

Home of Baba Allah Aca
Syria February 16th 1915

Dear friends:

Suspicion like unto the hot blast of mid summer day withers the roots of the sweet and delicate flowers of trust and confidence. It extinguishes the light of love and spreads the darkness of surmises and doubts. It blights the immortal plank of faith and reliance and increases the aphides of destruction and ruin. It is worse than the venom of 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 24 hours of cell-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 cannot show its genealogical tree. Its genesis is never established. It jumps into the midst of a company, nobody knows from where? and immediately it starts flying around the dust of doubt and hesitation. The individual members of the company feel a strange sensation creeping over their souls and humbling their finer, spiritual sensibilities. They look at each other with different eyes, they began to suspect each other and shun one another's 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 epidemic disease are we afflicted? Why are we so anemic? How effectively this non-existent and yet all powerful suspicion destroyed in a twinkling of an eye the edifice of spiritual friendships for the construction of which we had labored many a year! Indeed the bacteria of suspicion are 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 X 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 minds from the dust of suspicion, banish from our dreams the ghost of suspicion, turn away from any talk that diffuses the smell of suspicion and advance with smiling face and open arms toward the Court of mutual trust and 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 a few but for all men irrespective of color, race 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 land of Paradise to cheer the hopeless ones and the gospel of salvation preached to all mankind. It is not an exclusive society, the members of which are pledged together for mutual admiration but a divine Congregation the dome of which is the infinite heaven and the church of which is the expanse of the earth. We cannot bottle up the Bahai spirit as we do the fleeting oxygen and nitrogen. The Bahai spirit is the most illusive ether; it is everywhere, it is here, it is there, it is the origin and substance of the highest ideals of this 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 principle of the oneness of the world of humanity it welcomes every one. There is not 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 Ollah has established a Universal Religion for all the children of the race, for generations yet unborn and not for little mes and yours alone. We are not allowed to commit the mistakes and blunders of former sectaries, many of whom flourished in bygone centuries and divided the religion of God into so many denominations and all of whom were pronounced by each other heretical and schismatic. The Bahai faith is alike for the cultured and simple-hearted, for the high and the low, the rich

and the poor, the aristocrat and the democrat, with the condition that the high the educated, the rich and the aristocrat will become the loving friend, the sympathetic helper of his less fortunate brother. The Bahai Cause draws no veil between the various classes but brings them together and adjust 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 grass of the field and 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 Ollah and have heard or read the utterances of Abdul Baha 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 fellowmen 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 other, 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 it from day to day, glad of the privilege offered them by their Master.

About eleven o'clock the Beloved came out of the house and I followed him in his walk. A man met him in the street and as he was a collector and seller of antique things he related to him how he sold to Mr P. Morgan a number of old things for 30,000 francs and with this sum he built a house for himself outside the wall of Acca. The Master told him that while in New York he visited Mr Morgan's private Library of Oriental manuscripts.

In the evening he came down from his room, talked with the friends for a few minutes and then left the house to call on Matasarraf and other officials.