

Home of Abdu'l Baha
 Mount Carmel, Haifa, Syria
 February 10th 1915

Dear friends!

"Effendi! I am so poor. I am so very hungry."

"I don't think you are hungry. I give money only to those who are necessitous."

"But I am hungry. My father is gone to war and I have three brothers and two sisters and my mother is sick."

"What is thy name?" "They call me Hassan." "Where is thy home?" "Not far from here. At the end of that street." "Come, take this five Matalicks. Art thou now satisfied?" "May God bestow prosperity to thy family! May your love for and assistance to the poor increase day by day!" "How old art thou?" "I am 8 years old."

The boy stood by in a whimsical mood. "Dost thou want anything else?" the Beloved asked him tenderly. He hesitated at first; then he said:

"Effendi! We all know you are so good and kind to the poor of all religions but of late we have seen you going now and then and distribute money in the Christian quarter. Why art thou not coming one day to the Mahomadan quarter. Are we not also thy children?" The Master listened to the little boy's story with sweet tenderness. "Yes, they have delegated me to come and make you this request. Wilt thou not come?" "Yes, my child, I will come." "When? Wilt thou come today?" "Yes, today. Go now and be a good, happy boy."

In a moment he was out of sight, no doubt carrying back the news that he has been successful in his mission. This was in the morning and the delightful dialogue was carried on with ampler details in front of the iron gate of the Master's house. In the afternoon I had to go down town to change money into small coins and while the rain was pouring down we were driving in the landau toward the Mahomadan quarter to fulfill the promise given to the little urchin. I suppose he could see the landau from far off, for he was standing at the corner of the narrow street to welcome his divine guest. When the Master alighted he came forward and saluted, accompanied by a number of other boys and girls. I think they were the reception committee. "See I have come to pay you a visit. How are you all?" "I knew you would come" chimed in our

Soon mothers and children and old men gathered together and the Master asked me to give to each a definite sum. They were more than 175 and none of them went away disappointed. Meanwhile he was walking in the verdant meadow. When we finished our task we reported to him the result and he was quite satisfied. Just at this juncture a Sheikh came forward, wearing ^{on} his head a big turban. He threw away his cane as soon as he approached the Beloved ~~1st Beloved~~ and made a Turkish courtesy. He was a descendent of ^{the} prophet and offered Our Lord a piece of tattered green cloth as a token of "his blessings" and started to deliver a harangue about his remote ancestors. With patience the Master listened to him, accepted graciously his ^{green} shred, read the testimonies of the citizens that he was a worthy fellow and at last gave him the money which was the primal object for all these pretenses. He could very well wave aside all these sham plays, give him something and send him away but he knew the old Sheikh ^{would} feel badly about it and therefore we had to stand there in that rain and he inflicted with all the nonsense and incoherent talk of the 'holy mendicant' Such is the Celestial patience of Abdul Baha!

When we rode back he asked Mirza Faghlallah Khan about the teachers of the Cause in Shiraz and whether they are sending out to various towns the heralds of the Kingdoms. "The Confirmations of God" he said "are in the these sanctified teachers who are calling mankind to the Cause of the Blessed Beauty. Through teaching the hidden forces of the heart and the minds are unfolded. Teaching is like unto a candle which is lighted in the soul of man; it is the Fire of the Love of God. When this condition of enkindlement is obtained, man becomes entirely unconscious and his words will penetrate through the rock. The more the mention of God and the Cause of God is made, the greater will become his spirituality, his attraction and enkindlement, otherwise he will become dry and withered. The tree of the life of a Bahai will not attain to fruition without conveying the message of the Kingdom to others. As long as a log of wood is lighted it throws fire to all its surroundings but when it is extinct it is turned into ashes. What sweeter occupation can one find than to be engaged in the commemoration

When Doctor Habibollah started for Abou Seman the Master called him into his Presence and said: - " Give my greeting to all the friends and the Holy Family. I will come soon. As soon as I finish my work I will come. In these days we do not receive any news. All the roads of communication are blocked and the channels of correspondence are harricaded but praise be to God, the Glad-tidings of the Supreme Concourse are being received uninterruptedly. Through the Bounty and Favor of the Blessed Perfection we are in the utmost mental tranquility and spiritual composure. The storm may gather for a time in the horizon but because it belongs to the elemental world, it soon disappears. It is like the waves on the surface of the turbulent sea, the depth of which is calm and tranquil. "

I was made most happy today because a letter was received from Mrs ^{Stamans} announcing her safe arrival in Port Said. The letter was sent through the Station Consul. All the friends look forward to the time when it will be made possible for them to see her.

This noon the Beloved was walking in the garden. He told us about a number of ancient mystic poets who have foretold about the coming of the Manifestation in their verses but these lines were taken out of the latest editions by their adherents, so that the Bahais might not prove their Cause by quoting them. Then he said: - "The glorious sun shining in the firmament is in no need of any rule of evidence to demonstrate its existence. The blind ones may need the support of logical, scriptural and mystic proofs but those who are endowed with sight see the sun and its rays with their own eyes. "

Speaking about the world and its capricious mood he said: - " This world is like unto a vast theatrical stage. The audience is composed of the whole human race. The range and variety of the plays acted upon this stage are as numerous and ^{as} diversified as the experiences of mankind. The actors are sometimes amongst the audience and anon on the stage, taking part in the play. Each person must work according to his character and ability. Some people are satisfied to be always part of that intangible, unnamable, indistinct mass - called, the Audience; others urged by the spirit of unrest and ambition, break the fetters which bind them to established conventions and morbid respectabilities and enter upon the stage. They

are however glad to fill minor parts and play inferior rolls. The tremendous trials and besetting difficulties of the world-stage encircle them like a ^{whirl} wind. Having not rehearsed their parts thoroughly and not being warned before-hand, they become bewildered, discouraged, scared and ere long you see them flowing back, back to their origin - the indistinct mass of humanity, staying there forever and never aspiring ~~and~~ preparing themselves for a second rise, a second attempt, ^{and} a second examination. A third class of men and women to whom nature has bestowed an iron will, an adamant determination, an unflinching strength, a sterling character, a dominating personality, a passionate desire in doing good, - look upon all hindrances and stumbling-blocks as so many ^{last} or stepping-stones to rise and rise till they have grasped into their mighty hands the sceptre of glory. By the power of intuition and an innate knowledge of things they overthrow all the towers of difficulties and reduce to ashes all the strong holds of opposition. By the right of merit they become the heroes and heroines of the world-stage and the delicious joy of their songs and music fill the hearts with indescribable bliss. Their authorities are acknowledged spontaneously. Why these men and women rise to such a height of unquestioned fame? Because nothing daunted them in their pursuit after the pearls of the great price. They had tasted the fruit of disappointment and realization, anguish and joy, poverty and wealth, health and sickness, glory and degradation, rise and fall, happiness and misery, sorrow and delight, the agonies of the tragedy and the fleeting pleasure of the comic and melodrama, liberty and prison, death and life. Thus they had schooled themselves in the bitterness and sweetness of every experience and became the masters of their arts - to sing into the very heart of humanity the songs of life and the dirge of pain. With this class of divine Artists the world is a school and all the children must be trained and educated so that they may also rise to that standard of altruistic and economic perfection. The road of universal progress must be opened before the faces of every individual member of humanity. Opportunities must be given to every soul, - so that he may adorn himself with the virtues and qualities of contentment, truth, attitude, integrity and the love of advancement in the light of God."

Home of Baha'Ullah,
Acca, Palestine.
February 10, 1915.

Dear Friends:-

Today about eleven o'clock, the Beloved Abdul Baha came out of the house, and I followed Him on His walk. It was a perfect day, the city of Acca was bathed in the warm rays of the sun, and something filled my heart and whispered the words 'It is good to be here'.

Recently, the news of the war has set a train of thought in the minds of the people, the Turkish Government has sent spies all over the country, to find out what the people are thinking and doing: thus suspicion and mistrust are eating away the very heart of confidence and mutual relationship from amongst the inhabitants.

It was apropos of the above conditions that the Beloved spoke as follows:-

"Suspicion like unto the hot blast of mid-summer withers the roots of the sweet and delicate flowers of trust and confidence. It extinguishes the light of love, and spreads the darkness of surmise and doubts. It blights the immortal plants of faith and reliance, and increases the germs of destruction and ruin.

It is worse than the venom of the serpent and more harmful than the armies of locusts.

The poison of an adder kills the body, but the virus of suspicion destroys the spirit.

It has been demonstrated by eminent biologists that a single bacterium, after twenty-four hours of self-production and generation would reach the total number of 16,776,216 bacteria.

This is true, in a higher degree of the germ of suspicion, for its generative energy is most marked and its power of fecundity well pronounced. The numerous colony of our bacteria had at least one bacterium for their primal ancestor, but suspicion cannot even claim as much. It is always of uncertain origin, it sulks in the darkness, it jumps into the midst of a company, nobody knows from where and immediately it starts flying around in the dust of doubt and hesitation.

The individual members of the company feel a strange and unexplainable sensation creeping over their souls and benumbing their finer spiritual sensibilities.

They look at each other with different eyes, they begin to suspect one another, and shun each others association.

When, and how this retrograding transformation was wrought!

How did we come to look on each other as social outcasts, as moral consumptives. With what kind of a disease or epidemic are we afflicted, why are we so anaemic?

How effectively, this non-existent, and yet all-powerful suspicion destroys in the twinkling of an eye the edifice of a spiritual friendship, for the construction of which We had labored many a year.

Indeed the bacteria of suspicion is most virulent and contagious. Only a Divine Pathologist can detect the presence of this germ. It cannot be seen with any microscope nor discovered by any process of ex-rays.

If we want to be spiritually sound and be kept immune from the attack of this disease, we must follow the course of moral hygiene as prescribed by the Ideal Physician.

Let us shut the door of our hearts to the undesirable guest of suspicion, clear the chamber of our mind from the dust of suspicion,

banish from our dream the ghost of suspicion, turn away from any talk that diffuses the smell of suspicion, and advance with a smiling face and open arms to the Court of Trust and mutual confidence.

The Bahai Revelation and Its all-inclusive Teachings, is especially such a pure instrument to help us along this rather rocky road. Its Universal grace is vouchsafed to all mankind, and its bestowal is not for the few, but for all men, irrespective of race, color or religion. It is the Manna from heaven to feed the hungry people, the Rain from the Clouds of Mercy to give water to the thirsty ones, the Light from On High to guide and illumine the path of the erring ones, the Fruits from the Tree of Life, to strengthen the weary travellers, the Songs of the Bird of Paradise to cheer the hopeless ones and the Gospel of Universal Salvation preached to all mankind. It is not an exclusive society, but a Divine congregation.

The Dome of which is the Infinite Heaven, the Temple of which is the expanse of the earth.

No one can bottle up the Bahai Spirit. The Bahai spirit is the most illusive ether: it is here, it is there, it is everywhere.

It is the Origin and substance of the highest ideals of this age and the coming ages. The Bahai Spirit is undogmatic, super-racial, inter-social and non-partisan.

Its underlying idea is the basic unity of all things. In its broad principles of the Oneness of the world of mankind it welcomes everyone. There is no one single soul living, no matter how low he may have descended in moral deformity and spiritual gracelessness that the Bahai love and fellowship is not able to save.

Baha'Ullah has established a Universal Religion for all the children of the human race, for generations yet unborn.

We are not allowed to commit the mistakes and blunders of former sectarians, many of whom flourished in by-gone centuries and divided the religion of God into so many denominations and all of whom were pronounced by each other heretic and schismatic.

The Bahai faith is alike for the cultured and the simple hearted, for the high and the low, the rich and the poor: with this condition that the high, the educated, the rich, will become the loving friend the sympathetic helpers of his less fortunate brother.

The Bahai Cause draws no veil between the various classes but brings them together and adjusts their differences through the surrendering power of sacrifice and mutual regard.

It demands no favor but gives its Blessings and Teachings to all inquirers.

Like unto the sun it shines upon the flowers of the garden and the grass of the field. It drives away no soul; on the contrary, it invites all to the Banquet of the Lord, consequently those who have enlisted themselves under the Flag of Baha'Ullah, are striving day and night, to embody in their lives the Spirit of the Teachings and manifest in their deeds, the Beauty of the spirit. They consort with all the people with joy and fragrance and mingle with their fellow man without constraint or apprehension. Whether they live in the east or in the west they are the same God-fearing men and women. They do not assume the life of holiness in order to deceive others, for they have nothing to gain and everything to lose. A holy life of useful services dedicated to the progress of mankind and consecrated to the promotion of the principles of Divine civilization is their highest aim and aspiration. Their complete trust is in the Favor of the Lord. The true Bahais are not even working for any spiritual reward, the greatest and most precious reward is that inner satisfaction, as the visible fruit of unselfish service, having realized joyfully that they have certain ideal duties to perform, they go on performing them from day to day glad of the privilege