

Rue St Didier 30
Paris, France
Feb. 21, 1913

Dear Harriet!

Pride and haughtiness are the worst qualities; If a person becomes the possessor of the whole world he must not become ~~be~~ proud. Humility is the most shining star in the crown of ^{men}. Inasmuch as we are all created from the same ^{sub-}stance, why should we prefer ourselves above others? We are all humans. We are all the children of one Father; the sheep of one Shepherd; the members of one family; the birds of one orchard; the flowers of one rose-garden; the waves of one sea, the rays of one Sun; the stars of one heaven and the servants of One God. Let us all be humble before the signs of God and treat each other as brothers.

This morning as I ^{was} entering the ^{of the Belgues} room, I heard ~~the~~ ^{his} clear and animated voice of ~~the Master~~, speaking to some one. In order not to break on the conversation, I stopped ~~short~~ and ~~listened~~ ^{heard} ~~happily~~ to the above admission, ~~which I have quoted here~~ for your benefit. Then I presented myself and was permitted to sit.

2 After drinking tea and ~~a few~~ ~~more remarks about the atrophied~~ ~~emotions of Parisians to spiritual~~ ~~realities, Our Beloved~~ ~~he~~ started out and summoned me to go with him and act as guide to the apart^{ment} of Nostrad-Ed-Doulet. This young Prince is the son of Farman - Farma - ~~the son of the~~ ~~the uncle~~ of Naseriddin - Shah and ~~his~~ ^{his} mother is the daughter of Mozaffar - Ed - Din Shah. He loves the Master and he was one of those who first called on ~~him~~ ^{him} after ~~his~~ ^{his} arrival. He has studied English and French and speaks both languages well.

When the Master entered the ^{apart³} ~~room~~,
the young Prince was so overjoyed
that he did not know what to do
and ~~he~~ ^{he} expressed ~~his~~ ^{his} privilege and
happiness ~~in such words that~~ ^{which had come to him.}
~~a Prince could say.~~ He ~~could not realize~~
what he had done ~~in this life~~ to
merit such^a heavenly Favor, and
as it ~~was~~ ^{were} only a few days that he
had been out of the hospital after
the ^a rather difficult operation, ~~therefore~~
he ~~had~~ ^{could} not call ~~on~~ on the Master.
otherwise he would have ^{been with} ~~come~~
daily. Our Beloved was very
kind to him, inquired about his
health and then the discussion
became general about the conditions
of Persia and Turkey, the unfor-
tunate reverses that these ^{two}
Islamic nations have had
during the last two generations,
owing to the lack of public spirits
servants and ~~mis~~ ^{mal} administration
of the governmental affairs.
3 The Master related a story to

illustrate his point. ^{stating} ~~He said, then~~ ⁴
that Mirza Faki Khan was ~~of~~ the
ablest and most astute statesman
that Persia had produced for a long
time. Although he committed the
greatest mistake of his life when
he ordered the martyrdom of the
Bab and the ^{Bab's} ~~friends~~, yet as ^{we} ~~we~~
always remember the ability of
even our worst enemy and never
overlook justice, therefore we
acknowledge the public services
of this ^{patriotic} ~~able~~ man. After the
martyrdom of the Bab he himself
confessed that he had ~~made~~
two errors in his ^{public career} ~~life~~. One ^{was} the
death of the Bab; the other the
appointment of a poor Prince to
the governor-generalship of one
of the Provinces of Persia, for
he swallowed up ^{all the} ~~the government~~
taxes. In short ^{Mirza Faki Khan} ~~this man~~
Minister was a ^{master} ~~man~~ of
system and organization. Within
the short space of two years he

drilled and putted one hundred 5
~~organized for the government~~ ~~in~~
regiments of ~~drilled soldiers~~ or
well-disciplined army. He systema-
tized all the departments and estab-
lished their foundations upon a
solid basis. Although he has
never been in Europe yet he
introduced many wonderful
^{social and political} reforms. One of the most
puzzling questions of that time
and even today - was the proper
distribution of the salaries of the
government employees. Often
the arrears would accumulate
to such an extent that the
Minister of Finance would
reduce them to a third or a
fourth. This caused great many
complaints and dissatisfaction on
the part of the ^{clerks and the} employees. For
~~when~~ they did not receive their
salaries in time, they ~~would~~
borrowed according to the sum
which the government owed
to them and the sudden reduction

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brought the creditors to their doors.
However, this ~~Prime~~ Minister
so reorganized the finances of
the country that the first day
of every month, every employee
~~was~~ received a small package
with his name written on it, containing his
~~containing his name on it, with~~
full salary. This in itself was
considered nothing short than
miracle. But the Ministers
of State fearing his control
and power, poisoned the mind
of the Shah that this man
~~was~~ ~~is~~ ambitious and ~~little by little~~
~~he~~ desired to usurp ^{the} throne.
The Shah ~~also~~ believed ~~to~~ ^{them}
~~these rumors~~ and caused him
to be killed in the most atrocious
manner.

~~After awhile the Master~~
~~started to leave~~ ^{saying that} ~~and I said:~~
~~he will pray for the fulfillment of the~~
~~prince's~~ ^{praying} ~~hopes and desires, be fulfilled,~~
~~I trust that you will return~~
~~to Persia and become the Cause~~

of the regeneration of ~~that~~^{this} country.
It ~~has been~~^{has been} said that God always ^{Answers}
the prayers of a broken-heart, and
as our heart ~~has been broken~~^{has been broken}
therefore ~~our~~^{his} ~~prayer~~^{prayer} will be
answered ~~in behalf of the Prince~~^{in behalf of the Prince}
in your behalf.

4 On ~~this~~^{our} return ~~have~~^{he} the
~~Master~~ said:- All the enemies
of this Cause have become
friends. With the power of
the Love of God ~~we had~~^{we had} won
them ~~all~~^{all}. All the Princes and
Statesmen, and leaders of Persia
~~are now~~^{are now} ~~the~~^{sympathetic} friends of this
Cause while, their fathers ^{and}
their grand fathers ~~of many of them~~^{of many of them}
were ~~the~~^{our} greatest enemies.

Having arrived, the Master entered
in his own room and Mr and
Madame Duffer started to
take the new friends to the
Presence, thus each may
hear the Word of God and behold
the Face of Truth.

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His address of the Master today was a
series arraignment ^{against} of asceticism,
~~magisterial~~ and all the ~~monkish practices~~ ^{monkish practices} ~~phenomena~~
~~phenomena~~ which claim that man
~~can~~ ^{to God} attain ~~only~~ through ^{such} severe
disciplines and abstaining from ^{food}
~~eating~~ or enjoying the benefits of
the world which God in ~~His~~ ^{His}
mercy has prepared for us. Therefore
you strive, he said, that you
may attain to God through the
fire of His Love, through the
Door of His Knowledge, through
~~pure~~ ^{of spirit} morality, through good
deeds and through the suscep-
tibilities of consciences. This is
the path of all the prophets of
God.

In the afternoon the Master
attended the meeting arranged
for him by L' Alliance
Spiritualiste 14 Rue de
Trévise. It was a large hall
and many people were
there. The President and the
past

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General Secretary delivered short
introductory addresses. The President
said: Abdul Baha is today the
Perfect Representative of the
Spiritual Forces of the East
and the West. He stands on a
high mountain of ideal truth
and he summons all of us
to scale this mountain so
that we may enjoy his association.
He does not care much
which road we may take
to reach to him but he ^{hopes}
we will take the shortest
possible road, do not tarry
too long on the way and let
not our senses be allured
by temptations which are on
the way, nor should we be
come discouraged by any
obstacles which may suddenly
appear ~~before~~ ⁱⁿ our path.
He comes to us after a
victorious trip from America
where he has travelled and
lectured for many months.

Abdul Baha spoke

~~Our Beloved delivered a powerful~~
~~and cogent address on "The World~~
~~Peace and the brotherhood of the~~
~~East and the West."~~ The audience
was ~~very much~~ interested and
sympathetic. After the Master's
address a Frenchman who is a former
President of the Society gave
a long address, a little bit tiresome.
He spoke with such rapid-
ity that I could not clearly
follow him. After the meeting
the Master ^{he} called on Mazyer-ol-
Mannak who has been sick for
a few days. Arriving home the
Consul General of Turkey and
several Persian ^{were waiting} students. The
Master ^{he} spoke to them about
the abandonment of prejudices.

At 9 the meeting at Iran,
Dreyfus, but Our Beloved
was too fatigued to speak. He
said a few words and
delivered a touching prayer,
then shook hands with
every one.

I enclose two photos, one with Rev. R. J. Campbell. you may send them to the Editor of the West for reproduction if they like to but to be returned to you.

This is a very important photograph from certain standpoints, because Mr Campbell today stands at the head of liberal movement in England.

Today I ~~drive~~^{was} all alone in ^{an} auto-mobile with Our Beloved from the afternoon meeting to Mayor & ^{apostles} ~~Manuals~~. While on the way I thought to myself: what a heavenly privilege! What divine Bestowment! Really ^{it} is impossible to appreciate all these gifts which are descending upon us everyday. Just think of it! that ^{amongst} ~~from~~ all the people of the world, one ^{he chooses} as ^{humble} ~~unworthy~~ as myself, to ^{and travel} ~~in~~ ^{all these months} ~~with him~~ ~~without anyone else~~. I ^{made} ~~realize~~ ^{after} ~~anything~~

~~the~~ ~~also~~ ~~my~~ ~~utter~~ ~~unworthiness~~ ~~and~~ his
all-encircling mercy! All ~~along~~ ^{the way} I
was wrapt up in this thought; ~~that~~
Here I am sitting beside the Paradise
of Life, the fountain of Truth, the
Standard-bearer of Universal Peace,
the Mystery of God, the Center of the
Covenant, the seen of reality, and
the Unifier of nations! — Can
my limited mind grasp this
unlimited blessing! Have I
anything in this world precious
and dear enough ~~to me~~ to give up
in order to show ~~that~~ appreciation
of this Beauty? I have my life,
but even life is nothing compared
to ~~it~~ this gift!

Ah me! If I could only do
something! if I could render
some service!

I saw tonight the colored
photograph of the Master. ^{It is} very
beautiful. As soon as it is
ready I will send you one.
My Bahai love to all

Ahmed

~~Presented by Mr. Louis~~
Introductory remarks of Mr. Louis Le Sen
Secretary of the Alliance
Ladies and Gentlemen
Paris Feb 21st
1913

In the month of Nov. 1911 the Master
Abdoul Pacha ^{during} his first visit to Paris
accepted the invitation of the Alliance Spiritu-
aliste and we have kept the loving memory
of that beautiful meeting.

And now, Master after a year
of great work in the United-States and in
many large cities of Europe, work which was
crowned by success, recalling our first
brotherly reception, you accept to be
with us again.

We ~~are~~ thank ~~ing~~ you deeply, for as
you know the Alliance Spirituelle is
pursuing an ideal which, ~~all~~ while
respecting all forms of thought and all
modes of convictions, tends to bring together,
through study and a rational knowledge of
things, the scattered rays of truth to their
natural center.

You have a place of honor among us
through your doctrine which contains the
highest human and divine values.

Are we not after all the children
of one father who is in Heaven and
we all desire the glorification of his
light in our minds and in our hearts;
for the future of humanity depends on
the development of conscience which
allows ~~him~~ to comprehend the ~~sovereignty~~
sovereignty of Divine Truth. And who,
to-day as in the days of yore, will open
~~the eyes of humanity~~ men's spiritual
eyes, if not such men as you, the
servants of Light.

Perhaps people will be astounded to
observe the courage and conviction
~~with~~ with which we speak ~~forth~~ of
universal peace, at a moment when
among all the nations one only ~~hears~~
of universal war and the increasing
armies.

But if the entire world is delivered
to-morrow to the folly of military holocauste
and the blood of innocents ~~being~~ ^{is} shed like
water, our ~~supreme~~ duty is to call men to
their senses, reminding them that they are

brothers and that war is the work of iniquity.
While ~~we must~~ weeping over the incalculable ruins
we must still formulate the vow of the
future and proclaim the hope which it
contains.

We must proclaim again and again to
~~manhood~~ that ~~above~~ ^{its} conflicts and the
spirit of darkness that excite them, ~~that~~ above
the divisions of race, sect and regime, hovers
a supreme compassion whose only work is the
end of ~~their~~ ^{its} error.

We must lead men to the vantage
ground where they can behold the coming
dawn of brotherhood which brings with
it a consolation for all their griefs and
a cure for all their ills.

We are sure that ere long this sun of
universal cosmic conscience of humanity will
arise when mankind disillusioned will demand
of ~~its~~ ^{its} last idol a strict ~~account~~ account of
~~its~~ ^{its} tears of ~~its~~ ^{its} blood and ~~its~~ ^{its} soul; and
upon the ~~ruined~~ ruins of ~~its~~ ^{its} last temple
of folly ~~that~~ will build in ~~its~~ ^{its} heart a
supreme ridge of wisdom.

That day perhaps is afar off, because it
will be the day where in the spirit of
Eternal Love - which is the Spirit of Eternal
Justice - will reign every where.

But we desire to be ranked among
those who are working for the future freedom
of humanity, therefore we proclaim the
unity of Light the unity of Love, the
unity of Life.

Like unto us Abdoul - ~~Abdoul~~ Baha you
are working for the realisation of ^{that} sublime work
and as we, you know that if the Light
comes from the Orient, it is also written
that the soul of the Occident will be
the throne of that Light.

Your presence among us, is a living
symbol of this great effort of the elite
of all races towards the accomplishment
of the radiant promises of the Splendor
of God.

The Alliance Spiritualist
is happy to receive again
Abdoul Baha, the leader
of the Bahai movement
who, a year ago for the
first time spoke to its
members & friends.
We are happy to listen
to him again with a religious
spirit.

You noble & generous
beats who are willing to
work for the happiness of
human kind, instruct huma-
nity, to think, to reason;
see what she needs!
~~an idea~~ It is an ideal
who will carry her above
this physical plane.
Humanity must realise its
high destiny!
To the great thinkers of
our time, I ask them

(2)

if they don't believe that
our century has't more
intelligence than heart,
and I beg of them to
find the reason.

For myself I believe
the reason is the lack
of ideal. ^{of principle} The faith of
our fathers not being
sufficient for us now,
the heart not being able
to find in it, the neces-
sary food, has become
atrophied.

Intelligence on the contra-
ry, owing to the march
of discovery of science,
has found every where a
great variety of food and
in abundance, and has
thus been able to develop
itself, at the expense of
the heart, who cannot

(3)

then perceive the secrets
of its destiny.

O century! if you wish
to accomplish your task
you must see that the
heart vibrates with the
intelligence. For this you
must work incessantly
to give to the world a
scientific faith
of all times, thinkers
have had for mission
to enlighten the nations
and to bring them to the
greatest conceptions of the
human mind. At our
time, ~~not~~ an immense
desire of reasoning all
the transcendental laws
of nature, have united
the modern thinkers in
a vast fraternity.

(4)

Let us greet these noble efforts, who are allowing us to hope that when the principle that governs all things, will be recognized by them, the legislature will then accept it and apply to all.

We must love one another.

Two contrary forces are contending with each other.

Love and hatred.

Love gives to the world peace and harmony.

Hatred gives war: war of social classes, war of people, war of races.

Spiritualists by their love of human kind consolidate the forces of divine love.

5
and will arrive to conquer
hated.

At this meeting Abdul
Baha represents the spiritual
force of the Orient. All
the spiritualists of the Occident
are hoping that the universal
spiritual mind may
bring about this law
of Love, who alone, can
unite the Orient and
the Occident

Jeane Beauchamp