~stamina~~ <sup>was</sup> necessary to be developed  
 from childhood in connection  
 with scientific studies. One  
 without the other will not  
 make a perfect man or  
 woman! -

Once upon a time <sup>he</sup> invited  
 to a garden - party outside of the  
 Fortress of Agra. There were  
 about seventy guests <sup>including</sup> ~~from~~  
 the Governor, the judges, offi-  
 cials ~~to the~~ <sup>and</sup> ~~important~~ members  
 of the Government. ~~They~~ <sup>They</sup> stayed  
 in the garden all day talking  
 and carrying social intercourse  
 amongst <sup>with</sup> those who were present

Toward the afternoon ~~I have~~ <sup>present</sup>  
 Alidul Belah



them farewell and started to walk to  
 Acca. On ~~my~~<sup>his</sup> way, there was a deep  
 stream ~~with~~ strong current. As ~~I~~<sup>he</sup> was  
 passing ~~I~~ heard the cry of a man for  
 the help and when ~~he~~ looked around  
~~he~~ saw a camel in <sup>the</sup> stream trying to  
 save himself and the owner was  
 standing by helpless. Studying the  
 situation ~~Abdul Baha~~<sup>Abdul Baha</sup> returned to the garden and  
<sup>called on</sup> ~~all the~~ ~~officials~~ ~~persons~~ to come and pull  
 the camel out of the stream.  
 They brought ~~the~~ cords and ~~with~~  
~~it~~ tied the feet, the tail, <sup>and</sup> the neck  
 of the camel but they could  
 not ~~save~~ ~~it~~ ~~him~~ <sup>pull him out</sup>. They did not  
 have physical force enough to  
 do it. They had to give up their  
 effort but lo and behold ~~the~~  
~~Abdul Baha~~ <sup>Abdul Baha</sup> ~~observed~~ <sup>raising the distance three</sup> ~~some~~ Arab  
 villagers. They ~~were only~~ ~~of~~ ~~the~~  
~~poor~~ <sup>He</sup> asked them to save the  
 Camel and in no time the  
 poor camel was out of the hole.  
 This ~~naturally~~ shows how <sup>seventy</sup>  
 people who were to all outlaws



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appearances educated ~~and officials of~~  
~~government~~ could not cope with the  
the force <sup>and influence</sup> of the ~~free~~ <sup>three</sup> farmers; ~~but~~ <sup>but</sup>  
Lycurgus system simultaneously  
developed the body and the mind.

About ~~6 o'clock~~ he called me  
to his room and talked about  
various subjects. One of the things  
he said is about the future of  
the Cause of in America, that  
it will advance,

At ~~8~~ <sup>7</sup> ~~o'clock~~ <sup>seven</sup> he ~~took~~ <sup>asked</sup> me  
to follow him and we  
~~went with himself~~ and called on Mr  
and Madame Duffins. While  
there he explained certain ~~certain~~  
passages <sup>which he is now translating</sup> of the writings of Baha N-  
Clah. On our return he ordered  
the dinner and there were several  
prominent Persians around  
his heavenly ~~table~~ <sup>subject</sup>

Apropos of a Persian ~~he~~ <sup>he</sup> said:  
~~I~~ It is ~~my~~ <sup>his</sup> bounded duty  
to wish the good and happiness  
of the people of the world, the  
rest do not feel this responsibility.  
Love Hall Ahma