

1907

- 2/1907 Mary J. MacNutt (Lesch B3 F5) *
- 8/12/1907 CMR (Chase B9 F23) *
- 3/2/1907 Mary Scaramucci (Chase B9 F25) **
- 10/1907 ~~Alice~~ Thase-Dewin (Chase B9 F25) **
- 4/23/1907 Roy Wilhelm (Robb B7) ***
- 1907 Edwin W. Woodcock (Chase B9 F27) 4*
- 4/16/1907 Arthur S. Agnew (Robb B6) 5*
- 5/1907 Arthur S. Agnew (Robb B6) 5*
- 4/1907 Mr. Chase, Mr. Scheffler, Mr. Agnew, Rubullh,
Ms. Agnew (Latimer B11 F38) 6*
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- 4/1907 Thornton Chase, Agnew (Chase B9) 8*

Address to the Bahai Assembly of Chicago,
Nov. 10, 1907.

Very early last spring we were privileged to make a wonderful journey to the Holy Land. Leaving Chicago the last of January, we spent the first of February in Boston, where, the night before our sailing, about thirty of our dear Bahai brothers and sisters gathered to bid us "bon voyage". At one o'clock Saturday, Feb. 2nd, our big White Star Steamer, The Republic, sailed out of the Boston Harbor, leaving many Bahai friends standing on the pier, waving us their farewells and God-speed on our ever memorable trip to Acca.

Was it merely an ocean voyage we were taking for rest and recuperation of the physical and mental, or a visit to the towns and villages made familiar to us even from earliest childhood when taught the Bible at the knee of dear Christian parents?

No. A greater attraction than either or both combined was drawing our hearts to Palestine, and especially to that Great Mount of GOD known as Mount Carmel, whose very atmosphere is vibrant with spirituality; for have not the feet of all the great Mouthpieces of GOD hallowed its rocks and caves, and blest the olive groves and vineyards covering its rugged sides?

Why now, should we be so drawn to this Mount of the Lord! Had we not all our lives been familiar with the happenings in this The Promised Land of our Bible, and yet till within the last eight or nine years we had felt no inclination to journey to this part of the world? After being tossed about on the waves of the Great Ocean of Truth, clinging first to this chip and that chip, floating on its surface, we found our bark needed some firmer anchorage to

brave the storms of life. When enveloped almost entirely in the clouds of despair, so weary and worn in our futile search that we wished our natal day had been 1900 years previous and our birth place been Palestine, so that we might have had our lot cast with the humble fishermen on the shores of the blue Galilee or among the country women of the Village of Bethany lying over the hillsides across from Great Jerusalem.

But why, you will ask, did we wish time to turn backward in its flight? Our hearts were so sore and weary, hungry for the true knowledge of God. We were like poor, homeless wanderers, - nay, more like the Prodigal Son who found himself in a far country with only swine food to nourish himself upon. Cut loose from the moorings of the old school of theology and tossing from one Ism to another until our souls cried out in despair.

In the midst of such a wilderness of despair, a beautiful New Message was brought to us - The Revelation of Baha 'Ullah - the sweetest and most powerful story ever told. It revived our drooping spirits, gave us a new lease of life and changed all the world for us. Before receiving this Great Glad Tidings of the Bahai Message, why had our hearts turned toward the holy Land in its despair and especially to 1900 years previous? Because intuitively we knew the Nazarene had taught those humble fishermen and village women, the Truth of GOD, and we longed for a draught of that Pure Water of Life, flowing from the very source of the stream, clear and untainted.

When the Annunciation came that the Great Father of Pure Water had manifested on earth the past century and had left a Rock in the Land, from whose Utterances gushed this longed-for Water, the entire world was revolutionized for us. There was really something to anchor to and carry us through all storms safe as in the hollow of His Mighty Hand. We saw then, that the promises of the Nazarene, to whom we as Christians turned for Truth, had been completely fulfilled and we adore Jesus, the Christ, as we never could have done before. WHY? Because His Word had been fulfilled and we ^{no} longer believed His Word- we had stepped a grade higher and knew His Word to be the Word of Truth. We found God far more merciful to us than our highest, purest wishes were for ourselves. We ~~did~~ wished to go back. God had created us in that Most Wonderful Century of the Manifestation of Baha'Ullah. We found we were living in a New Dispensation, called in Holy Writ- The Great Day of GOD. The Blessed Hope and Promised Day so much written of in the Gospels was NOW. The Promised Father had blest earth with His Holy Being-. Had left to the children of men the full Knowledge of God, so that His Kingdom could now be established on earth as in Heaven, for His Will for the first time in history was fully made known to men.

Will the memory of those days ever leave us? Each day we went for our lesson, our souls were more and more uplifted till they fairly soared in the realm of spirit, rising higher and higher above the atmosphere of worldly concerns, made sordid by the cares and trials of the ordinary human experiences.

Abdul Baha says: "This earth world is narrow, dark and fright-

ful; rest cannot be imagined and happiness is really non-existent, and every one is captured in the net of sorrow and is day and night enslaved by the chain of calamity; there is no one who is at all free or at rest from grief and affliction."

Our souls had verified these very words. The Christ had said:- "Ye shall know the Truth and the truth shall make you free." We at last had found the Path to Truth.

God created man to know Him. Our orthodox cathecism had said: "The chief end of man is to glorify God." Baha 'Ullah says: "I testify, O my God, that Thou hast created me to know Thee and to adore Thee." But how can humanity ever comprehend God? Can the finite comprehend the Infinite?

The Bahai Revelation teaches, that in order that man may know God, He caused brilliant Essences of Sanctity to appear from the holy worlds of the Spirit, in mighty human temples, among the creatures. That these Mirrors of Sanctity and Dawning Places of Divinity fully express that Sun of Existence and Essence of Desire. Their knowledge expresses His Knowledge, their Power, His Power, their dominion, His Dominion, their Beauty- His Beauty, and their manifestation- His Manifestation. These are the Messengers, the Mouthpieces of God, the Prophets. Through them alone can man know God. The difference between Christ and other men, Abdul Baha says is this:- Christ was the Spirit, others are bodies. "Christ is the Sun, others are mirrors." The Prophets bring the light of God to humanity.

St Luke I:70- tells us, that God spake by the mouth of His Holy Prophets, which have been since the world began. St. Paul in Hebrews I:1-2. "God who in sundry times and in divers manners spake in times past unto the Fathers by the Prophets."

The Great Glad Tidings was announced to us that the Mightiest of Revelators had ministered to mankind from the years 1852 to 1892, 40 years, and had left us His Laws and Ordinances in writing, so that no mistake can be made in handing it down to posterity as had been necessary in the previous dispensations. Henry Drummond tells us of what the New Testament consisted for the first 100 years. It included the 4 Gospels and a number of letters. Instead of being collected in the Bible, Acts was in pocket of Theophilus; the book of 4 Gospels in one volume, was one in Rome, another in Southern Italy, another in Palestine and another in Asia Minor. So too, the letters were scattered.

The Mighty Messenger, Baha 'Ullah, had been previously announced by One known as the Bab. All true Messengers have an Announcer and a Joshua or Peter, who stands for the Establishment and Exposition of the Teachings of that Mouthpiece. With Baha 'Ullah was His Son, Abdul Baha, now a man 63 years of age, living in the Holy City of Acca, under the shadow of Mount Carmel. It was to visit this Mighty Man of God that caused us to leave our homes and cross the Great Atlantic Ocean and the treacherous Mediterranean Sea.

Found we what we had anticipated? We were
prone to go to the Holy City of Acca, under the shadow of Mount Carmel.

prehending these Manifestations of GOD. Would that I had had the capacity of such comprehension many, many times, did I say, during the days spent in the Presence of this brilliant Essence of Sanctity in the human Temple called Abdul Baha!

The days in Acca were like moments- time was not- we simply were- and found ourselves drowned in a Great Ocean of Spiritual Love, Peace, Joy, Harmony, Concord. Overpowered with the heights and depths of the knowledge and wisdom of Abdul Baha. Every word spoken, every deed done in that Household carried to our hearts mighty lessons in the life of Reality- the Realm our souls were longing for. We went to visit an exile and a prisoner; we found the Prince of Peace, the King of the Seen and Unseen. Altho like the Nazarene and all other Messengers, He possesses nothing of earth.

Let me read you a description of this world-renowned Exile who commands a love from His followers that kings might envy and emperors sigh for in vain.

Carinne True.

ABDUL BAHÁ

Although the secret of the Power and beauty of Abdul Baha lies in the eclipse of his personality and the shining forth of the Spirit Itself in his perfect servitude to GOD and man;- although what impressed me most was his impersonality/- yet I find I cannot forget the face, the features and the man so beloved by the people of Baha throughout the ~~world~~. To meet him is to come under the charm and spell of the Spirit, but notwithstanding the inner realization, memory holds up the winsome picture of the personality to the outer eye. Knowing that the Light within the Temple is the Reality I will describe the Temple itself.

After climbing the long flight of steps leading from the inner courtyard, we were taken into a large light room immediately to the right. A soft divan extended completely around it. There we waited welcomed in succession by several Bahai brothers, until Miss Barney arose and announced Abdul-Baha. He was clothed in a long black robe open at front, disclosing another robe of light tan;- upon his head a pure white turban. The face was Light itself; the voice ringing with happiness. A man of medium height, strongly and solidly built, weight about one hundred and seventy pounds, alert and active in every movement, the head thrown back and splendidly poised upon the shoulders, a profusion of iron-grey hair bursting out at the sides of the turban and hanging long upon the neck, a large massive nose full domed and remarkably wide across the forehead and temples, the forehead rising like a great palisade above the eyes, the eyes themselves very wide apart, their orbits large and deep, looking out

like soul-windows from under the massive overhanging brows; strong perfect nose, generous ears, the mouth and chin kindly and tender, yet fixed in unswerving decision, complexion a creamy white, beard same color as the hair, worn full over the face and carefully trimmed at almost full-length;- this is a very insufficient word picture of a face which in its composite is haloed with love and expresses Majesty. The focus of the soul of this wonderful being is in the eyes. Love lingers in their depths and tenderness quivers in flashes of sympathetic light upon the lids. If the tongue were silent the eyes would voice the Spirit's messages in tremulous thrills of eloquence. When the full battery of this winsome personality is turned upon the soul, you are immersed in an ocean of love; you see that which was hitherto invisible, hear the inaudible, and attain knowledge which had seemed unknowable. As to his Power there can be no doubt. The secret of his Spiritual Beauty lies in the eclipse of his personality. The Spirit of God is manifest in this perfect Temple of Servitude, this Incarnation of Love.

One morning one week after our arrival, we saw him in the narrow garden strip which borders the sea just outside the crumbling stone wall. He was standing near a small evergreen, looking out over the blue sea. His face turned upward into the sunlight, silent, motionless, reflective, perhaps in prayer. A short distance from him stood a group of ten believers, all of them patriarchal men, holy and picturesque in garb and attitude, the very reproduction of the group of disciples who attended the Christ of Nazareth nineteen hundred years ago.

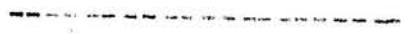
Some of them wore pure white gowns and turbans, some with a fold of red in the head-dress, some with the green turban, indicating lineage from the Prophet. Abdul Baha was in full black with a white turban. All stood motionless for a long time; then the central figure began to walk slowly to and fro, inhaling the fresh breeze coming down from the pure laboratory of the Lebanon. When he stopped, they stopped; when he walked they followed, always maintaining a distance and evidencing love and reverence in their movements. Love haloed the picture. The scenes of long ago had come back in living reality before our eyes, so accustomed to different pictures in the West. After awhile Mirza Assadullah arrived at the gate of the garden carrying a large bunch of roses, which he gave to Abdul Baha, who took them aside, buried his face in them a long while, then slowly separated them into small bunches, giving one to each of the brethren. As he did so they held his gift to their lips, then placed the floral treasure in the bosom of their loose flowing gowns. Altogether it was a heavenly picture,- those bronze faces luminous with the light of love,- splendid looking men but doubly glorious in their spiritual beauty, pictures of what men should be- of what men must ultimately become when humanity is uplifted by the grace of GOD into His Spiritual Image. GOD is manifest in any man who has the power of transforming hearts into this semblance. These loving souls have been drawn together by Divine Attraction from different walks of life, and still more significantly, from different forms of religious belief. Among them were Jews, Mohammedans, Parsees, and Christians,- now all Bahais, now loving,

each other as Christ taught.

One Friday morning we saw another picture which carried us back to scenes in old Jerusalem and by the waters of Galilee. It is the custom of Abdul Baha each week, on Friday morning, to distribute alms to the poor. From his own scanty store he gives a little to each one of the needy ones who come to ask assistance. This morning about one hundred were ranged in line seated and crouching upon the ground in the open street of the court where Abdul Baha's house stands. And such a nondescript collection of humanity they were! All kinds of men, women and children, poor, wretched, hopeless in aspect, half-clothed, many of them crippled and blind, -beggars indeed, - poor beyond expression, - waiting, expectant- until from the doorway came Abdul Baha, attended by his brother, Badi-Ullah. He was clothed in pure white from foot to turban. Quickly moving from one to another, stopping sometimes to leave a word of sympathy and encouragement, dropping small coins into each eager outstretched palm, touching the face of a child, taking the hand of an old woman who held fast to the hem of his garment as he passed along, speaking holy words of light to old man with sightless eyes, inquiring after those too feeble and wretched to come after their pittance of help and sending them their portion with a message of love and uplift, -this is what we saw with our Western eyes untrained to holy scenes- this is Abdul Baha, the Servant of GOD as he is. Light and love seemed to emanate from him. As we looked, our eager, rushing, selfish, money-grasping life in the West, beyond the peaceful blue of the mediterranean horizon, seemed dwarfed, insignificant, little:-

and our hearts turned wearily away from its burdens to the rest of these quiet, holy scenes in a land made holy by such service, such sacrifice, such love. O the rest and peace of doing, of being the Will of GOD! The saints and holy ones of GOD found the secret of life,—"they went about doing good."

A few days later we said good-bye to Abdul Kasa; saw him standing radiant and beautiful at the top of the long staircase which leads down to the inner court where the fountain plays and roses bloom all the year. The Light of Love was still upon his face,- it is always there,- it is a face of Love- and so I shall ever see him.



From Notes in Akka, by Mary J. Mac Nutt.

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To Mrs. A.M. Bryant.

Paris, France.

August 12th, 1907.

Dear Bahai Friend:

Since attaining to the visit of the "Master" Abdul-Baha, now one month ago, I have had it in my heart to write to the Believers in America but because of the unrest of travel and of meeting people this is the first moment when conditions have been favorable to letter writing.

After some delays and trials of travel Mr. Phelps and I reached Acre on July 12th. We had arrived at Haifa on the previous day where we received word to go over to Acre for the day. Some trouble had recently manifested itself on the part of the Government authorities, so probably this was the reason that we did not remain over night in Acre. During that days visit we met the Master several times, and delivered to him the letters and messages which we brought, from the friends on the other side of the water. I was permitted to mention your name to him, together with those of some other friends and he said-- "Give my love and Greeting to each of these". To the Believers in general our Lord sent his love and glad tidings of Joy and Peace, saying that it was through joy and love and peace, that the followers of the Blessed Perfection must meet and overcome the world. The more people oppose us, the more gentle, long suffering and loving we should be towards them. Between the Believers themselves, nothing but the most perfect accord, union and love should exist. They should sacrifice themselves for one another. This is conducive to unity and steadfastness which are the foundation of the well being of the Holy Cause.

The Master also wished me to tell the Believers how impossible it is for him to answer each letter sent to him, or even to answer one in ten, so great are the demands upon his time. He said that the Friends were always in his prayers and thoughts and that in spirit he was with them always.

Although we were with the Master but a few brief hours, our souls were rejoiced and filled to overflowing with that love which he alone can impart.

In this day the greatest blessing and bounty of God, is to realize the exalted station of Our Lord Abdul-Baha. Exalted through his humility, servitude and daily martyrdom in the Path of God.

He alone is making the way of the Kingdom possible to us. Without him as our leader we would indeed be lost. Let us loose no time in offering ourselves, our likes and dislikes ~~and dislikes~~ and our all in his path.

This Cause will only flourish through its followers giving themselves heart and soul in the Holy Work. If we fail God will raise up others to do His Work, so let our united prayer be to stand united and steadfast in His Service.

On the second day after our first visit to the Holy City we again spent a few hours in the Masters house, and then with no desire in our hearts save that of going back into our fields of work we left His Presence.

On returning to Haifa Mr. Phelps sailed immediately for Port Said and America, while two days later I sailed for Beirut from whence I came to Paris, and will later visit London in accord with the Masters instructions. God willing I will return to America the latter part of September.

On leaving Acre after our first visit we stopped to worship at the Holy Tomb of Baha'u'llah. You have heard our pilgrims speak of worshiping at this Holy spot. It is an experience which finds no expression in words. While worshiping I made a supplication for you the blessing of which I already feel in myself, in that thereby we have been brought nearer together.

Greetings in the Holy Name.

Your brother in service,

Charles Mason Remey.

ACCA, SYRIA, March 2, 1907.

To C. M. R., WASHINGTON, D. C.

MY DEAR BROTHER IN THE CAUSE OF EL ABHA:

Since I have had the great honor and privilege of being received in the home of The Master I endeavor to fulfill your request to write a few words to describe to a few believers in Washington some of the experiences during these few days in the Home of Peace.

Outside the sea is raging and the wind howling, which it has done since we came—and it is as if this were to show us the perfect contrast of Serenity and Gentleness in the spiritual atmosphere of The Master's Home.

Our Beloved Master holds in this home an absolute reign of Love and Peace, and those who visit here can but realize more and more that they must help in sending out over the different countries to which they return the rays of that love, kindness and courtesy.

I, myself, felt so much awe when first entering his presence that I was unable to ask the many things which I had intended; but the questions in my mind have been answered by him in his talks to us all together without my having asked them. This has been the experience of many beside myself. His explanation and knowledge seem to flow endlessly as water from a fountain, and if one leaves Acca with one spiritual hunger and thirst unsatisfied it will be from the unworthiness of one's own soul to receive and not from any limitation of his power of explanation or enlightenment.

I would wish all pilgrims who come here to look for Divine virtue and example and not for any supernatural experiences or astonishing visible signs, and to remember that in looking for the extraordinary or supernatural, the clouds of the human body will most surely veil such from their sight and prevent their eyes from being opened to the true essence of the Light and Teaching which is to last into the far future, whereas the presence and form visible to our eyes will be taken from us.

Among the several talks which The Master gave us in the five days of our visit, I will close with the one he gave yesterday on the subject of the opposition and rejection of the Prophets.

Moses prophecied and taught the people Truths which they scorned and rejected, whereas it was His Truth which lasted and was fulfilled and their words which were proven false and worthless. In the time of Jesus Christ, His Words were fulfilled and are now honored, and the words and thoughts of those who mocked have been exposed and judged. Thus it is in the Days of Baha 'Ulla, and the opposition of those who now scorn and reject will be proved worthless and His Word honored throughout the ages.

There are ladies from Ashkabad (Russia) here who have taken a journey of 22 days to come. One lives in Ashkabad, in a room belonging to the New Temple, and serves the believers who come to visit.

Haifa, March 6.—Looking from here on that beautiful view of Acca in the dim distance, we, who can enjoy the beauties of Mount Carmel and all the beautiful scenery on our journey home and have the good things of the world and freedom to use them, may well realize and remember that The Beloved Master who with kindness and limitless love receives one in his home, is a prisoner and exile for the sake of the Great Teaching and Truth he has come to bring to the world and has not passed through the gates of Acca for three years, though he has come to bring the true Freedom to all Nations.

I am very sorry that I can express in so poor a way my impression of this wonderful week spent with the Holy Household whose kindness has been perfectly limitless.

I am your sister gratefully, in the Holy Cause,

(Signed)

MARY SCARAMUCCI.

Extracts from notes taken at Acca

Oct, 1907.

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With Abdul-Baha in Acca.

by Aline Shane-Terrin.

Yesterday, October 13th, 1907, word came from Mirza Jallal that Abdul-Baha would receive me at Acca, where Miss Bingham had already preceded me. To-day we had several short interviews with Abdul-Baha and in reply to our questions he spoke first of prayer.

Q. Is it right to address prayer to a Manifestation of God?

A. It is as difficult for the human mind to understand the Essence of God as for the watch to understand its maker, but through the Manifestations it becomes easier to understand His Spirit and therefore to draw near it. Otherwise, we must form for ourselves a mental conception of God, which may be a false one. The only test of its truth lies in the influence this conception has upon our lives; if it makes us kind and loving in our relations with our fellow-men, we may know it is a true one. In other words, it must produce in our hearts a love of God, which must be transmuted into love for man.

Asked if it were right to pray to Him, Abdul-Baha, he shook his head positively, made a negative motion with his hand, then replied with emphasis:

"No! Not to me, but to the Glory of God (Baha'o'llah) whose Light I reflect."

Asked if each new born soul was newly created, Abdul-Baha replied:

"Yes; every soul has a beginning, but, once created, is immortal."

Asked the difference between soul and spirit, He replied:

"The spirit results from the union of body and soul; this spirit becomes immortal, always remaining with the soul and forming for it, after death, a sort of ethereal body." He added - "There is a human and a divine spirit, the latter coming through knowledge of and belief in God. The human spirit is superior to the body and struggles with it for control of the soul: when it succeeds, the soul becomes heavenly, when the body obtains the control, the soul becomes degraded."

Asked as to the punishment that awaits those who have refused to accept the knowledge and light of God, He answered:

"Their punishment will be a deprivation of God."

Asked if this condition would be eternal, Abdul-Baha replied:

"No, for God's Mercy is never wearied."

Asked how men who do not know God could feel it to be a punishment to be without that knowledge, He replied:

"No man can be happy without God, though he may not know why he is miserable."

Asked if the dead passed entirely away from the earth, losing all consciousness of and interest in the people and affairs of the world, Abdul-Baha said:

"No, the dead retain both remembrance of and interest in those they love."

Asked if disembodied souls could communicate with embodied ones, He replied:

"Yes, but they do not do it through mediums nor in material ways, but in spiritual ways." (Miss Bingham suggests that these may be "the cloud of witnesses" spoken of by Paul in Hebrews, 12.1.)

Asked if the Bahai Revelation taught "reincarnation", Abdul-Baha answered:

"No. A soul, once freed from its body, never again takes shape in this world."

At the conclusion of this talk Abdul-Baha rose and, walking up and down while He spoke, said that, while all these questions were interesting and might be endlessly discussed, the only thing of supreme importance is that we may learn to know and love God. Going up to a mirror that hung on the wall, he laid his hand on it, saying, "Make your hearts as bright and shining as this mirror, so they may reflect God. If you do this, all questions will become clear to you, all doubts be set at rest."

In answer to a question, asked at supper this same day, He said:

"God has made all mankind of one family; no race is superior to another."

Asked if intermarriage between different races was right and advisable, He replied:

"Yes. As in the vegetable world the best results are obtained when one kind of fruit is grafted on another, so in the human family, the best and strongest children are obtained by intermarriage between different races."

Asked what is true civilization, He answered that true civilization exists only where the spiritual and material combine to reach their highest development. For example, a good man, without any development along material lines, does not represent true civilization; on the ~~other~~ other hand, the man who is developed on the material side only, with no thought of the spiritual, does not represent the true civilization.

Just before retiring that evening, Abdul-Baha came in, and we asked if a soul is ever annihilated, and He replied;

"No. It will be placed in different conditions by God's Mercy, and will eventually progress."

Asked if Jesus was immaculately conceived, He answered:

"It is not impossible that He should have been, though it is not necessary that all Manifestations should come in that way."

Asked if Baha'o'llah were of the blood of Abraham, He replied:

"Yes; ~~but~~ not through Isaac nor Ishmael, ~~but~~ through one of his other sons, of whom he had six."

Oct. 15th.

This morning Abdul-Baha sat with us while we drank our coffee. We asked him if Jesus Christ was the first Universal Manifestation, and He replied:

"No. Melchisedek, who was 'without beginning or end of days' was the first one", adding that Melchisedek was the instructor of Abraham.

Asked if Baha'o'llah was subject to earthly potentates, Abdul-Baha said:

"Yes, in Persia to the Shah, in Turkey to the Sultan, though in reality He was not subject to any, for, though his body was in prison, his Spirit was in Heaven."

Oct. 16th.

In the course of a short conversation this morning with Abdul-Baha, we asked if it were necessary to believe in all the manifestations, and in reply He quoted the words of Jesus to the Pharisees:

"Had ye believed in Moses, ye would also believe in me" adding, "If a king send many different governors to rule a city, and the people obey all but the last one, it will be to the king as though they disobeyed all."

Asked if it were ever right to rebel against an earthly ruler, He replied:

"Yes, if he deals unjustly and tyrannically with his people he forfeits the right to govern them."

~~(Alino Shane Devin.)~~

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Notes from Mr. Roy Wilhelm, Akka, April 23, 1907.

'Abdu'l-Baha said: "Welcome! very welcome! I have been waiting long for your coming. It is with God's help that you have reached Akka. Many leave their homes to come to Akka, but do not arrive. This is a good day. This is a good season of the year, because it is Spring.

"The Cause of God is like a tree,- its fruit is love. The more the believers are united, the more they will receive God's confirmation. They must love one another. Each one must devote and sacrifice himself and what he has for the other. I myself sacrifice myself for all.

"You represent all the American believers. In you I see all the American believers. Your faces are shining. I have been waiting long for your coming. Thank God that you came."

(We answered,- "We do thank God and hope to become more worthy.")

"You will become more worthy."

'Abdu'l-Baha spoke as follows during the evening meal:

"Since the beginning of the world up to the present time, whenever a Manifestation or a Holy One appeared, all stood against Him, disgracefully treated Him, rejected and opposed Him, persecuted and plundered His followers' possessions, and at last sentenced Him to death, saying,- 'This man (Manifestation) is the cause of corrupting our laws and destroying our religion.' They called Jesus a liar. But notwithstanding all these afflictions which fell upon Him, He won the victory and subdued all to His command: His spiritual authority prevailed in the world, and the deniers and those who contradicted Him failed and were frustrated. Though but few persons accepted and were converted in the Day of each one of the Manifestations, yet those few surpassed and overcame great multitudes. During the time of Christ but a few souls believed in Him, but they were so powerful in spirit that none of the learned men among the Israelites could resist and stand against them: and afterward their light illumined the world, their call was raised abroad, their stars twinkled in heaven, their diadem became resplendent, and they are shining with great brilliancy. When Christ passed away He has eleven disciples. The greatest among them was Peter, and He denied Christ three times; but when Baha'u'llah departed He had a hundred thousand believers who were calling out 'Ya Baha el Abha' while they were under swords and daggers, and in these last years many men and women in Yazd were killed by inches without uttering a single cry or complaint, but rather called out the Greatest Name. From these incidents we may judge the future of this Revelation."

'Abdu'l-Baha directed that when the pronouns "He," "Him," etc., are used in reference to Baha'u'llah and 'Abdu'l-Baha, they

be capitalized,- the purpose being to attract the attention of the people.

He further directs that the spelling of "Baha'u'llah" as heretofore, be changed to Baha'o'llah as this is an aid to correct pronunciation.

'Abdu'l-Baha states that The Bab never met Baha'o'llah in the physical body.

Oh, what a lesson we American believers can learn in submission and service and love from these Oriental brothers? It seems to be a part of their very lives to strive to outdo each other in serving one another.

4A

Impressions formed from a visit to Acca.

When I first heard of what is commonly called the New Religion, as practiced by the followers of Baha'u'llah, a Persian Prophet, and who call themselves Bahais, I was not much impressed or interested, as I believed it to be another religious cult springing up in this country, like many others of mushroom growth, which for a time create a mild sensation among a select few, and then gradually fade away into "innocuous desuetude."

I remained in this condition of mind until my brother, Mr. Percy Woodcock, made a visit to Acca some two years ago. It was some time after his return before I had an opportunity to hear a recital of his satisfactory experiences and talks with "The Master" and other great souls, who are held in bondage by the Turkish political authorities.

While listening to him, although still skeptical, I became greatly impressed, because I intuitively felt that undoubtedly there was a great soul manifesting there, and I was inspired with a longing desire to come into personal contact with his personality and teachings.

Fortunately, conditions became favorable to my making a trip to Egypt and on January 5th last I sailed from New York in company with Mrs. Woodcock and Mrs. J. D. Chapman, her mother, whose willing and thankful guests we were.

Acca, at the present time, is the mecca of many pilgrims from all parts of the world, who go there to see and hear Abbas Effendi, whom they lovingly call "The Master," explain his teachings of

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divine love. Being a prisoner, and subject to many physical restrictions and conditions, it can be readily understood how difficult it is for him to serve all. Yet, strange as it may appear, none are turned away empty handed. It seems to be another case of the loaves and fishes.

Abbas Effendi is the son and spiritual successor of the great Manifestation Baha'u'llah, which name interpreted means "Glory of God," and whose coming to earth was clearly foretold in the Holy Scriptures and was further proclaimed by a forerunner called in Persian "The Bab" or "Gate," the same as the Manifestation of Christ was proclaimed by John the Baptist.

Baha'u'llah was born into this world through a Persian family of distinction and great wealth, in the year 1817, but, on account of the proclamation of his divine teachings, his property was confiscated and he and his family have been exiles and prisoners for fifty years. He died at Acca in 1892. There he was held prisoner for many years and it was there he wrote many of the new laws and revelations whose great and beneficent influence is already being felt and manifested over the entire world. When he died he enjoined upon his son, Abbas Effendi, the loving task of elucidating and spreading these divine laws and revelations, and he is doing his allotted work nobly and well. He does not want to be called "Master." He simply desires to be known as the humble Servant of God.

To be received in his prison household, it is first naturally necessary to receive permission. Not having time to receive this much desired permission before leaving home, I started on my journey, fortified with letters of introduction to believers in

Cairo, and buoyed up with the hope that my desires might be realized.

On arrival at Cairo I presented my letter of introduction to Hadji Hassan Khorassani who is a rich indigo merchant and a firm believer. He has thrown open his large house for the convenience and use of numerous believers who reside in Cairo and who regularly meet and receive inspiration and spiritual instruction through the reading of tablets from the pen of their beloved "Master." We were received most royally by this band of earnest souls, composed of many different nationalities, and, although we could not understand or speak their language, they extended to us the hand of good fellowship and brotherly love, which added materially to the pleasures of our visit to the ancient city of the Pharaohs.

We were not altogether helpless or speechless amidst this interesting group, owing to the kind assistance of a young and ardent believer named Mirza Hussein Rouhy who acted as our interpreter and guide, and who favored us with many other acts of disinterested kindness during the remainder of our stay in Cairo.

Mirza Rouhy is a young Persian who has practically educated himself, has become proficient in his knowledge of the English language and is doing a great educational work in the primary schools of Egypt and in promoting the spiritual and practical teachings as elucidated by Abbas Effendi. Although a young man with a family of his own to provide for, he has added to his responsibilities by adopting and educating four or five promising young boys to take their place in the world's affairs, and serve in the great Cause. This was my first experience in the practical teachings of "The Master" and I was much impressed by the object lesson.

Another thing that greatly impressed me, as I learned of the different nationalities of the group referred to, and noted the beaming intelligence and love expressed in the faces of each one, was the perfect grace and harmony in their relations toward each other and strangers, and the dignity and even majesty of the bearing of each one of these dark skinned and different races of people, whom we in the west, in our ignorance and pride, have been brought to look upon and regard practically as heathen. Surely, I thought, there must be some great silent power at work here, and if it is the result of the teachings emanating from Acca, the sooner I become inspired with these teachings the better.

At this time I had the privilege of meeting Dr. de Bohn and his good wife, from Switzerland, - believers, - who had received permission to visit "The Master" and were on their way to Acca for that purpose. I had not yet received the desired permission, but, after consulting with the doctor and his wife and other of the good friends, it was decided that I should accompany them as far as Haifa, and there await an answer to my supplication which had been made on my arrival at Cairo.

We, therefore, one bright morning, took the train for Port Said, encouraged by the presence of a host of the believers and friends who came to the station to bid us Godspeed on our journey. On arriving at Port Said, we immediately embarked on board one of the Khedivial line of steamers and were soon thereafter joined by that good soul Mirza Ahmad Yazdi who has done such good work in "The Master's" service in receiving and forwarding communications, and another earnest co-worker, Mirza Nouredin, both of whom remained with

us until the boat sailed late in the evening.

On arrival at Jaffa the next morning, we were held up by quarantine regulations for twenty four hours, at the end of which time we proceeded on our way without further incident, arriving at Haifa late in the evening.

As we sailed along, and in full view of the Syrian coast, many Bible scenes, and incidents long forgotten, were recalled to memory, accompanied with regrets that I had not been more of a student of that great book of books, and more especially as the biblical historical Mount Carmel came into view. As we caught a glimpse of the town of Acre, or Acca, we realized that the end of our journey was near, and we gazed upon this White City (white from a distance only) with mingled feelings of joy, hope and wonder. In addition to harboring the Great Soul we were in quest of, it possessed other historical interest that claimed our attention. History tells us that Acre is also called St. Jean D'Acre and is a place of the highest antiquity mentioned in the history of the Jews, Persians and Ptolemies and is renowned for its desperate sieges and defenses. In the days of the crusades, it suffered one of its most daring assaults by Richard Coeur De Lion in 1191. After its capture by the Christians in that year, it remained under the control of the Knights of St. John, who fortified it strongly and occupied it until 1291 when they were compelled to evacuate it by the Sultan of Egypt. The Turks occupied it early in the sixteenth century. In 1779, supported by Sidney Smith and a few British soldiers, they kept Bonaparte and the French army at bay for sixty days, when he raised the siege and departed. It now belongs to Turkey. It has been, and is now, used by that government as a penal colony. Here

"The Master" finds refuge. But his history is too well known to be repeated here.

On landing, and after passing through the customs formalities at Haifa, our little party obtained accomodation at a fairly comfortable hostelry kept by a German family who took good care of us during our stay. The weather was cold and disagreeable, and I, unfortunately, became quite ill with a complicated bronchial trouble; but, thanks to the kind nursing and attention of Dr. de Bohn and his good wife, whose kindness I can never repay nor forget, I was able, when the glad summons came, to join them at Acca in the presence of "The Master." When I arrived I was met by some members of his household, and, shortly after being assigned to one of the guest chambers, (which is permitted through the courtesy of the Turkish authorities) he, himself, came to greet me. There were with me at this important moment Dr. de Bohn and his wife and two of the worthy interpreters who are devoting their lives to the Cause. As "The Master" neared the entrance to the room, we all arose. He almost seemed to glide into the apartment, and, as he approached and welcomed me in his gracious manner, I gazed into his great, luminous and kindly loving eyes. He first took my hand and then instantly seemed to enfold me in a loving embrace. I seemed to immediately feel at rest and peace with all the world, although tears, which I could not repress, filled my eyes and I almost sobbed. In fact, it was some minutes before I could regain control of myself. He then sat down on a divan and motioned me to come and sit beside him, which I humbly and gladly did. Holding one of my hands, he entered into a general conversation, through the interpreters, of which I can remember but little, as I was trying to analyze the

sensations of joy and gladness which seemed to possess me. Gradually he directed his conversation to me, at the same time throwing one arm over my shoulder. As I nestled more closely against him, and as he spoke of the wondrous love of God, everything for the moment seemed clear to me, and all doubts that I may have had vanished instantly. I did not need any verbal arguments, or assurances, to convince me that divine love was the ruling and saving force of this world. I experienced it then and there, and the desire to so live as to radiate even a slight reflection of this love to others, was newly born, and, before leaving Acca, became greatly intensified.

During the remainder of my stay, which was cut short owing to my illness, "The Master" gave us table talks during meals and several times came to my room where such talks were continued, and he, seemingly, to answer many unasked questions which I had in mind. There were, of course, many, many things I desired to learn, but, owing to the difficulty of communicating through a third party, I was content to simply be in the presence of this great, kindly and loving soul, knowing that by research, and study of His writings, and of the writings of other scholarly, noble and developed souls, who are His followers and are devoting their lives to the propagation of divine truths, I could gain the enlightenment, in connection with these truths, that I was so desirous of obtaining.

It was my great privilege, while waiting at Haifa, to meet that great and illumined soul, Mirza Assad'u'llah, who has recently given to us "The School of the Prophets;" and, also, while at Cairo, it was my great privilege to meet, several times, that other

gloriously illumined soul, Mirza Abul Fazl, who, in addition to many other pearls of thought, has given us the valuable book of "The Bahai Proofs." Both of these noble men are humble but mighty disciples and followers of "The Master," and they are earnestly and patiently paving the way for brighter and more enlightened days to come.

One evening, while at Aoca, I, with several others, was on the roof of the prison house which shelters "The Master," looking over the plains surrounding the walled town, gazing at the grand expanse of the blue Mediterranean, and watching for the glorious descent of the sun as it majestically sinks below the horizon. "The Master" was taking his accustomed exercise on the crumbling embankment walls. As he paced slowly back and forth, with his hands clasped behind his back, I could not help wondering what his thoughts were and why he has been compelled to endure so much physical and more poignant mental suffering. My thoughts also reverted to the physical and mental sufferings of Christ, that other great and perfectly developed soul, who, two thousand years ago, was sent to earth on a like mission to point and show the way to eternal life. We who think we suffer, and cry out with self pity, have no idea or conception of what real suffering means and the majesty of it. As "The Master" looked up and caught sight of us, he graciously waved us a salute. His face was illumined with that great love which he bears to all mankind, and, as he continued his walk, I was inspired by the thought that it was my privilege, in an humble way, to follow in his footsteps and perhaps lighten his sufferings somewhat by living such a life as would reflect to some extent the inestimable value of his

sacrifice and divine teachings.

Since leaving Acca I have pondered much, and the more I think and the more familiar I become with the teachings emanating from this Manifestation, the more convinced I am that they are divine, and my determination to try to so live that I may cultivate and develop a sane and spiritual growth has been greatly strengthened.

I appreciate the fact that the first real struggle in living the higher life is with self. We are like children and we cannot attain to youth and manhood with one bound. We must constantly struggle to overcome self, and grow, and little by little we will catch glimmerings of that great light, which, if we help to radiate, will at last lead us triumphantly into the presence of, and association with, great souls.

What impressed me most was the more than kingly majesty and the great simplicity of "The Master," who is hemmed in by poverty and is restricted by every condition that ignorant humanity can ingeniously devise and contrive. Notwithstanding all these most unfavorable conditions, he is constantly enlightening and spiritually influencing the entire world through the many pilgrims from every known civilization, who are drawn to this "Door of Hope" by the mighty but invisible and irresistible power of God. These pilgrims are not ignorant and superstitious worshippers - they comprise some of the brightest and most enlightened minds of the world, and the majority of them have passed through the various and highest grades of intellectual and educational accomplishments. They come in the spirit of skepticism, bringing to bear all of their greatest guns and batteries of the accumulated learning of centuries. But when they come within the influence of that powerful, spiritual aura which seems to surround "The Master" in his lowly prison, their

carefully prepared logical shafts of learning and arguments fall broken and harmless against the shield of divine truths presented and taught by him, and they become speedily disarmed. After two thousand years of additional experience and learning they are more confounded than were the wise men of old, when the holy Nazarene pointed out to them the error of their thoughts and ways and directed them to the true paths of God's glory and righteousness. Unlike these wise men, who heeded not the enlightenment and beneficence of Christ's teachings which, spreading through the ages, moulding, softening and mellowing humanity, have made possible this present day era of the manifestation of reason and love, these pilgrims become almost instantly convinced of the divinity of the wisdom and truths expressed by "The Master." Their hearts become filled with divine love, their intelligences become ignited with the fire of understanding, and they return to their homes and countrymen as living torchlights of God's great love.

On my way to and from Acca, at Port Said and at Cairo, it was my privilege to meet several of these pilgrims, and, on the morning I sailed from Haifa, nine of them arrived there on their journey of knowledge and enlightenment. They were from China, India, Japan and other Asiatic and European countries, and all noble specimens of the many and varied civilizations.

These intelligent and inquiring souls have been for some years and are now constantly moving to and from Acca in an almost continuous stream, and spreading the spiritual enlightenment they receive through all of the best channels and avenues peculiar to their different national environments. It is true that this stream is sometimes interrupted through the ignorant prejudice of enemies and

opposers; but God's truth is mighty and will prevail, and, through the combined efforts of these loving and enlightened pilgrims, this whole world of ours will some time blossom forth in a united and glorious manifestation of God's love and good will.

My pilgrimage and experience has taught me that there is but one great truth, and that the measure of truth to each individual is largely determined by his or her capacity for understanding God's laws.

The main ideas emphasized in these laws are, as I understand them, -

The supreme importance of education and conscious spiritual development.

The absolute equality of men and women in every way.

The necessity for work and effort in maintaining life and in the development of noble manhood and womanhood.

The indestructibility of the divine spark in every human soul.

The intelligent recognition of the presence of truth in all religions.

The importance of a universal language as a mode of expression.

The broader patriotism and belief that "the world is my country" - and

That all disputes between men and between nations should be settled through arbitration.

We are also taught that all the prophets were sent to this earth by the one God, to proclaim His divine truths; that all religions are most important stepping stones in the spiritual unfoldment of humanity; that the beloved Christ manifested two

thousand years ago in that day and time in the development of men and nations; that later the much worshipped Mohammed appeared on the same mission; and that in this later and more generally enlightened day the blessed Baha'u'llah has manifested to further proclaim that this world of humanity may become a heavenly world, and to further teach us how unity, harmony and love may be produced between all the peoples of the earth. He is the latest of the series of prophets who were all incarnations of the One Spirit of God, and he sums up in his teachings all the truths that have hitherto been revealed and presents them with renewed freshness.

He further teaches that this is the spring time of a new earth cycle which commenced about 1844 and was ushered in with a proclamation of the newest but at the same time oldest of faiths, which is destined to include in one great universal synthesis all the souls of men.

He also further teaches that man passes after death into another state of being in which he makes endless progress through other spheres or plains of existence.

He does not teach the return of the soul, to be reincarnated in this world, but he does teach the constant influence of the departed souls upon those who still remain on earth.

He further declares that miracles, while not denied, are relegated to a position of insignificance inasmuch as they are of little account and only appeal to and affect the few who are present at the time of the performance.

His teachings are so broad and so comprehensive that they should appeal to the understanding of every one, and, through the

study of them, Mohammedans will become better Mohammedans and Christians will become better and more loving Christians. In fact, they will strengthen and broaden the beliefs of every religious sect upon the face of the earth, and, through this enlightening and broadening process, they will be more quickly led to recognize their true relation to the One God.

In bygone centuries, and, in fact, only until comparatively recent years, complete union on earth was not feasible, for the reason that the means and causes for union were wanting and did not exist. But now, in this wondrous and important day of manifestation and development in the history of the world, means of connection are practically established and daily becoming more perfected for the interchange of ideas and intercourse with all the peoples of the earth, and, consequently, the general necessity and desire for closer unity is gradually becoming more manifest.

Already a small speck of political union has appeared on the horizon, as instanced in The Hague tribunal of peace.

Harmony of ideas in regard to great things is apparent.

The union of religions, - the essential foundation, - is becoming more evident every day in the harmonious gatherings of men with diversified religious ideas, - notably the congress of all religions.

The union of freedom is rapidly being manifested through the struggles of the ignorantly enslaved, and the union of classes and nationalities is becoming more and more possible through the improved and constantly improving conditions of connections and communications, which, in the time of Christ, Mohammed and the

other prophets, did not exist. Now all nations, states, cities, towns and villages are dependent upon and in need of one another. The ever increasing needs and connections of commerce, art, science and agriculture already have absolute sway, and, through the aid of this enlarged, comprehensive and more spiritual knowledge, will more quickly mould and change the political and religious creeds and prejudices that still exist into a close bond of unity, strength and love, involving the whole world, - thus making a reality of that dream of the true brotherhood of man.

This knowledge and these ideas and convictions were largely suggested to me through some extracts from tablets of "The Master," which I, fortunately but accidentally, stumbled against. In the light of this new revelation and understanding almost every daily happening that we see recorded in our daily newspapers has an added interest and their relation to conditions and events is made more clear. I, therefore, naturally wanted more enlightenment and elucidation of these great, vital truths, but, after much seeking, I could not find that which I was so anxiously looking for in the numerous book stores and on the news-stands of this great, enlightened and progressive country of America. I felt that I could not give adequate expression to this new light which I saw but dimly, and I realized the necessity of careful thought, study and understanding, before presuming to tell others of its great beauties. In my extremity I appealed to the headquarters of this enlarged faith and belief, in Chicago, and I was directed to the House of Spirituality with its board of council of 19 intelligent and spiritually enlightened men. I sought out several members of this

council, whom I had previously and casually met, and made known to them my wants. Even here I was met with a disappointment, as I was informed that, owing to the lack of concentrated and co-operative effort and also to the lack of personal means of the few who were more actively interested in bringing to the light of our understanding these many and ever rapidly increasing glorious truths which are constantly being received from "The Master," only minor results as yet had been obtained. I was somewhat nonplused for the moment by this discouraging information, but, after consultation with these gentlemen, some of whom had also recently made a pilgrimage to Acca and had received their baptism of fire and love, - and after the impotence of the present activities to diffuse this knowledge in America was fully discussed and recognized, it was decided that some great effort should be made to more closely unify the believers, and, through united and concerted action, devise some practical plan for making possible the greater and more general material manifestation and spreading of these divine truths, through the recognized civilizing and enlightening power of the printing press. As I was a late but earnest seeker, representing and backed up by thousands of others clamoring for more light and understanding of spiritual truths, I was requested to make an address or an appeal to the Bahais in America for their help and assistance in bringing about the necessary and natural conditions for this purpose.

To Bahais in America:

It is the earnest desire of all true Bahais, and all others who are inspired by spiritual truths, to hasten the coming of a fuller and more general manifestation of God's divine love and good will upon earth. Religions are many and diverse, but divine love, reason and goodness are one, and this truth must be sounded again and again, and yet again, lest its reflection degenerate into inaction and take the place of action. This is not the day of dreaming, but of doing, and we must all take a live, active part in the good work. A great tidal wave of unrest is now sweeping the land. It is an epoch of growth through action and understanding. Pioneers in the jungle of superstition in the past have done their work well. They have blazed the way and have made it possible for us to now manifest the sweet reasonableness of reason and love, and to put into practice the newly revealed and divine teachings emanating from Acca, and it is our blessed privilege and duty to further blaze the way, through the enlightenment we have received, for a more general and more comprehensive understanding of these divine truths. Individually we cannot do much more than dimly reflect this light in our every day lives, but collectively we can resolve ourselves into a mighty force to spread its luminous rays.

The first step in co-operative action is to form an intelligent and comprehensive plan of operation, which is absolutely necessary to more effectually accomplish the desired results, and the object of this appeal is to offer a few practical suggestions with this end in view.

"The Master" expressly teaches us to become practical, and he also teaches us the fact that the difference in the minds and

opinions of men is largely due to the difference of education and the acquisition of ethics; that essentially there is no individual privilege for any soul; and that the members of the human race all possess the capacity of some time attaining to the highest station. He further teaches us that it is necessary and obligatory for all to occupy ourselves in professions which are praiseworthy, such as trade, agriculture, handicraft, etc. etc.; to gain our living legitimately, through means which benefit society, and to go out into the world and spread knowledge and enlightenment, which leads to the prosperity and welfare of peoples; to marry and to comply with all the requirements of the laws of the community in which we live, changing and improving the same through intelligent co-operation and according to the light given us.

We are also taught that the divine force that shapes our ends is operating within ourselves; that, through the exercise of free will, we can become masters of thought and the moulders of character and environment; and that each one is individually responsible for the cultivation, growth and manifestation of all that is good and true. Therefore, we have a responsibility and power which should not be misunderstood, abused or neglected.

Many of us simply drift and lead an aimless sort of life. We are further taught that, until thought is linked with purpose in spiritual as well as every day affairs of life, there is no effectual accomplishment; that aimlessness is a vice and by drifting we fall an easy prey to petty worries, fears, troubles and self pityings, all of which should be and are rightly considered indications of weakness. This being the case, a legitimate, practical purpose should be formed in the heart of every one and the necessary action

taken to accomplish it.

There is no darkness like that of ignorance. God is manifesting Himself in everything, and through all kinds of agencies, to penetrate and destroy this dense cloud of ignorance and superstition which still surrounds and almost overwhelms us. And the same Power that brought to light steam, electricity, wireless telegraphy, the powers of radium, and all other mediums of light and usefulness; and strong, honest men to uproot biased theories which warp the judgment and misguide men and organizations, to reform systems and policies, to more properly conserve, develop and distribute the energy, materials and products of industry, - men who have given us high ideals and men who have caused a wider recognition of individual rights to comfortable working conditions, peace of mind, leisure and the fruit of one's labor, and the broad minded co-operation in efforts that make for the common good, --- this same Power has brought to us a knowledge of the divine source of things and we must now do our part to propagate this knowledge and work in harmony with it.

We see evidences every day of the beneficent result of these living, ever active and divine forces which are continually manifesting. The outlook is certainly cheering and the moments are all too few in which to fully prepare ourselves to intelligently appreciate and co-operate with them by bringing to their aid additional enlightenment and a more positive knowledge of the divine source of spiritual activities.

How can we best render this aid? Before we attempt to teach unity and love to others, let us first unify ourselves into a living, active, practical and loving force that will be worthy of

the source of our inspiration and in perfect harmony with the oft expressed desires of "The Master."

Owing to the greed and selfishness still existing in the world, little can be done to impress our high aims and the higher spiritual truths unless they be manifested in some effective and materially disinterested way, and, further, unless such manifestations constantly grow and gather force, they are liable to become stifled, puny and die. Lip service will not answer. The higher life must be manifested by deeds and service to others and the motive underlying such service must be pure and divine love, - not the love of glory, gain, social distinction or the manifestation of human affection, - but simply the unalloyed and divine love of doing good.

Before we can intelligently and successfully organize our forces, we must take cognizance of material laws as well as spiritual laws. Happily, there is now being manifested an integrity, a oneness, a unifying material movement which is also rapidly spreading over the world, and which gives us an insight into the workings of so-called natural laws. The same spirit or power of natural conditions that located Chicago and other large centers of civilization and activity, and fostered their growth, - influence and direct this material, or more commonly known commercial unity, which is only a reflex of the real or spiritual; and we must learn to work in harmony with these laws, and not against them, in order to contribute our share to their fulfilment.

The beginning of all reform or progress in public policies, in an enlightened country like ours, where we have the blessed privilege of free thought, free speech and free action, is first the creation of an intelligent public opinion. There must be organized

centers of agitation powerful enough to make themselves heard and felt. The same natural laws and conditions apply in our mission, and, through an intelligent, comprehensive and systematic system of publicity, we can more effectively perform the work "The Master" has given us to do. Only a few have had, and can hope to have, the blessed privilege of going to Acca, owing to these same material laws, and those fortunate few have a most cheerful and loving duty to perform, not only in radiating through their daily lives the great spiritual light they have received, but in actively spreading its bright rays through the most advanced civilized avenues of transmission. It is a physical impossibility to personally reach all earnest searchers after truth, or even to reach them through the loving hand work of typewritten experiences. There is still a greater work to do and we must accomplish it through the power of the printing press.

Everything that is good is of God and no one person, sect or nation can get a corner on God's manifestation of divine love and goodness. It is universal and free to all. It is like the air and the sunshine and cannot be hedged in by any creed or dogma, church, mosque or cathedral. God is manifesting through every good agency which in His divine wisdom is chosen for a specific purpose. A sane, healthy and more general recognition and knowledge of the source of all light, life and divine love will materially and spiritually hasten the day when the world consuming flames of jealousy, hatred and greed, which are engendered by ignorance and the morbid imaginings of the various sects, will be extinguished. The spreading of this knowledge is the work we have been called upon to perform. Therefore, let us intelligently and actively co-operate

to that end.

Chicago with its great, comprehensive system of magnificent public parks, its natural expansion for growth, and the native push and energy of its citizens destined it some time to become not only the largest, but the most progressive city in the world. Psychologically it will be the world's greatest thought center. Even now it enfolds within its mystic embrace some of the most advanced thinkers on all lines of activity, religion, literature, science, art and industry of all kinds. These are facts admitted by the most enlightened and practical observers of natural conditions. Chicago being the great center of our western civilization is, therefore, the natural center in which to concentrate our forces, and from which to more effectively radiate the new light that has been given us. It is also the natural center in which to erect the worthy, practical, working Temple, as a model and object lesson to the world and as a monument to the sacrifices, sufferings and divine teachings of "The Master." We cannot hope to practically and effectively accomplish our great work unless we heartily and unselfishly co-operate with each other. Before we can organize into a cohesive, active and living force, there are many material laws and conditions to comply with to give us the legal status which is necessary in order to conform to the laws under which we live, and are free to exercise this glorious privilege of practical endeavor for the benefit of mankind. We are not taught or called upon to proselytize or unduly influence others. We are simply required to put forth a worthy effort to spiritually broaden and enlighten man's range of vision, according to our natural or cultivated capacity for diffusing the great truths we have been

permitted a glimpse of in the light of this new and divine revelation as elucidated in the teachings of Abdul-Baha, the Servant of God and our recognized spiritual Master. Individually each one must work out his salvation in his or her own way, but collectively if we can only succeed in unselfishly helping to illumine the dark valleys of earth's journey, we have performed good service to others, and in helping others we are serving God.

A few earnest and noble souls in Chicago have already legally organized the "Bahai Publishing Society" and with their limited personal means have done wonders in bringing to the light of our understanding of the English language many of the beautiful truths revealed in the tablets of "The Master." Without these material evidences of love and good will many of us would still be struggling in the dark and hopelessly crying out for light and assistance. We have only caught a faint glimmer of this great light, which is shining for us in many, many other tablets from the beloved Master, and from the holy pen of the great Manifestation Baha'u'llah, which have been locked up and preserved in the safety deposit vaults provided by this small band of noble workers, until others should be spiritually awakened and willingly come to their financial aid and assistance in this glorious work. There are numerous other manuscripts and notes containing valuable information from different persons who have enjoyed the privilege of journeying to Acca, and whose personal experiences and applications of the truths they have been permitted to perceive would greatly enlighten and cheer us on the way. While it is true that some of these have been lovingly typewritten and circulated among a few, still we who have been so favored must not selfishly forget the hundreds and thousands who

are still in darkness and who are hungering and thirsting for this knowledge and enlightenment and who cannot be fully awakened and ministered unto unless we join in putting our shoulders to the wheel through intelligent and active co-operation and effort, in bringing to them the same bright rays of spiritual light and knowledge that have done so much for us.

Our field of effort and usefulness can be extended in the same ratio as we materially bring into the light of our understanding the ocean of truths which are still veiled to us through lack of expression in the English language.

The great Manifestation, the beloved "Master" and other illumined, developed and noble souls who are their followers and fellow-servants of God, have done and are still doing all in their power to manifest this wondrous light of knowledge, and it is now our blessed privilege and loving duty to serve and help in this great Cause. For this purpose we must place ourselves in a position to attract the most spiritually advanced teachers, the most enlightened and expert translators and interpreters of the Persian, Arabic and other languages, together with the most earnest and enlightened editors and writers of the English language. We will also want earnest and high class executive officers and workers to keep this machinery of enlightenment in perfect running order. In addition to bringing out, in the best possible manner, the larger and more important books, tons of pamphlets and booklets will have to be written and distributed broadcast among our churches, colleges and other centers of culture and education.

When people commence more generally to appreciate the importance of the present day and time in the history of the world, and as they

become more enlightened through the penetrating rays of these vital and divine revelations and truths, which, with the aid of our concentrated publicity efforts in this great center of western civilization, will flow out to the smaller centers and trickle down to the last hamlet, then there will be a greater, broader and truer recognition and appreciation of the uses to which our present numerous and costly churches, synagogues, mosques, cathedrals, chapels, etc., should be put. There are now many millions of church property in this country, which is not subject to taxation, and such property should be made to render some value to the public other than places to dream in on Sundays. We want more enlightened colleges and schools and more practical meeting places which can be utilized every day in the week, where the masses and the children can be taught more good, practical common sense and acquire a broader and a more comprehensive knowledge of the reality of things material as well as spiritual, - both terms being synonymous in the glorious manifestation of God.

Expression of the higher truths and ideals is the most sublime of all human pursuits, and when they contain the real spirit or essence of God, they permeate, tingle, and set in glow every nerve and heart throb, and inspire our souls with new and higher desires and the courage to manifest them. No one can measure the fathomless depths and power of radiance of such expressions or flashes of light, nor can one fully analyze the keen and thrilling sense of interest with which they enthrall us, as nothing else can do. We feel the presence of the great vastness, the great unknown, and they give us a more or less realizing sense of what life honestly and

deeply means. When we contrast these illuminations with the darkness and mystery which surrounds us, we intuitively and involuntarily cry aloud for more of these far flashing and brilliant beams which penetrate to every cavern and crevice of our being.

While our present day learned scientists, like the alchemists of old, are selfishly engaged in their battle of brains, to determine the best method of transmuting and degrading the higher members of a group of elements into the lower, and not vice versa, let us recognize the huge difference between the two processes and utilize some of this same gold with which they are experimenting, in establishing and becoming unselfish and practical co-workers in a branch of God's laboratory, which, instead of pulling down, will transmute and build up the lower elements of humanity into a higher, purer and more spiritual form.

We should establish, at the earliest possible moment, a magazine or journal devoted exclusively to the propagation of these great truths of enlightenment, which could take its place on the news-stands and be found in the counting houses, clubs and other public and private places and homes, along with other high class journalism. There is a crying demand for literature expounding vital truths, and any that is worthy will find ready sale and will be a source of legitimate and unselfish profit to the Cause.

It should be our aim to create a new and higher standard of that journalism which represents humanity in all of its various grades and vitally and most powerfully affects every social problem. The greatest care and wisdom should be exercised in our mode of expression in order not to antagonize those in this western civilization who are not familiar with the modes of expression prevailing in

the east, and in other civilizations where the spirit of these beautiful and exalted truths is rapidly becoming manifested. They must be presented and re-presented many times, in varied forms, so that they can be read and re-read and pondered over by all. Faulty expression is apt to cause many misunderstandings, and, consequently, may be the cause of retarding spiritual knowledge and growth. Illustrations and practical applications must be made and set forth to meet the requirements and necessities of all grades of unfolding and developing humanity before we can hope to rend the veils of superstition, ignorance and prejudice that still exists, and, consequently, we need and must have the most talented and spiritually enlightened translators, interpreters and expositors that can be obtained through our united and co-operative efforts.

All this cannot be done, of course, without the aid of material means. To say nothing about our large cities, in nearly every small town and village in this country, people willingly and lovingly contribute large sums for the building of numerous churches of different denominations, in their eager desire to serve God's Cause, while in many cases one or possibly two churches would answer the purpose if the spirit of unity was more universally recognized. The cost of one small church would be more than ample to provide a basic working fund for the proper installation and maintenance of this machinery of workers, and, through the exercise of sound business wisdom and common sense, this practical, progressive and more influential plant of enlightenment would soon grow to the dignity of being self-supporting instead of being supported through continuously solicited contributions.

We cannot obtain that great book of books, the Bible, which has

so long been the most brilliant shining torchlight of the world, and all other exalted head lights of spiritual enlightenment, without paying for them, and who of us, rather than be without them, would not be willing, if need be, to work a little harder in order to earn sufficient material means of exchange with which to possess, and utilize in our daily lives, the divine truths which they contain! And now that we have the still further enlightenment which God in His infinite goodness has promised us, we should be more anxious and willing to possess and make possible the intelligent transmission of these still brighter and more luminous rays of God's ever shining light.

We, fortunately, have within our ranks many able, earnest and enlightened souls who possess the necessary intellectual and practical business qualifications to start this good work, which, once properly started, will grow, and as it grows, gathers force and develops, will perforce attract other intelligent, active and loving workers whose talents are now lying dormant for lack of a proper and spiritually enlightened avenue of expression and manifestation.

The only present means of keeping in touch with the different unfolding and developing groups of believers, and in sharing the morsels of truth which many are daily receiving in tablets from "The Master," is through private correspondence and through the laborious, unsatisfying and expensive method of circulating type-written copies. Our magazine or journal would be a general mouth-piece for all such communications, when properly revised and edited, and, instead of benefiting a few, would be available for all.

There is a great gulf between the conception and the putting into practical operation of any good, comprehensive plan or movement, and we will of necessity have to undergo many struggles in order to bridge this gulf. It is through the incessant struggle of good and evil forces, however, that ultimate good results and the Spirit of God becomes more manifest.

The good forces are continually at work in the numerous sects and churches through their many well organized efforts for doing good -

In the Salvation Army and all other associations of social and settlement workers inspired by high ideals -

In our great political parties which are slowly but, nevertheless, surely being purged from greed and selfishness -

In our courts where greater justice is rapidly being manifested and administered without fear or favor -

In the struggles between capital and labor and through which higher and more just and honorable principles are being evolved -

In some of our theaters where the higher forms of morality are illustrated, and, consequently, more forcibly driven home.

In fact, in every walk of life, high and low, and in our individual conflicts with self, we daily see new manifestations of the Spirit of God which is slowly but gradually encompassing the earth.

Each one of God's creatures, individually and collectively, has a great, loving and special duty to perform. Some are conscious of that duty and some are not, and all are struggling and praying for more light. Prayer and enlightenment without consistent action, however, are futile and will not produce results.

Our manifest and specific duty is to come to the aid of the forces now at work by effectively spreading this glorious spiritual light which has been manifested unto us. We have barely as yet caught a glimpse of its great brilliance, but as we cultivate, develop and apply the spiritual knowledge we have already received, in our endeavor to awaken others to its brightly illuminating rays, our spiritual insight will be quickened, and strengthened, and more light and power will be given us to accomplish our great and loving task. Our field of usefulness is so broad, so grand and so ennobling that we, in our first natural outburst of enthusiasm, must not be blinded to the essentially practical means at hand which we must employ in our great purpose. Men and women are God's medium of exchange of thoughts and spiritual ideas the same as money is the medium of exchange in commercial or material ideas and things, and both mediums are necessary in this great work. Let us, therefore, intelligently and comprehensively recognize what is required of us, and, with a hearty will, club together, and, through our moral support and financial aid, come to the assistance of the small band of workers who have been led to anticipate, and, through this anticipation, have organized a practical nucleus for the effective diffusion of this great light which will ever grow brighter as we help to extend and expand its beneficent and brilliant rays.

We first want to raise a working Trust Fund of \$50,000. with which to equip a fairly good size plant with modern printing machinery, paper stock and other necessary materials, and to maintain an effective, executive, editorial, clerical and sales force until such time as this Bahai babe of effort reaches the

dignity of manhood and self-support, when, with giant strides, it will reach heights yet unknown in the material world. It would be a comparatively easy matter to raise this amount through the usual channels of stock subscriptions for a most profitable enterprise, but this would not be wise, as it would defeat our financially disinterested and unselfish motives and efforts, and the cry of "wolf" would at once be raised by many of those whom we hope to reach and benefit.

Our surplus earnings, instead of being distributed to individuals, will be placed in trust and will be judiciously devoted to extending our field of usefulness and enlarging our power for doing good and in this way will be unique in the annals of practical endeavor. They will also be a source of great help in hastening and realizing the building of our model, practical, working Temple.

Like any dignified, self-respecting and spiritually enlightened being or organization, we do not ask for this Trust Fund in the name of charity. We simply request you to advance it, on the basis of a time loan, for a specific, noble and practical purpose. Provision will be made to refund the various amounts subscribed out of the legitimate earnings of the society, when it is deemed wise by the Advisory Board of Trustees which will be composed of elected members from each group of believers and workers in each city.

Let us like noble and intelligent men and women, animated by high spiritual aims, look facts and conditions squarely in the face and when we are reasonably sure that we fully understand what is required of us, let us work with a will and put forth every effort to its accomplishment. And let us, individually and collectively, respond and urge others who are in sympathy with and who will become

earnest seekers after truth, to also respond with love and ardor to this appeal or call for help and assistance in an intelligent, high and most worthy Cause.

Humbly your fellow-servant and co-worker,

Edwin W. Woodcock.

Chicago, August 10, 1907.

*Received
Edwin W. Woodcock*

Extract from Notes taken by Mr. Arthur S. Agnew,
Acca, April 16, 1907. Midday meal.

"Concerning the Temple, the Mashrak El Azkar, it is a very important matter. The most important thing now in America is the building of the Temple. You and your friends must endeavor in this matter. This building will be the cause of the confirmation of the believers. It has a great effect because it is the beginning of the foundation. After centuries it is not so important as it is now, but now it is very important. At first they build the Temple and worship in it and grow. In past times they could not build it so outwardly.* This building will be the cause of unity and prosperity of the Cause. The unity comes. From every part the believers will assist. This is a heavenly society. And, also, it will be the cause of strength. The believers will get blessings and bounties. It cannot be compared with the church of the old time. You have only to begin - everything will be alright. If you cannot build a large building, let it be a smaller one. Take this message to the House of Spirituality and to the believers. You must announce this matter that you are going to begin the building of this building. Build it whereve it may be the best. It is not necessary that it be built in the center of a city where the lands are expensive. Let it be built where the lands are cheaper. The Temple must be built in such a place that around it may be built gardens and flowers. If possible, near the lake, it is much better."

(NOTE: *The meaning of this seems to be that in past ages it was not possible to build a Temple outwardly during the Day in which the Manifestation of the Spirit was upon the earth, - such as is being done today, when in Ishkabad and in Chicago (almost opposite sides of the world) Temples are built in less than seventy years from the time The Bab first made the announcement and while Abdul Baha is still with us. A. B. Agnew.)

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Words of 'Abdu'l-Baha, to Mr. Arthur S. Agnew: Akka, May 1907,
contained in a letter written to Mrs. A. M. Bryant, Denver, Colo-
rado, by Mr. Agnew.

To Mrs. A. M. Bryant:

At your request, while at Akka, I asked the Master for an explanation of the symbol in the Ring, telling Him of the Tablet you had received and your desire to know something of the circumstances of the revelation of the Symbol.

He said: "It is a symbol from (or of) the Real Light. The word "Baha" appears upon the stone four times - that is from whatever direction you read it, it spells the word "Baha" which means Light - the Light of Truth.

"From the symbol on the ring one can remember the meaning of that Light, which means "Baha." It is engraved upon the stone and worn as a ring for the purpose of remembrance.

"It can be read from four points - the same "Baha" - One is the station of Identity, - one of Qualities or Attributes - the third the Name, the fourth Deeds or Function, because everything contains Identity, Attributes, or Qualities, Name or Function - it gives Light.

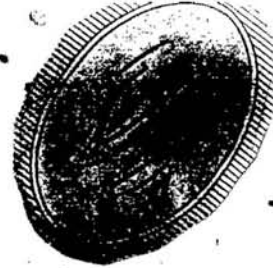
"For instance this flower has identity, qualities, name and deeds - which is its fragrance, - for instance the sun, it has identity, qualities, name and function - it gives light."

"Those four "Bahas" are symbols of these four things."

(Signed) Arthur S. Agnew, May 1907.

Solicited by Mrs. A. M. Bryant.

Hattie Hoatimer



SOME WORDS OF GRATITUDE TO GOD FOR THE
BLESSINGS WHICH CAME FROM A VISIT TO THE HOME OF

A B D U L B A H A

By Mrs. Agnew.

HE IS GOD!

SOME WORDS OF GRATITUDE TO GOD FOR THE
BLESSINGS WHICH CAME FROM A VISIT TO THE HOME OF
ABDUL BAHA.

On March 14th, 1907, Mr. Chase, Mr. Scheffler, Mr. Agnew, Ruhullah and myself left Chicago for Boston enroute for a visit to the home of Abdul-Baha. On the 15th of March we sailed from Boston on the steamer "Republic" and reached Naples on March 31st (Easter Sunday). To our surprise we found upon reaching Naples that both Mrs. True and Arna were there, they having just come from Acca.

On April 3rd at noon we sailed from Naples to Alexandria on the steamer "Oceana", reaching Alexandria April 6th, and left the following morning by train to Port Said. We then went immediately to the steamer which brought us to Haifa in the following evening. After meeting Mirza Assadullah in Haifa, we learned that we were to go to Acca the next morning. On April 10th, Wednesday at noon, we reached the home of Abdul-Baha.

Perhaps everyone who is contemplating a trip to Acca has had some imagined idea concerning Abdul-Baha, the home, surroundings, etc., and because it is imagined, it is sure to be different, possibly, contrary.

We have the photographs in America of Abdul-Baha taken when a youth--his hair looks dark, also his eyes and his features somewhat sharp. But when Abdul-Baha came into our room shortly after our arrival, we saw an elderly gentleman with white hair, blue eyes, and a face full of love and tenderness, which far exceeded our expectations, and which bore no likeness to our photograph.

And how could a face full of the expression of Spiritual Life ever be photographed on paper and do credit to GOD'S Love. Impossible! It is to be demonstrated in the Life, both by the Everlasting Words and by His Deeds.

It was really not these outward signs of a physical man that we were to discover and become acquainted with, while in Acca; it was a spirit which before we left, so enveloped us that we discovered we had breathed from Abdul-Baha's Life a new life, and by coming in contact with His Spirit had inhaled a new spirit.

The Spiritual Face of Abdul-Baha was a face which was and will be through all ages to come, one of perfect patience, perfect resignation, and perfect humility before the Throne of GOD'S endowments. This Spiritual Face in Acca is that Face severed from all else save GOD.

In that city of Acca in the Life and Heart of Abdul-Baha dwells that wonderful Spirit of GOD'S power that makes the heart of man move by It's flow, for from this Point comes the WORD OF GOD to the world to create within men Eternal Life.

musical

How could one hear a beautiful composition without becoming charmed; if the impression is perfect, it will remain with the senses a long time. If this is so with sound, how much greater will it be with a spirit whose soul is listening for a note from the Real Musician who sings but the Words of GOD.

It is from these spiritual Words spoken in Acca by Abdul-Baha, when personally spoken to man--drives deep into his heart, and changes him from his old self into a something new--which in itself is unexplainable. When one leaves Acca, if the soil of that heart has been touched with the love of GOD, he cannot but feel as though something has occurred; and in wonderment he looks around within his thoughts at it all.

Truly it is the Power of GOD in Abdul-Baha which drives home to the very heart, that makes the individual a child of that home (or call it spirit) and the spirit becomes inseparable from It's Power if that child will remain in that Home in prayer and in service. The Road leading to the Home of GOD is reached only in Acca, for there He has made to come forth His Life, His Love and His Service. If we love GOD and wish not to become the "Prodigal Son" we will cling to Him by obedience to His Words, and like that Spiritual Face of Abdul-Baha, we too will do as He does, and be as He is, for the sake of GOD, because this is GOD'S Wish and Will for us.

When tasting this Spiritual Food in the Revealed Word of GOD, then witnessing the Life in Acca, how could one wish to wander away from It's Protecting Shelter; for there is shelter, love, protection and Wisdom from a Loving Father unto every creature of the world. His Love is demonstrated not to the personality of the man, but because the man loves the whole world.

The WORD OF GOD is the Book of Life; it is the Tree of His Knowledge; it is the Sun of Truth whose brightness makes the heart of man wipe away all traces of sorrow, as ~~man~~ imprints the Words of GOD in his own heart, and shows the world that the King has really come. Has It not made the heart glad, full of the Love for GOD, the joy for a world made by Him. Is not the cause of creation itself from these very facts? This wonderful spiritual example in Acca sees but GOD, lives but GOD'S Life, speaks but for GOD; and His Wish is that we do likewise.

We see Him entertaining at tea people who are interested only in the world. One day several officials spent the entire day with Him, and He told us how difficult had been the day.

One morning as we looked out of our bed-room window in the garden where Abdul-Baha has his tent, we saw a bride and groom dressed in their wedding garments. They had come for some little Words of Love and comfort from the lips of Abdul-Baha. In the afternoon of this day, we again looked down in the garden and saw a small crowd of Catholic Sisters. Abdul-Baha was up stairs in His room, when we heard Him call out to them; and with their faces smiling, we heard them call back to Him, and shortly He was down among them. And such are the lessons in Acca of tender patience and endurance.

We certainly bore witness to GOD'S service, to that patience, to His Love; and under all conditions we realized it was from that Tree of Life, from that Real Garden whose flowers are only purity, only holy and above the power of any human man's hand to destroy; for it is of GOD -GODLY. Here are Abdul-Baha's Words of which we have witnessed It's Reality:

"The Tree of Life which is full of blossoms, leaves and fruits, the shade thereof is peace to the soul, and a rest to the consciousness. Whosoever be under this Tree will certainly partake of fruit. But shade trees are many in the forest, which though fresh and verdant, are never-the-less fruitless."

On Tuesday, April 16th, we were to leave Acca by the wish of Abdul-Baha; and in His loving Words were these: "If you go now it will make it easier and possible for those coming after you to come."

When we left Acca and arrived in Haifa, we began to see a few of those who were "Coming after us", for we met in Haifa Miss Edith Sanderson from Paris, who arrived in Haifa the morning after we came.

When we reached Port Said we met Mr. Roy Wilhelm and his dear Mother of New York City, and then we went on to Cairo where we again met Mrs. Allen and Miss Moore (Lua Gettsinger's sister) both of Washington; all on their journey to that which we had just left:-of love, of spiritual heat, of spiritual fire and the greatest mercy that GOD has bestowed upon the soul of man.

May GOD in His mercy grant to all the people of the world His Words of LIFE, that they may take them into their lives to live, place them on their lips to breathe and help them to become reflectors of this Great Light.

We ourselves can get no revelation, for the REVELATOR has come. It is by the drinking in of His Words of Life that we acquire Knowledge, that we get Faith, and that we get Love for GOD; and it is enough to make us rich through all Eternity.

WORDS of Baha'O'Llah:- "O nightingale of Paradise, the Branch of Life is waving to and fro. It is time for thee to sing thy harmony and to give unto the world the joy of Love."

NOTE:

Aseyeh Pollock Allen went to the Holy Land in the Spring of 1907, with Ruby Jean Moore, the younger sister of Lua Moore Getsinger. They sailed from New York City on April 1st.

I have copied a letter about this pilgrimage which was written to the friends in Chicago, from London, May 28th, 1907. I attach this note to it. On the first page of my copy there is a reference to Aseyeh's Tablets: -

"I showed the Master my Tablets and the neat way in which they were gotten up by a friend, and asked: 'Now that you have seen me, do you mean all the beautiful things you said in these Tablets?' He said:

'Part is what you are and part is what I hope you will be'.

On first seeing them He was surprised at the large number (17) and asked if He had written all those to me! Then in explanation, to account for so many He said: 'She would write and write to me, and I answered the letters.'

There should be seventeen original Persian Tablets bearing dates before April 1st, 1907. These early Tablets were published in "The Tablets of Abdul-Baha" Vol. 1: pp. 199-219. I have counted seventeen. The last one is dated "February 16th, 1907." I have corrected the dates of translation on two of these Tablets which Aseyeh had had copied-and spread-from Ahmad's original translation which he had kept for a record.

Leone Barutz

May, 1943.

COPY

ALLAHO'ABHA!

London, May 28, 1907.

To the dear Friends in Chicago:

Ya Baha el-ABHA (God is the Most Glorious!!)

Aseyeh has been in the Garden of God, has "seen the beautiful flowers," "inhaled the fragrance (of the love of God)," "tasted the sweet fruits" and has come away "with a bouquet of beautiful flowers."

I will give you the illustration just as it was given to us by the Master.

On the last night of our glorious visit of six wonderful days, we were gathered in a room where were assembled the Master, His sister (the Greatest Holy Leaf), the daughters, the Zoroastrian women and others. The Master said to Miss Moore: "What will you tell Lua when you return?" She said: "Everything that has happened." I said that we had kept an account of every word and it would be to us like diamonds; that it was beautiful to read accounts of others' visits, but this was our own. He said that He hoped we would be as books. When a person goes to a garden and returns with a bunch of flowers, that tells the story: that he has been in the garden, inhaled the fragrance, seen the beautiful flowers, tasted the sweet fruits, and returns with the flowers. So we would take with us a bouquet of beautiful flowers which would be our book.

The bouquet gathered in that garden is indeed beautiful and I hope to distribute flowers from it to all whom my life touches during the coming years.

I will give you a few separate, tiny flowers: In answer to the question "Is it possible to help those of our relatives and friends who have passed on before hearing of the Revelation?" He said: "Yes, by earnestly praying that they might be admitted to the Kingdom." And to the question "How can we best help our relatives to see the light of this Revelation?" He said: "By praying God to guide them in His own way."

At another time, He said: "One must not look at one's self, for the more he does this, the more he sees his faults and feels guilty and useless. But when he looks at God, he feels God is near to him, and feels God's Power, Greatness, Bounty and Love. If we look at ourselves, we see only our weakness.

Again: All are not expected to be teachers. To work in the home, so that another may go forth to teach, is "service."

When asked by one how she might serve, the Master said: "By being kind and loving, and serving the believers and unbelievers; and by praying earnestly, is serving in the Cause."

Some believers in trying to have meetings have been successful, and others, not so. He said: "Those who start meetings, - if their intentions are good, it is a great service." This is an encouragement, - to know that the effort was acceptable.

I showed the Master my Tablets and the neat way in which they were gotten up by a friend and asked: "Now that you have seen me, do you mean all the beautiful things you said in these Tablets?" He said: "Part is what you are and part is what I hope you will be."

On first seeing them He was surprised at the large number (17)

and asked if He had written all those to me! Then in explanation, to account for so many, He said: "She would write and write to me, and I answered the letters." Before leaving Acca I asked if I should continue to write at length and open my heart, or would there be an understanding so that this would be unnecessary. He said: "Write, but write briefly, and I will understand the rest."

One evening a question was asked about the Omnipotence of God. Did God create us in order that He might express or manifest Himself? Is He not dependent upon us at all? The answer was: "Man is dependent. God is independent. Man is weak. God is strong. Man is ignorant. God is wise. Man's capacity is limited. God is all-powerful, unlimited. The sun has two risings. It appears to rise but really does not (it is the earth that changes). It shines regardless of the earth. If there were no earth, it would shine just the same (though by means of the earth the wonderful effect of the sun in producing life is beautiful). So, God is, and although He expresses Himself through man, still if He had not created man, He would Be just the same. God is Omnipotent."

After this talk He asked us to sing for Him. Miss Sanderson, Miss Moore and I chanted as best we could, seated in oriental fashion on the floor, in a row. Two of the daughters were present, Monovar and Zeah. Monovar, the youngest daughter (22), is most beautiful. She has a dignity and a spirit of humility and a gentle sweetness which is unusual. She seems to me to be the Master in miniature. She did all our translating.

June, Washington, D. C.

The Master enjoyed my chants and asked me often to sing. He

told Miss Moore to learn Persian and to learn the chant I had sung, so I taught it to her and we sang together to Him. During one morning's visit from Him I was so happy my joy just bubbled over, and the Master laughed aloud, as He did many times during our stay. He was able to be to us a loving father, a companion and friend, and we could enjoy ourselves socially because we did not continually keep Him answering questions, at which time He would at once assume a different attitude and a distance would come between us and one would then feel His Kingship, His Greatness, the unlimited depths of His Wisdom. He is indeed as a "well of living water springing up into everlasting life," and knowledge and wisdom come from His lips as does water from a fountain, giving life to every thirsty heart and all who will may come and take the water of life freely.

For the most of the time during our six days at Acca we dined with the daughters. Miss Edith Sanderson of Paris was also there. A visiting Pasha from Damascus, who had lost his position, prevented our dining with the Master, for this Pasha is not a believer, though he loves the Master and comes to see Him for a week at a time. It is strange how those people who live near the Master recognize that He is extraordinary; they come to Him for counsel and enjoy being in His presence, and yet they seem to be veiled. They are so near to the Light they are dazzled and cannot appreciate it, while we who are far away and maybe never have seen Him personally, have been blessed with a discerning, spiritual sight, and we see the Light which is shining to the uttermost parts of the earth, quickening all mankind into spiritual life, causing an awakening such as will soon move the hearts of all and change this selfish world into a veritable paradise of love, peace, harmony and joy. Praise God that we, His

unworthy children, are permitted to, in a small sense at least, realize the meaning and import of this Great Day of God, in which the Gateway to God, the Glory of God, and the Servant of God have appeared and manifested the Spirit - "The Word made flesh and dwelling among us."

Let us be still and know that "He is God!" Let us drink in of that Spirit till our cup runs over, that all who touch our lives may be refreshed.

When Miss Moore knew we had to leave the next day, she cried. The Master lovingly said: "Don't cry! You must be very happy. If anyone in these days could see in their dreams one of Christ's disciples, they would be very happy. How much more should you be happy when you have seen the real disciple and can profit by the bounties of this Age when the Blessed Perfection has been on this earth."

Here, as on all occasions, we see the humility of Abdu'l-Baha. He is continually referring to the greatness of Baha'u'llah, while He refers to Himself as the Disciple, the Servant.

A person who is not yet a believer but was seeking, was mentioned, and the Master, after commending him because he was seeking, said to tell him: "The more you think about this Truth the more you will know, and those who do not seek for the Light and Knowledge of God in this Day will be very sorry."

Miss Moore asked if it were possible for the spirits of the departed to materialize through a medium. He said: "No, just as the spirit never returns from the Kingdom." Then holding His arm up before the mirror, He said: "But as you see my reflection in the mirror, you see their reflection, but it is only the reflection.

In the mirror you see my arm move, but my arm is not in the mirror."

Because of the Pasha's being there we had only three meals with Abdul-Baha - the last days - after the Pasha left. To make up for this, Abdul-Baha would come to our room and thus we had even more delightful interviews because they were more personal. He would sit on the little corner divan with Miss Moore and me - one on either side - and often would hold our hands in His. On the evening of May 3rd, Miss Moore and I were walking in the long hall and He sent, by Monovar, for us to go to our room, - that He was coming to see us. He came and we sat on the divan. He asked if we had been on the roof (where we went each evening at sunset to get the fresh air and exercise). The Master said that He hoped a change would be seen and that we would be in quite another condition when we left Acca and returned to America. We would be renewed. We had been like an extinguished lamp, but we would be as a lighted lamp. We had been standing, we would fly. We had been dead, - we would be alive. We had been asleep, - we would be awake.

I said that at times I felt a strong desire to pray for Him and asked if I might. (Not that He - to whom "all power in heaven and in earth" is given - needed the prayer of a tiny creature, but because I felt His great burdens and hoped that I might possibly help to lift them a little.) He said: "Yes, very good." "Hay, hay, az Khoda talab!" (Oh, Oh, ask from God!) This is a line of His favorite chant that I sang, a chant by Baha'u'llah. He never asked for His own chant. It was Baha'u'llah's He loved.

And now I know you will be interested to hear that I asked Abdul-Baha (through Monovar) if He would give me two stones of His selection, one for the corner stone and one for the key-stone of the

entrance archway of the first Bahai Temple in America. It was after we had said "good-bye" and all preparations were made for leaving that He sent the stone by Monovar, with the message that it might be cut in two for the corner and key-stones. It is about a foot square and two inches thick and can be cut in two sectionally to make each piece a foot square and one inch thick. These stones may be fitted into larger stones. At my request, the Greatest Holy Leaf (sister to Abdul-Baha) put her hand on it in blessing and said she "would pray that the Temple would be completed during the years when our Lord was on this earth." I prayed for this later at the tomb of Baha'u'llah; also that soon the Master might be permitted to visit the tomb. He has not had this privilege, but has been confined to the city for five years.

So, my dear friends, God is good, and whenever the time comes for the laying of that precious corner stone, I shall send it to whatever spot He sanctions. This white marble block was among those which came from India, to be used in building the tomb of the Bab. This was left over and has been in the Master's house since then.

I know you will rejoice with me to think the corner stone was given us directly by the Center of the Covenant. God be praised! You may imagine how jealously I guarded it as each move was made in the homeward trip.

The Master ate dinner with us the last day. From His own plate He dished a little to us three - Misses Sanderson, Moore and myself. He said "He was eating the last meal with us. Was glad we were all in such perfect union and harmony." After the meal He said "good-bye" to Miss Moore in her room, then to me in my room, then to Miss Sanderson who was in the hall. After He started down

the hall, I called after Him "Ya Baha el-ABHA!" He turned around and said: "I hope to hear your 'Ya Baha el-ABHA!' from America."

Now, just a word to tell how the Cause is growing. I returned by way of Paris and London. On May 23rd we had a celebration of the Declaration of the Bab at Miss Barney's home in Paris and thirty five friends were present, all alert and interested. On Friday night we met at Mr. Dreyfus' home. In London we had a meeting at Mr. Sprague's when twenty two were present. I was there in time for London's "Peace Sunday." In the morning, alas! I heard a talk by a noted speaker, calling the people to come to the front, and, if necessary, fight on to the bitter end! In the evening, I heard from a Unitarian pulpit Baha'u'llah's proclamation of Peace, given by Mr. Sydney Sprague, who had been invited by the minister of that church to speak of the Bahai Revelation. That evening was beautiful. A spirit of harmony prevailed and Mr. Sprague has been invited to speak there again in the fall. Thus, even conservative England is waking up. The preaching of the "New Theology" there is preparing the ground for the Message of Baha. Every week during the past season Mr. Sprague has been invited to speak somewhere and he has lectured to all the different Theosophical Lodges in London, to the Ethical Societies and Humanitarian Leagues, to the Labor church, to the Guild of clergymen of the Church of England, and at Oxford University where a number of learned men are interested. Mr. Plato Drakoulis, editor of a Greek Review and Professor of Greek in the University, is deeply interested. He has named his home "Joy" (in Greek) and says that there his friends met and they held "the first Bahai congress."

To hear of these things is a great encouragement to those whose

lives are lost in the one purpose "to proclaim the Glad Tidings of God, and to unite the souls of His creatures." Ye Baha el-ABHA! Aseyeh.

"O ye friends of Abdul-Baha!

"The East is illumined, the West is perfumed, and the world is in motion and acceleration. The fame of the Grandeur of the Word of God has reached the ears of the inhabitants of the world, and the voice of the Cause of God holds universal sway! It is the time for joy and happiness and the moment of exhilaration and ecstasy!

"One must live in accord with the Exhortations and Advices of the Blessed Perfection, and behave with such deeds and actions as to become conducive to the illumination of the world, and the manifestation of mercifulness among nations."

"A moment of tranquility do ye not desire. An instant of ease do ye not seek. A minute of composure do ye not long for."

"As long as life is in this body one must exert himself and put forth an effort, so that he may lay a foundation and build a structure that will stand through the onward rolling of centuries and cycles, and whose pillars neither the hands of posterity nor the future generations will be able to destroy. It must be eternal and everlasting, so that the Sovereignty of the Spirit and Heavenly Consciousness may remain firm and unshakable in both worlds. This is the advice of Abdul-Baha! This is the exhortation of this broken-winged bird!

Upon ye be Baha-el-ABHA!"

(Signed) Abdul-Baha Abbas.

---ooOoo---

Words of Abdul-Baha to "Aseyeh" during her Visit to Acca May, 1907

Referring to the Feasts of the Lord, without a word from Aseyeh, the Master said:-

"I am very happy that they have the nineteen day Feasts; they should become more and more spiritual. Though My Body is here, I am always with you in Heart and Spirit at those Feasts. I love the believers so much that I am always with them when they are gathered together, for where love is, there the heart is. If there are those who have good voices, sing beautiful songs, if possible Persian chants and poems. If no one can do this in Persian, have sung any beautiful songs in English.

"We must be the cause of union and harmony. If you see two people disagreeing and apt to become excited or angry, stop them at once. We should not dispute or discuss differences in small points which are of little or no importance. When I hear that the American believers are united in love and harmony, I shall be very happy; and I shall be happy indeed when I know that they love each other well enough to give their lives for each other."

Several days previously a question was asked about the nineteen day Feast and the Master said in answer:-

"It is better to hold these Feasts in the homes, but in case of necessity, hold them in the hall. Have food according to the ability of the host. Even tea alone is sufficient. If the food is cooked, then it is better to have tables for seating the people. If the food is not cooked, it may be passed.

"It is a Spiritual Feast. It is no harm to have a little friendly interchange before or after the Feast."

Duplicate

WORDS of The MASTER,

(From Notes taken at Acca).

Thomson & Co
9 Cap...

The Master said: "That a tree must be known by its fruits, and a true Bahai should be known by his deeds and actions, - rather than by his name of a Bahai.

In all the Holy Scriptures and writings much is said about the "New Birth." Let us examine what this "New Birth" really means: When a child is born into the world from the dark world of the womb, - then he finds the use of his powers and faculties, such as sight, taste, hearing, - which before his birth were not apparent and useless in that dark world. He is, as it were, a new being with new powers and faculties - after birth into this world.

So should it be with one born into the Kingdom. He should be so changed and altered, that he becomes, as it were, a new man - quite different and changed from what he was before his belief. People had better not become Bahais at all if they remain as they were and show forth no fruits of their faith. What is the use of a lamp if it does not shine, - of a flower that has no fragrance, - of a fruit that is not delicious!

In the Persian Hidden Words: 'O Perfect in Appearance and Inwardly Defective! Your example is like unto a clear but bitter water, which shows outwardly the utmost purity and clearness, but when it falls into the Hand of the Divine Assayer, not a single drop of it is accepted."

The Blessed Perfection has likened the New Birth or Resurrection to iron placed in the fire. The iron is cold and solid and rusty, - but when placed in the fire, it takes the qualities of the fire, - fluidity and heat, and it is freed from dustiness and rust. So should a believer be after his entrance into the Kingdom - he should take on the Qualities and Attributes of GOD. Better is a small bit of true diamond, or a single pearl, than hundreds upon hundreds of ordinary stones and pebbles. And in laying the foundation of the Faith, this fact must be insisted upon, - that all the life must be changed upon entry into the Kingdom."

Oneness of All

Duplicate

~~INTERNATIONAL CONFERENCE~~

At noon meal.

~~Philadelphia~~

April 12, 1907.

~~UNITED STATES~~

Today is a beautiful day. I have been longing to see such a day. I am very happy. My happiness is from the point that the Power of God has gathered us together. While before we were far apart, now we are together. Were it not for the power of the Word of God, such a meeting were impossible. We are all gathered together in love. While it is possible for different nations to arrange a meeting together, still their hearts are not united. But such a meeting as this of different nations united in heart is from the power of the Word of God.

You are the representatives of all the believers in America. It is as if all are here. For the Love of God is like an ocean, the believers its waves. All are the waves of one sea. Therefore each is the representative of all. There is one reflection from the sun, but through various windows it reflects into the room. The Light is one light, and the Kingdom is one, and all the believers are children of the same Kingdom. All are the letters of one book, the flowers of one garden, and pearls of one sea.

Therefore, to-day, it seems to me as if all the believers are present. The believers of Persia are longing to see the believers of America.

..... You have come in a good time. It is the season of Spring.

.....

Duplicate

Unity and Harmony.

Evening April 12. 07.

About 9 P.M. or later, Abdul-Baha came to the room looking very tired. He sat upon the diwan and motioned to Mr. S. and Mr. C. to sit beside him. Grasping the hand of each on the right and left, he asked:

"How is the House of Spirituality?" On being answered that the twelve members were as one, he said: "It must be so. Twelve thousand now must be as one. Everything will be obtained by unity and harmony, but the very greatest thing by division will go away, will be annihilated. The appearance of the prophets is for the sake of unity and harmony. The manifestation of Christ was for the sake of unity, the manifestation of Baha'u'Llah was for the same sake, and Abdul-Baha' himself had many troubles for the same sake, to cause the people to unite. There must be established the unification of mankind.

I admire and praise this night. This is a good night. To-day I met some people who were very difficult to meet, but for the sake of love I had to bear it, only for the sake of love and tenderness. I became very tired from the meeting, but I had to bear it. It is my happiness to be with you, but when I meet with strangers, there is trouble and difficulty for me, but you have to bear with them as I bear them. Whatever you see from strangers, if they oppose you and injure you, you have to bear it and be patient. As much as they injure you and hate you, you have to show your kindness to them. You have to treat them as friends. It must be so. If they give you poison, you must give them honey. If they wound you, you have to plaister their wounds. So I hope that Love may be established in this world, that all hatred and rancor may pass away.

.....P.

(He then talked for about ten minutes concerning composition, decomposition, and unification, all of the time holding our hands, and often gripping them with strong and rapid tension. T.C.)

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At table one evening the Master said: "The repast is divided into two parts, material and spiritual. We hope this is both. The Tables mentioned in the Bible are the Spiritual Tables. The effect of the material table ~~last~~ lasts for twelve hours, but that which is Divine is everlasting and eternal.

For example, Revelation is one of the Heavenly Tables. As an illustration, the Knowledge revealed 2000 years ago, we now feel the effect of, and that effect will remain forever. Some of the Heavenly Tables are the Divine Teachings of this time, and their power and effect will be everlasting. Another of the Heavenly Tables is Love, which is the cause of eternal Life.

Some of the Tables are Unity and harmony among the believers.

As we are gathered here tonight, so the effect shall last forever."

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The Sufferer

Abdul-Baha'.

NOONDAY MEAL

Duplicate
April 14th, 1907.

Food, Grapes and Wine.

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(Meat and potatoes were first served.) After that course Abdul-Baha' said:

This kind of food is not Persian . It is European. Except that there is one Persian dish, the sweetened rice. At first there were no potatoes in Persia; this is something new with the Persians, imported from Europe. At first the Persians did not take kindly to the potatoes, because of their fanaticism, saying it was an apple of Europe. But see now - whenever they mention your names, they become glad and happy. How different it is that it has become so. See and realize the power of Baha'u'Llah - what He has done. If you go into Persia, you will see many more things; Really the believers of Persia love you too (very) much.

There is a sentence in the New Testament where Christ says - that he will not eat of the grape again, until he eats it in his Father's Kingdom. What do the great and learned men think concerning this sentence? On being answered that some of them think that it refers to matters after ~~his~~ death, or in the other world, He said:

There is no grape in the Kingdom. This is a symbol or sign of the Word of God. The intoxication of this wine is such that it will be seen. The English people are notable for their much drinking, but we hope our intoxication will surpass theirs. Their intoxication is from the outward wine, and our intoxication is from the wine of the Love of God. After they drink, giddiness will result, but our wine is everlasting exhilaration.

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Duplicate

Words of the Master.

(From words taken
at Acca.)

Capacity

Concerning real capacity, the Master gave many beautiful examples, some of which are as follows:

There is an attractive ^{power} in everything in the world, which is called the possibility of receiving the power of ^{growth} progress. Look at this lamp and consider its real condition. When every material of it, as the bowl, the glass, the oil and the wick have been gathered together, they require a hand to put a flame to it and to light it up, so forming a real lamp. What is the power which attracts the hand to light it? It is the capacity of the lamp itself. When the soil is plowed and the seed scattered in it, a capacity is created which attracts the shower of the mercy of God.

So I hope that you will grow day by day in capacity, so as to receive more and more of the Divine blessings. This comes only by being detached from the world, and by being attracted to God with a hearty inclination to His Cause.

By being severed from the world, I do not mean to hold in contempt the things of the world. For civilization and education are the means of progress; but I mean that one must not attach his heart to the world. There have been some who have had the capacity of receiving the Divine blessings, but, not being detached from the world, they became at last cold in the service of God.

People will surely blame and deride you, scorning you, but these are the instruments which will cause the blessing of God to be bestowed upon you. They will attract to you the Divine blessings.

Look at the life of Jesus Christ and His disciples. All those revilings of them were but the Divine graces. That crown of thorns, placed upon him with such dreadful derision, was a crown of honor. So that crown has abased and humiliated the crown of all the sovereigns of the world. Those ~~curse~~ and insults were transformed into the bells, pealing to his honor and to His Name.

Duplicate

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Evening April 12. 07.

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