

30 Rue St Didier
Paris, France
Feb 20th 1913

Dear Harriet!

If a person is honest and not learned, he is much better than a learned man but dishonest. If ~~a~~^{one} ~~soul~~ is truthful but ignorant, he is preferred to an ~~uneducated~~^{educated} soul who is ~~deceitful~~^{a liar}. If a man is loyal but illiterate he is superior to a man who may be a philosopher but disloyal. The sublimity of one's nature comes through moral refinement and not the acquisition of sciences. An ignorant thief may steal a few dollars but a clever, scientific burglar may rob a whole house. Science does not make man better. It only puts in his hands certain instruments whereby he may use them either for destruction or construction. The laws of the moral world teach man to use these implements always for the betterment of humanity.

but we are not certain about the laws of science. They lead him sometimes along pleasant pastures and cooling streams and again they may prompt him to walk toward yawning Chasms, or dizzy heights, dangerous precipices or cavernous depths. The Holy Divine Manifestations are sent to this world to save man from these catastrophes. They are the real Guides of the world of humanity. They are the pole-stars toward which the mariner directs his ship. They are the suns of reality flooding all the regions with their glorious lights. They are the salubrious fountains which allay the unquenching thirst of the people. They are the Roses of the Garden of Allah which perfume the nostrils of the seekers. They are the direct Pathways toward the goal of divine virtues. They are the heavenly Musicians, playing the jewelled lyre of Spiritual Love and singing

the heart-captivating songs of the Kingdom of Beauty and the Art of life. They are the oceans of celestial thoughts and inspiring ideals, the waves of which rise to the sun-kissed door of heaven, setting motion and exhilaration through the spheres of the minds and the empires of the hearts. We are now living in a day in which these things are made possible of attainment. We must set the birds of the minds free; we must give liberty to the nightingales of the hearts. Let them ever soar heavenward in this blue immensity, wandering at the infinite creation of God, till they reach to the Delectable Rose-garden of Abha where the flowers never fade, the climate is most temperate, and the seasons representing only one lovely season of ^{fresh} spring. Here the birds and ^{our} nightingales shall perch upon the branches of the flowers; they shall sip

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the sweet nectar of the roses, the refreshing
perfume of the hyacinths and the
fragrance of the anemones. Here they
will be transformed into the birds of
Paradise. Here they will learn the secret
of the Love of God. Here they will
be instructed in the mysteries of
the Kingdom of Abha! Here they will
be taught those divine strains ^{and}
beatific harmonies which are not of
this world. Here they will study the
Knowledge of God. They will become
angels of heaven, spiritualized
beings and world-influencing souls.
Then these birds and nightingales
which are our ideas and ideals, after
such deep, ~~divine~~ ^{divine} experiences will
be able to sing any song which may
stir the hearts; they ^{will} ~~may~~ soar to
any height which may become
an example to others. I hope
all of us may become worthy
servants at the Threshold of
Abha and arise to spread the
Message of the Kingdom.

2 This morning we drank tea in the presence of Our Beloved. In his personal remarks he was ~~depressed~~^{sad} and melancholy. A tone of regret run through every phrase he uttered: "How dead to all spiritual emotions are the people of Paris!" ~~He~~^{he} regretfully said; "The inhabitants of this city are engrossed in the whirlpool of pleasure and self-gratification. When ~~I~~^{he} look upon Paris it seems to ~~me~~^{him}, it ~~is~~^{was} like unto a corpse on which creep thousands of worms. These worms climb up and down through the dead, putrid corpse sucking its blood and pleased with its flesh. They ~~do~~^{do} nothing else."

Again he said: "As last night ~~I~~^{he} did not eat ~~I~~^{he} ~~could not sleep~~^{could not sleep}, so ~~I~~^{he} got up and wrote some urgent letters till 5 o'clock. Then ~~he~~^{he} went to bed ~~for~~^{before} sunrise ~~for an hour~~. The sleep before sunrise serves always as a tonic and it is most refreshing. Sleep is the food of body. Man does not rest through eating and drinking

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but through sleeping. Consider well! What importance lies in a life the rest of which is enjoyed through sleep. Is not sleep similar to death? Therefore a life the rest of which is in death has no importance.

3 Addressing ^{me} Again he said:— The greatness of the American journey is not now known. Ere long its glories shall fill all the books and pamphlets of the world. There will be no ^{other} mention except this, Do you see this French Republique with all its wealth and position? Its duration is limited but the efficacy and significance of that trip are unlimited. You must appreciate adequately the value of these divine Pastors. For example thou canst not comprehend ^{at present} fully the significance and greatness of thy trip to Nice and thy ^{mission} there. In the future it will become evident. If thou couldst measure the height and depth of the marvellous events which have

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transpired and are ~~transpiring~~ in the
Cause than wouldst write down
every word I utter with the pen
of diamond upon the page of gold.
He spoke at length on this subject,
giving ~~us~~ illustrations and examples
of the past whereby we might
devise our path in the future. After
this spiritual talk which made
us all ashamed of ourselves, ~~the~~
8 The Master gave me a pot of lily of
the valley to carry to Nastrat-od-
Doullet, one of the princes of Persia
who has been sick but is now
better. On my return, the people
had gathered ~~as usual~~ in the large
parlor and ~~people~~ one by one they
were ushered into the Presence of
Our Beloved and coming out
radiant and peaceful. ~~The~~ ^{His} talk
of ~~the Master~~ was on the subject
of Paris and the Cause of God. He
likened the world into a man.
Man's life comes through the Spirit.
Likewise the life of this world

^{was} which ~~is~~ only the larger man ~~came~~
 through divine and human virtues
 Toward the end of his ~~touching~~ and
~~regretful~~ address he ^{portrayed} ~~made~~ some
 graphic pictures. You see him now
 walking ^{and} ~~now~~ ^{again} closing his eyes; now
 standing before this or that window
 to ~~illustrate~~ and with one sweep
 of hand illustrating his point; anon
 taking off his Tuban and placing it
 up to the edge of his eyebrow; now
 peering out through his lashes;
^{again} ~~now~~ smiling, now raising his
 two hands with its palms open
 to the sky, ~~now~~ ^{and} speaking with
 command and authority and again
 a pleading ~~and~~ gentleness and the
 music of heaven in his voice.
 May I quote for you a few striking
 points of to-day's address? Yes?
 Very well:—

"Now Europe in reality is on
 the utmost beauty and adornment.
 Material civilization has advanced
 greatly. It is a body in the utmost
 of comeliness, but regrettable it is

that it is not animated by the Spirit.
 How pitiful that it has not the ^{heavenly} illumination! How sad that it does
 not enjoy the Breaths of the Holy
 Spirit! It is a mirror in the utmost
 of transparency but a thousand times
 alas! that the rays of the Sun
 of Reality are not reflected thereon!
 It is a tree most verdant and
 elegant but alas! it produces no
 fruits. It is a flower with great
 delicacy and loveliness but ^{How} pitiable!
 it lacks sweet fragrance. Outwardly
 it is very progressive but spiritually
 it has no motion whatsoever. ^{How} Come!
 Will you? Come ye together! Con-
 centrate your spiritual forces! Arise
 with much fervor and enthusiasm!
 Show ye a united effort! Let a
new attraction take possession of
 your hearts! Let a new spirit
 sweep over your temples, so that
 the ~~heart~~ of the Fire of the Love
 of God which is ^{enkindled} ~~manifesting~~ in
 your holy of holies may flow forth

~~and~~ set a spiritual conflagration to
the whole of Europe. ~~It is a pity~~
You must not rest day and night
until you have breathed in this body
a new spirit and ignited a
light in this lamp. —

After the talk everyone felt
the silent, spiritual vibrations
which were set at work this
morning for the regeneration
of Europe! It was the Command
of God and it will ere long
find fitting instruments to carry
out these great behests. ~~Then~~
He called me to accompany
him in his ~~blessed~~ walk. He did
not speak and I was yet under
the charm of his morning talk.
I was walking ~~back~~ behind him
but as a somnambulist who walks
in sleep. In front of the tower
of Eiffel ~~of~~ he sat on a chair
commanding ~~me~~ me to sit
near him. I could not see ^{him}
this morning ~~but~~ to my eyes
for

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was transfigured into ^{the} white lights
of the Kingdom. He was the Glorified
Humanity from whom issued
forth streams of iridescent rays
to illumine the hearts of not only
~~of~~ those who live in this day
but the hearts of generations yet
unborn.

7 On our return ~~the~~ ^{we} all sat
around his divine Table and partook
of the material food. ~~After his~~
~~at~~ Madame D'Astre came to
~~see~~ ^{see} him and speak about
tomorrow's meeting before L'Alliance
Spiritualiste. It is mainly through
her effort that this meeting has
come into being. ~~Later~~ ^{Later} Madame Duff
arrived and the Master went out
with him. ~~The~~ ^{The} Persians were
invited to tea at the apartment
of Mrs and Miss George, the
latter, the painter of the allegorical
paintings of which I wrote ^{previously} ~~one~~
~~one of my letters~~. ~~On our return~~
we did not find the Master but

He arrived after a few moments. Doctor
 Mohamad Khan who has studied Esperanto
 and translated into Persian ^{merge} ~~my~~ ~~the~~
 the Poem of Prof Zamenhoff called
 "Espero" read it to the Master. He
 has also translated the letter of Prof
 Zamenhoff in which he gives
 his reasons why a universal
 language ^{was} ~~is~~ necessary and how he
 came to invent ~~Esperanto~~ ~~the~~

§ Madame Scara muchi and a
 French lady came to see the Master.
 He said in answer to their question
 The Cause of Baha - Ullah is the
 same as the Cause of Christ. For
 example this room is now lighted,
 but some one comes in and turns
 off the light through his ignorance,
 and we are steeped in darkness.
 Then another person comes in
 and hearing voices and lamentation
 turns on the light and
 the room is again illumined.
 He may renew some of the furniture
 but the light and the room - are
 always the same Love to all