

30 Rue St Didier
Paris France
March 18, 1913

Dear Harriet!

~~As this is the last letter that~~

~~I write from the above address - they~~
~~may I preface this day's communication by~~
~~Master's apartment & I preface it by~~

Abdul Baha's
~~the~~ quoting from His Blessed Lips the
~~following~~ message to the Bahai world:

The invincible Hosts of divine Conf-
irmations are standing in battle-
array upon the plain of the Kingdom
of Abha, ready to rush to the assis-
tance of any soul who steps upon
the arena of service. This Army of
God knows no defeat, and those who
are enlisted in it will be reinforced
by the invisible powers. This is the
Truth and there is nothing beyond
Truth but error.

May each one of us be faithful soldiers
of this Celestial Army.

3 For the last few nights the Master ^{has been} retiring to his bed room early he also gets up earlier than ever and ^{this morning} today we were all dressed and sitting in his Presence ^{at} 5. ~~am~~ ^{am}, drinking the ruby tea and the nectar of love. He was sitting in a large armchair near the window overlooking the spacious square below, and I suppose as he was looking down a few nuns passed by and ^{they} ~~for the moment~~ ^{this} interested him; therefore he spoke thus:— Although in this Cause there are no nuns and nunneries yet truly ~~say~~ some of these nuns serve most faithfully the world of humanity. They have given up everything for the sake of Christ and devoting their time and energy

to the education of the race. They ^{divided} are, however ^{into} several ^{societies} ~~sects~~ ~~amongst~~ ~~themselves~~. Some of ~~them~~ retire to the Monastery and never leave the place. This is not ^{at} all commendable. No result is gathered from their lives. They enter ~~in~~ the Monastery alive and they ^{are taken out} ~~come~~ ^{when} ~~out~~ dead. Their entire lives are spent in the dark cells, never speaking with any human being, always praying or subjecting ^{themselves} to severe ^{self-tortures} ~~punishments~~. Many cannot endure such life and die ^{within} a short while after their ~~entrance~~. Although from one standpoint this is the highest ^{degree} ~~point~~ of severance, yet it is a kind of severance

which is not only harmful to the body polity but it is productive of no result whatsoever.

~~The~~ Other ~~kind~~ ^{way} of nuns serve ^{the society in a} whole-hearted ~~way~~. They have built a school on Mount Carmel and although they are exceedingly poor they take ^{the} greatest care of the girls' students, teaching them most thoroughly. Amongst them you find nuns who in reality are humble, evanescent, believer and assured. They have no attachment whatsoever. In the religion of Christ spirituality, severance, and detachment were infinite and of a higher degree than

Abdul Baha

other religions! Once I was
 walking ~~at the~~ ^{on the slope} foot of Mount
 Carmel and observed a nun
 pilgrim who was going up the
 mountain with ^{a great} ~~such~~ humility,
~~such~~ attraction, ^{and} ~~such~~ ^{entire} kindness,
 and singing ^{anthems} ~~songs~~ of praise and
 glorification. Her spiritual state
 effected ^{him} ~~me~~ for she was weeping
 and singing most sweetly, thank-
 ing God for the glorious privi-
 lege of pilgrimage to His Mountain.

Abdul Baha ^{in his place} ~~where~~ ^{was} and watched her
 till she got out of ^{his} ~~my~~ sight.

3rd At another time one of the most
 accomplished French girls from
 an aristocratic family came to Haifa
 and desired to ^{become} ~~enter~~ a Carmelite ^{for}
^{nun} ~~monastery~~. She was ^{very} ~~most~~ attractive

and beautiful and many people came to her, explaining the hard and fast rules of ^{the} Monastery. No! nothing would move her from her resolution. She was willing to submit to all the severe disciplines. ~~Then~~ ^{Then} on a special day, she was dressed in her most ~~most~~ costly ~~dress~~ ^{robes} and entered the church. Many people had come from the neighboring towns to witness the ceremony and the church was ~~therefore~~ packed with a crowd of curiosity-seekers. ~~Amongst~~ ^{and in} the audience there were many Muslims. When she entered the church, all the eyes were focussed ~~on~~ ^{on} her.

her face. Slowly she neared the
 altar and knelt down before
 the Crucifix. Then amidst the
 chanting of liturgies and incense
 burning her long golden hairs
 were shorn and ^{she} was taken
 behind the altar. After a ^{while}
~~moment~~ she ^{was} brought back
 dressed in a long, black, ^{sackcloth} ~~coarse~~
^{and} hood. The transformation was
 so ^{tragic} ~~great~~ that it ~~shocked~~ the
 audience ^{was shocked and} ~~and~~ ~~affected~~ ^{of} them
 to ~~such a degree~~ that men
 and women wept bitterly. Then
^{gloomy priests} ~~they~~ brought ⁱⁿ a hearse and
 as though she was dead, they
 placed ~~put~~ her in it and with
 dreary singing of farlorn ^{music}
 they carry ^{ied her} ~~ed~~ out of the church,

8

and heart
out of the world of sunshine,
into the hurry, into the
world of gloom and death.

~~Then ~~the~~ he talked a great deal~~
~~4 more along the same line~~
Abdul Baha
and spoke most lovingly
about Mirza Abdul Fazl
~~who is feeling much better.~~
He is a most blessed soul. He
has sacrificed his life to the
Cause of Baha-Ulloh. He does not
think of his ^{own} comfort, his ease
and his life. He is a real monk ^{living in the world}.
He is the embodiment of sin-
cerity.

~~The Master~~ ^{He} called Mirza
Ali Khan Adeeb and instructed
him to ~~go to~~ ^{leave for} Marseilles and
welcome ^{company}
Meet Aga Mirza Jalal and ~~the~~

^{conduct}
~~rest~~ and ~~bring~~ them safely to
 Paris. He ~~left at two o'clock pm.~~

5 About ten o'clock many people
 arrived and received the blessing
 of his words and Presence.

At ^{noon} ~~twelve o'clock~~ he came out
 and based his address ~~upon~~ the
 physical and spiritual health.

~~His talk was rather long compared~~
~~with other days.~~ Towards the

end he said: - I hoped the
 holy Reality deposited in ^{the Baha's} ~~you~~
 by the hand of God may gain

victory over the physical
 reality - so that at every

moment ^{then} ~~you~~ may obtain
 a new spirit, a new illu-

mination, a new power
 and a new honor.

9 He did not go out today and
 after lunch a young Turk
 from ^{Luzanne} came to see him from ~~Luzanne~~.

The talk ~~with him~~ was very
^{animated and} long and interesting. As I am
 familiar more or less with
 the main topic of discussion
 and as there are so many Persian
 and Arabic words in Turkish
 I can understand the Master's
 conversation. ^{9 Abdul Bahar} His gestures and
 the movements of his hands
 are the most eloquent traces
 of his divinity. Under strong
 emotions he is changed
 into a Divine Personality.
 7 Afterward he went out
 with Doctor Mohamad
 Khan and Aga Sayad Ahmed

^{our new apartment}
 to see ~~the~~ new quarters and
 returned perfectly satisfied.
 The rooms are on the third
 floor. The number of the
 Beloved's room is 17 and
 18 ~~was~~ is allotted to Mirza
 Mahmud and ^{myself} ~~Abbas~~ Shereh
 No 20 ^{is} for Sayad Assadollah.
 It is called Martha-Pension
 97 Rue Lauriston and is only
 two short blocks ~~away~~ from
^{on} ~~the~~ present address. Arrangement
 is made for us to board there
 and the Master's lunch and
 dinner will be cooked
 in Mon. and Madame Dreyfus
 Apartment and brought ^{up} here.
~~My~~ ^{My} and Madame Dreyfus
 were most anxious to
 have the Master with one

of his ^{secretaries} ~~servants~~ in their apart-
 ment but he did not accept ^{invitation and} their
 kind hospitality, because as ^{he had}
 he lovingly remarked: ~~I have~~
 travelled with ^{his secretaries} ~~them~~ for one
 year. ^{and he could not think to} ~~I cannot~~ separate from
 them. ^{They} ~~we~~ must ^{live} be all together.
 8. ~~After~~ ^{On} his return from the
 inspection of the new ^{apartment} ~~house~~
 he was going to open the
 door of his room. For a
 few moments he searched
 through his pockets to find
 the key but he could not
 find it. ^{In a} ~~Then~~ ^{helpless manner} ~~he~~ called:
~~helpless~~ Doctor Mohamed
 Khan: Come here, ~~Doctor~~
 and search the key ~~of the~~
~~door~~ through my pockets.

Dr Muhamad Khan ransacked the ¹³ ~~packets~~ of
~~After a moment's search~~
the ~~Master~~ and a pile of silver coins and candles
~~by Doctor the key was found~~
were brought out, the key ~~was~~ found and the
~~and the door unlocked, that~~
~~that~~ ~~key~~?

9 ~~When~~ ^{entered} the ~~came in~~ the large
salon ^{and} there were a few Persians
present. ~~and he~~ ^{he} spoke ~~about~~ ^{on}
the materialism of Paris. He
said: Paris is like a very large,
clean stable where many
millions of horses are well-
fed, well-kept and well-
trained; but you do not expect
^{to find} spirituality, the knowledge of
God, the Love of God in a
stable. Do you? If you do
find, then God has worked
a miracle.

10 ~~The~~ Mon and Madame
Bernard and Miss Sanderson

came in and the Master
 talked a ~~long time~~ with them.
 To Mrs Bernard he said: — You
 have travelled through India
 and know what kind of people
 they are; now is the time to
 go to Persia and see with your
 own eyes how the Bahais
 are enraptured and attracted!
 They are ~~as~~ ^{the} flames of torch. ~~the divine~~
 When you come in touch
 with the Persian Bahais, ^{Abdul Baha} you
 will forget everything. ~~Let me~~
 illustrate this by a story. When
 the Persian government imprisoned
 Baha Ullah in Teheran and all
^{his} ~~our~~ properties ^{was} ~~were~~ confiscated,
^{Abdul Baha} ~~my~~ mother, ^{his} ~~my~~ younger sister
 and ~~myself~~ ^{herself} were left homeless

In order to release herself from the constant persecutions of the people she rented a humble house in another ~~end~~ ^{part} of the city, where people could not recognize her. She would go out herself and buy for ~~her~~ ^{her children} bread and cheese; that was all ~~she~~ ^{she} could afford. Notwithstanding this ~~was~~ ^{they} were in constant danger of the attack, ~~because~~ ^{for} it was enough to be known as a Bahai and ~~your~~ life would ~~be~~ ^{be} forfeited. One midnight ~~was~~ ^{they} heard loud knocking ~~at~~ at the door. ^{Allyp Baha} went behind the door and asked: "who art thou?" "I am Mirza Mohamad of Tabriz" ^a ~~he~~ ^{voice answered} ~~said~~. The door was opened ^{and} he came in. First he chanted our

of the supplications of Baha Allah;
 then he started to sing and dance
 saying, tomorrow ^{he} I will be
 martyred in the path of the
 Blessed Perfection. ^{was he} ~~And~~ I not
 the happiest man in the world,
^{until dawn} ~~Full morning~~ he ^{sang} ~~chanted~~ and
 danced. ^{noon} ~~He~~ could not keep
 him quiet. Then after sunrise
 he went out and immediately
 he was taken by the enemies,
 and put to death. While he was
 under the sword he threw the
 spectators into a panic of wonder
 and amazement by raising his
 voice to a high pitch and
 singing verses and poems of
 Baha Allah. ~~and~~ Thus he met
 death with ^a cheerful countenance.

This is the exalted state of divine
 attraction and happiness. Happiness
~~does~~ consists of the Love of God.
 When ^{Abdul Baha, the} I was in barrack of Acca ^{he}
 was most happy. When they
 pillaged all ^{his family} ~~our~~ possession belong-
 ings in Teheran I was most
 happy. I ^{he} remembered ~~the~~ ^a time
 when ~~I~~ ^{as} was a child ^{he} and was
 very hungry. ^{He} told ~~to~~ ^{his} mother
 that ~~I~~ ^{she} was hungry. She did not
 have anything in the house
 except a handful of flower ^{which}
~~he~~ ^{she} put ~~it~~ ⁱⁿ ~~the~~ ^{the} flower in the
 palm of ^{his} ~~my~~ hands and with
 a little water turned it into
 dough and ate it, because
~~she~~ ^{he} could not afford any
 thing else. Under all circumstances

Abdul Baha has
tances I ~~have~~ been most happy.
It often happens that a man
with the greatest amount of
wealth is detached and another
man's ^{heart attached} ~~may be attached~~ ~~his heart~~
to a small thing. ~~Once~~
There was once two men, the
first unbeliever but wealthy,
the second believer but poor.
The latter called on the former
and after dinner they went
~~to~~ out to take a walk.
On the way they started to
talk about the holy Land and
its historical interest. The poor
man said to his wealthy
companion, it would be
so wonderful if we could
take a trip to these ^{sacred} places.

"all right! I am ready." They ^{walked} and walked till sunset. Then the poor man asked his friend "Where are you going?" "What! have you forgotten! We were going to the Holy Land!" the other answered. "Certainly not like this." "Oh! yes! We are going to walk on foot!" "This is impossible." "Why not?" "Because it is too far. If you want really to go, wait a little while and I will go and bring my donkey." "Your donkey! I have so many horses in my stable and never thought of them! Strange that you are a believer and your heart is attached to a donkey!"

~~After some more talk I and Mrs Bernard left~~

~~and the Beloved retired to his room.~~

13 I ~~have~~ ^{received today} mailed to you a Newspaper from Finland containing a long article on the Bahai Cause with the photograph of the Master. It ~~is~~ ^{was} very interesting! One of ~~the~~ ^{his} addresses of the ~~Master~~ delivered in London ~~is~~ ^{was} printed ~~and~~ ^{in it} enclosed but I believe it is abbreviated.

~~To-morrow we will say good bye to this apartment!~~

Love to all

Abundant ~~Love~~