

1909

H.F.H.
Box 8, fol. 12-14

7/6 H E H Box 8, fol 12-14 (*)

- 5/6/1909 Letter about
Dr. O. M. Fisher
(Chase B9 F12) 5*
- 11/1/1909 Isabella
Briffingham,
Miss Wilson,
Miss Engelhorn
Miss Stewart
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- 11/1/1909 Isabella
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- 2/20-28/1909
Josephine Pauline
Hannen
(Hannen-Knobloch
B29 F3-4) 8*
- 2/21/1909 Ibid.
(H-K B28 F15)
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- 3/14/1909 Pauline Hannen
(H-K B29 F5-6)
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- 3/29/1909 Ibid.
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- 4/1909 Leroy Loas papers, Box 12 (***)
I. D. Briffingham, Albia
- 7-8/1909 Mrs & Mr Kinney in Albia
Juliet Thompson papers Box 3-4 (***)
- 1909 Mirza Haslan Ali to Mr & Mrs Kinney, Mrs Beede,
Juliet Thompson (Ibid)
- Summer 1909 Mr Mountford Mills (Ibid)
- 1/1909 - Mrs Rosenbey (Ibid)
- 6/30 - 7/2 - Mr & Mrs Kinney, Mrs Beede, Juliet Thompson (Ibid)
- Summer 1909 - Mountford Mills (Robb, B7) ****
- 4/1909 A. U. Fausel (Susan I. Moody in Robb B7) ****
- 10/1909 Dr Susan Moody (Ibid)
- 1/1909 E. J. Rosenberg (Robb B7) ****
- 6/1909 Juliet Thompson (Robb B7) 4*
- 1909 Juliet Thompson (Parsons B20 F44) 5*
- 10/11-16 Louise R. Waite (Robb B7) 4*
- Oct 1909 (+) Louise R. Waite (Waite B1 F54-55) 6*
- 10/1909 Louise R. Waite (Chase B9 F27) 7*
- 10/1909 Louise R. Waite (Hannen-Knobloch B29 F13) 8*
- 10/1909 Miss Wilson, Engelhorn, Stewart, Mrs. Briffingham (Robb B7) 4*
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Supplement

WORDS OF ABDUL HAMEED.

(From the Notes of the Kinsey party)

The Blessed Perfection came for the purpose of uniting the hearts; that He might link them together. For this purpose you must prove the means of unity to the inhabitants of the earth. This is His hope for you. If among yourselves there is no love, no unity, how can this become possible? Are you willing that His labors, His sorrows be in vain? All is to bring love to your hearts. It is certain not to be

Handwritten notes:
Praise be to God!
If you find a soul whose friendship
association is dangerous, which may perhaps be the cause of danger
to yourself, you should have only a limited acquaintanceship. Be kind
and deal with such people not harshly, but leave them alone; do not mix
with them. There are many bad people in the world; have nothing to do
with them. Do not gossip about them. It must be so that your very
silence should be blame (reproof ?) itself.

Praise be to God! But, if you find a soul whose friendship
association is dangerous, which may perhaps be the cause of danger
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and deal with such people not harshly, but leave them alone; do not mix
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silence should be blame (reproof ?) itself.

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By Mr. and Mrs. Kinney, Mrs. Reede and Miss Juliet Thompson.

Mr. Kinney having said: "We have no questions to ask. We wish Him to fill our spiritual needs!"

Abdul-Baha said:

"The most important thing is that which comes through the Spirit—the Breath of the Holy Spirit. The soul through the Spirit can realize the Kingdom. The soul can recognize and feel the Love of GOD. Distance cannot prevent the receiving of spiritual bounties. Hills and mountains cannot check that! Why? Because there are the chains and bonds of the Spirit. The sun is very far— in the highest position;— there is a great distance between earth and sun, yet sameness and distance cannot prevent its rays from shining.

"Without firmness there will be no result. Trees must be firm in the ground to give fruit. The foundation of a building must be very solid in order to support the building. If there be the slightest doubt in a believer, he will be without result. How many times Jesus Christ bade Peter be steadfast in his belief! therefore consider how difficult it is to remain firm— especially in the time of trials. If a man endure and overcome the trials, the more will he become firm and steadfast. When the tree is firmly rooted, the more the wind blows, the more the tree will be benefitted— the more intense the wind is, the greater is the benefit. But if it is weak, it will immediately fall.

"As Jesus Christ foretold, so we will take the real food in the Kingdom with the Father. That food is the real meeting. It has no limit, no end, no separation!"

(This, the first instruction we received from Abdul-Baha, was given at dinner on the day of our arrival, June 30th, 1909, 8.30 p.m.; Sirsa Moneer Zaine being translator.)

Early morning tea, July 1st, 7 AM.

Abdul-Baha asked how we were— had we slept well?

"Here," He said, "You cannot be very comfortable. In New York it is better and more beautiful than here." He smiled and added: "There it is beautiful. You have parks and trees. But here the heart is good!"

He was engaged in correcting Tablets.

"You have all received letters from Me" He said. Then handing over to Moneer Khanum: "This is a Tablet to an American believer, which I have just corrected."

In the Tablet He said: "Thank GOD you are all helpers." He also spoke of the Word of GOD as having united the Jews, Turks and Christians, and said we had all been made, through the Power of the Blessed Perfection as one soul in many bodies, one light in different lamps. We should, therefore, strive to spread and increase this unity and love. Then He began to speak:

"Thank GOD that He has gathered us all together here. Before this Cause was established the East and the West never met; but now, since the Cause is established in Persia and America, the East and the West are united, happy and in perfect love with one another. It is only a Great Power that can accomplish this. Formerly, in Persia it was impossible for Mohammedans, Christians and Jews to be friends and to meet lovingly; but now in this same Persia all creeds come together in perfect love. I hope all will make an effort, in order that this love and union may progress! (Then turning away and gazing out of the window as though into the future, each sentence a prophecy seen in vision:) "that all religions may become one; that all differences may be removed. And this is that I hope all people be of one creed— all nations be one"

At Luncheon, July 1st.

Abdul-Baha asked for news of Mr. Mac Nutt. Mr. Kinney spoke of the "Unity in New York". Abdul-Baha said:

"You have been the bearers of such good news that I want to make you very happy.

"Good news indicates good deeds. Unity is the result of good deeds and notions. At the present time there are good believers in America sincere and firm in the Covenant.

"Man first is like a pupil- he becomes a learned man,- then he becomes a teacher. First he is a patient- he must attain perfect health; having attained it, he becomes a doctor. At first you are children- you become mature; now you must be like fathers and mothers."

(Each time He made a point, He smiled His marvellous smile.)

"I desire that each of you become so great that each may guide a country. Now the friends must endeavor to attain such station, so as to teach the people in America.

"Divine ~~qualifications~~ qualities are unlimited. For this reason you must not be satisfied with one quality, but must try to attain all. Each of you, must improve himself, so that he may attain nothing short of the best. When one stops, he descends. A bird, when it is flying, soars, but as soon as it stops, it falls. While man is directed upward, he develops. As soon as he stops, he descends. Therefore, I wish the beloved of GOD always to ascend and develop.

"There exist in man two powers. One power uplifts him. This is divine attraction, which causes man's elevation. In all grades of existence he will develop through this power. This belongs to the spirit. The other power causes man to descend. This is the animal nature. The first attracts man to the Kingdom; the second brings him down to the contingent world. Now we must consider which of these will gain more power. If the heavenly power overcome, man will become heavenly, enlightened and merciful; but if the worldly power overcome, he will become dark, satanic and like the animal. Therefore he must develop continually. As long as the heavenly power is the great force, man will ascend."

"I have met many of the beloved of GOD this year; therefore I am very happy."

July 2nd, early tea 7 a.m.
Interpreter, Monover Khanum

"Our real happiness is in the Kingdom. Here we seek no happiness, because in this world happiness does not exist. If you consider, you will see that people are in trouble. The majority of people whom you question have nothing to tell you but of their troubles. Their hearts are not at rest. And they cannot have this rest of heart but through the Love of GOD. Therefore we must know that happiness exists in the Other World, and not in this."

Still correcting Tablets, He said:

"There are many letters I should write because I have to communicate with the East and West."

Handing a Tablet to Monover Khanum:

"This is a Tablet in regard to the events that have happened in Persia." (He asked me not to take it down.)

"It is very nice" He said lovingly "to see you here- that you have at last reached here. Tomorrow ~~you~~ I am going to take you to the Tomb myself. I was going to take you today, but as I am busy and have to take the Governor out, I cannot do so."

At luncheon, July 2.
Translator, Mirza Moneer

"In this world the people are not of one kind. Their comprehension differ; their thought vary; their understanding is not the same and their capacity also differs. Therefore because of this difference, friendship and unity are difficult; although the improvement and happiness of the human world depend upon concord and harmony. For this reason a collective power is needed to over-shadow these conditions; and that collective power must be very mighty, that it may dominate the differences and remove every misunderstanding.

"For example, in the members of the body there exist differences; the eye is not the ear, the hand is not the foot; but there is a collective power in man, which is the spirit, that is of utmost power. Therefore the difference of the members is not important. The oneness of the spirit dominates the differences of the members; that is the oneness of the spirit causes harmony among the members, or organs. It has given such a unity to the organs that the differences even are harmonious. If the body of man merely consisted of eyes, or head, or ears, it would have no beauty. The oneness of the spirit has given such a unity to these organs that the differences are as ornaments for the body. Likewise in this world of existence there must appear or manifest a collective aspect, like unto the spirit (in man) with a power to dominate the different elements of the body of humanity. Now we must consider, - where is this Mighty Power which can perform this work. Sometimes we find the collective power is changed into political affairs; sometimes it is the national life; sometimes that power is found in the species; sometimes it is civilization, or it is the language, which collect the different nations. The powers, such as national life, politics, language, civilization, - although they are collective powers - cannot dominate the differences which exist among humankind, that is, cannot unite them absolutely; and if they exert any influence, it is temporary. These will not have effect in the heart and spirit of man. But the Power of the word of GOD overcomes all, for the Word of GOD is the Spirit for the body of the universe. This divine Power will exert such an influence that different nations, sects, peoples and religions will collect under the shade of the Tent of Oneness.

"As the spirit of man unites and harmonizes the different organs of the body, so the Word of GOD shall unite the different nations of the world."

In the Room of Abdul-Baha
Morning, July 2nd.
Translator, Moneer Khanum.

Abdul-Baha:

"I hope that a great love may be established among you and that day by day this love may increase. I have gathered you all together here that you may be gathered together in the same way in the Kingdom of GOD, and that you may love one another very, very much. If you love one another as you should, it is just as though you had loved me as you should. The more you love one another, the nearer you get to me. I go away from this world, but Love always stays. Therefore you ought to love one another very much. And I hope you will be the cause of establishing great love among humankind, and through the help and assistance of GOD, you will be able to establish in this world the Love of GOD. Baha'O'llah endured all these hardships and difficulties only for the sake of establishing Love in this world."

G.R.

"I wish I might become like this rose and exhale such fragrance."

Abdul-Baha:

"One can be much more beautiful than this rose, for the rose perishes - its fragrance is just for a time, but no winter has any effect upon such a rose as man."

"I wish we might return to America diffusing the Fragrance we have received in Acca."

Abdul-Baha:

"As I have said before, man is at first like a pupil; he becomes a learned man, then he becomes a teacher. First he is a patient; he must attain perfect health, and, having attained it, he becomes a doctor. What I wish is that those who have attained the Kingdom of GOD will themselves become doctors."

"All the people of the earth are patients- are ill; they are in a great need of doctors; so that through the help of the doctors, they may be cured of their spiritual diseases."

"The life of man will at last end in this world. We must all take out of this life some fruit. The tree of one's existence must bear fruit. If a tree has no fruit, you must cut it down and burn it; it would be useless for other purposes."

"And what is the fruit of the human tree?"

"It is the Love of GOD."

"It is the love for humankind."

"It is to wish good for all the people of the earth."

"It is service to humanity."

"It is truthfulness and honesty."

"It is virtues and good morals."

"It is devotion to GOD."

"It is the education of souls."

"Such are the fruits of the human tree. Otherwise it is only wood & nothing else."

Early morning tea, July 3rd.

Weniver Chaudhri, Translator.

"I want to tell you that most of the nations and the majority of the people are in perfect ignorance. They are trying day and night to do something to destroy the foundation of man. There are among them political fights and wars; there are conflicts and disturbances. Every day they are inventing new instruments for the destruction of human life. There are among them also religious disputes and conflicts; conflicts and disputes of art; conflicts and disputes of trade and also conflicts and disputes of patriotism. You hardly find two men among whom there is real harmony and sympathy. Now you must do your best, so that you may be able to remove all these conflicts and disputes. You will change this darkness into light; you will change this hatred and menace into love and harmony, - because your aim is a glorious one. It is sure you will have to endure many difficulties in this cause and that great obstacles will come before you; you will have many hindrances; but you must confront all, and you must endure all these difficulties. You must give up all differences among you- differences of opinions- and all should work for the same aim. You must be qualified with Divine Attributes, so that the Word of GOD may assist you, so that the Bounties of GOD may descend upon you. And know that without the help of the Holy Spirit, you cannot be able to do this. And the magnetism of the Word of GOD is sincerity of intention; and until you are entirely severed from yourself and emptied of yourself, you will never be sincere enough. You must entirely sacrifice yourself. You must close your eyes to all rest. You must give up even your happiness and your enjoyments, so that you may be able to do this. It is true that you will be blamed very much and that you will have some difficulties and troubles. It is sure that people will show enmity toward you, and it is possible that your own relatives will even try to oppose you. But you must be firm; and if you be firm and steadfast, be sure that you will become victorious. You will be the cause of the union of the world of humanity."

"As Christ said to a rich man: "Go, and give all you have, and take up your cross, and come, and be my follower."

"This saying of Christ indicates that unless one is free from everything, one cannot become a real follower of Christ."

At luncheon, July 3rd.

"Jesus Christ said: 'Freely have ye received; freely must ye give.' That is to say; man receives the bounties of the Kingdom for nothing, so he must give it to others as he has received it; that is to say, he should not wish for any reward or compensation from the people. You should expect your reward of GOD.

"But in this great Revelation, many of the believers have obtained the Kingdom of GOD with great difficulty; they gave much in order to obtain it. The Blessed Bab and Baha'O'llah were Possessors of the Kingdom; they gave the Kingdom to the people; but they had many trials and difficulties. The Bab exposed His Breast to thousands of bullets from the enemy; Baha'O'llah, too, spent all His Life in the prisons; the beloved of GOD obtained the Kingdom by the sacrifice of their lives, under calamities and oppressions; ~~the houses~~ Their houses were destroyed and their honor was lost; all their properties were pilaged; their families and children were taken captives, and at last they were killed - martyred. Now consider how difficult it was for these people to obtain the Kingdom. Notwithstanding this; the Kingdom is so great that still they received the Kingdom freely! this is what Christ meant.

"Now the purpose is this: that you also should procure the Kingdom with so much sacrifices. It is possible that you may have these calamities and difficulties. The people will accuse you, blame you and injure you. But you must show forth firmness and steadfastness. And should there be no trials, nothing will be accomplished. But when trials appear, many will greatly develop, - that is to say, those who are sincere believers, firm in the Cause, will develop and advance, but, on the contrary, those who are weak in their faith will escape. But my hope is that you will show forth firmness.

.....

"It has seldom happened in any age or cycle that women should be killed as martyrs; but in this Great Revelation, many women have suffered martyrdom. It happened many times that enemies among the women collected together, striking and beating a Bahai woman. Still they could not appease their hostility, their rage, by striking - they bit her with their teeth! And this was due to their great rage."

At dinner, July 3rd

Mirza Moneer, Translator.

"All the animals and birds sleep very early. This is the creative law of GOD. The bird sleep early. The rule is to sleep early. This is GOD's wish. Children go to bed early. Gradually man will acquire the habit of sleeping later. To sleep at sunset is the law of GOD. All children, birds and animals sleep involuntarily.

"His Holiness Christ was manifested in these countries; but in the beginning His Cause was spread in Europe, and it superseded all other religions, notwithstanding that in Asia there were many religions, such as Zoroastrians, the Jews, the star-worshippers and idolators, who are still existing in India. But in Europe and America His Cause overcame all others. Now it is our hope that although this truth was revealed in this part of the world, it will be spread and promulgated throughout America and Europe. His Holiness Christ said; 'The children of the Kingdom will go out from it, but from the uttermost parts of the world many will come and enter into it. Now the inhabitants of Syria are bereft, for they have no capacity, but you, who are from remote countries, have caught this Light. The people from around here are deprived, but you, from such far countries, have attained. A blind man, though he sit near the light, cannot see it; but a clear-sighted man can see from afar. A man afflicted with cold, if he be in a rose-garden, cannot inhale the fragrance, but one whose nostrils are pure can inhale from a long distance. The people who are in these cities are deaf and blind, but you, having an open eye and a pure nostril, can see the Light from afar and inhale the fragrances of this Rose-garden.

"Is that clear to you?"

At early tea, 6 a.m. July 4th.
Monever Khanum, Translator.

Abdul-Baha:

"In this prayer we have just read, Baha'O'llah meant Abdul-Hamid, The Turkish Sultan who has lately been dethroned." And the verses are:

"I implore Thee, O my GOD, and the King of Nations and ask Thee by the Greatest Name, to change the throne of tyranny into a center of justice, and the seat of pride and iniquity into the chair of humbleness and justice. Thou art free to do whatsoever Thou wishest, and Thou art the All-Knowing, the All-Wise."

At the Holy Tomb.
Morning, July 4th.
Monever Khanum, Translator.

"We cannot realize in this world the bounty of GOD, nor can we appreciate His Love; but in the next world we can do so."

"When man is in the world of the womb, GOD showers upon him ^{all} blessings; He gives him all the organs, - eyes, ears, etcetera; but man cannot put this favor into use there, - it is not manifest there. When the child is born from the world of the womb into this world, then all those blessings and gifts which GOD showered upon him in the world of the womb become manifest and useful. His gifts were not known in the world of the womb though man did possess them there, but the world of the womb did not have the capacity of receiving the manifestation of these gifts. Similarly with the gifts and blessings which GOD showers upon man in this world; - this world is not fit and has not the capacity for the manifestation of these gifts and blessings; but when man enters into the World of the Kingdom, then these gifts will be manifested. For example, one of the gifts

of GOD is to be able to pay a visit to the Holy Tomb, but man cannot fully realize it while in this world; but when he enters the world of the Kingdom, there the blessings and gifts will become evident and clear.

"Is this clear to you?"

In the fields, July 4th.
Noon.

Come, and I will show you my Garden

"Come and I will show you my Garden" follow me."

Having gone about a quarter of a mile, He stopped, and pointing over the fields towards the Mediterranean, He said:

"Look! the Sea! The Sea!"

Mr. Kinney said: "America is beyond."

Abdul-Baha:

"America and this land are one. The world is one - is one." (In English) "America and this land are one. The five continents of the world are one. All the nations are one - through the power of Baha'O'llah!"

In the Room of Abdul-Baha.

July 4th. 10 p.m.
Monever Khanum, Translator

"The world is in prison and bondage, through the heads of religions who have captivated the spirit."

"The rabbis have always tried to convince the people that their religion is the right one, - that they are the chosen nation, by being descendants of Abraham, and that they are the only people who can enter the Kingdom."

"Also the Catholic priests: what they say to the people is this; that they possess the right religion, they are the accepted people of

GOD, and the only people who are saved.

"Also the Sheikhs; they speak against the Christians and say: "GOD had a son, and the people crucified the Son of GOD!" They say: "What a foolish thing these Christians teach!- what GOD could have a son, and he was crucified by human hands!"

"You see how the heads of each of these religions have captivated the human souls and brought them under this narrow control. Now Baha'o'llah has come and given freedom to these captive souls and released them from this bondage!"

Mrs. R. said: "It is the 4th. of July - the day when we celebrate our independence in America."

"Yes, it is a good day in America - the day of your physical freedom. But today you celebrated your spiritual freedom. Physical freedom is good thing, but spiritual freedom is of greater importance. Really the first thing is to have the soul free, and you must be very thankful to have attained spiritual freedom on the same day when you attained physical freedom. I hope that as you on this day you have attained the physical freedom, in the same way you will be free from all passionate desires and human inclinations."

He had begun His talk by asking: "How are you? Are you happy? You should be happy after your visit to the Blessed Tomb today. Did you think of Lua?"

C. and I told Him we had thought of Lua. Mrs K. said she had thought of all the believers. His face lit up with a marvellous smile which was always our reward when we spoke of our love for others.

"Very good, very good. That is what pleases GOD."

In reference to our walk behind Him over the thistles of Palestine I quoted "My sheep shall know my voice." C. referred to His serving the children. "Suffer the little children to come unto me." I said it was a symbol of His serving us, who were His little children.

"They are My sons; you are my daughters- My descendants by the Spirit, which is the nearest relationship. This day you are spiritual free."

He then dismissed us, saying: "Go and rest".

Morning tea, July 5th. 6 a.m.
Monever Khanum, Translator.

Abdul-Baha to Miss Rogers:

"This is the third time you have come here. It has been a great pleasure for you to have been with your friends each time. Now a long trip is before you. If throughout this trip, you are always sincere in your intentions, you will enjoy it very much. This ought to be a spiritual and not a physical journey. You must always do your best to behave spiritually and physically, so that everyone who meets you will know that your intention is to do good to humankind and your aim to serve the world of humanity. Whatever you do, let the people know you are doing it for good and not only to earn your own living. By doing so, you will be able to serve every city to which you go. Now associate with good people. You must try to associate with those who will do you good and who will be the cause of your being more awakened, and not with those who will make you negligent of GOD. For instance, if one goes into a garden and associates with flowers, he will surely inhale the beautiful fragrance, but if he goes to a place where bad-smelling plants are, it is sure he will inhale an unpleasant odor. In short, I mean that you must try to be with those who are purified and sanctified souls. Man must always associate with those from whom he can get light, or be with those to whom he can give light. He must either receive or give instructions; otherwise, being with people without these two intentions, one is spending his time for nothing, and by doing so, he is neither gaining nor causing people to gain. You must

Keep these words very well. This is the third time you have come here. Fruits must be the results of these visits. Patients go to a hospital; some leave but slightly improved; some leave more ill than when they entered and some leave entirely cured. I hope you will be of those who are entirely cured. You must be very thankful that you have come."

In the Room of Abdul-Baha.

Morning July 5th.

Abdul-Baha said to Miss R.

"You have made your third visit here. Know that we have been very kind to you and we love you very much here. It is rare that the believers come here three times. You must appreciate and be very thankful for this. You must appreciate this great blessing, and act as is worthy of a spiritual daughter, so that when I hear news of you I will be happy.

"May GOD protect you under all circumstances."

At luncheon, July 5th.

"There are two kinds of changes and alternations. One causes descent and one ascent. The one which causes descent is not good, but on the contrary. The other change, which causes ascent, is acceptable. For example a child, from the time of being in the womb of the mother until it grows to maturity, changes in many stations; and this change is accepted and praiseworthy. For instance, 'Mr. Mac Nutt' (Smiling toward little Howard Mac Nutt Kinney) whom He always called after his godfather, Mr. Mac Nutt) "after many years will grow up and pass through many changes and will get moustashes and beard and will be a man!"

"Consider the bread; it changes and changes until it gives power to the body, and then it becomes a man. This change is acceptable because it replaces what has been eliminated from the body. The mineral charcoal changes in many stations until diamonds are produced from it. But the change which is hated in all cases, is, for example, as follows: a man is faithful- gives up his faith, and a just man becomes cruel; a seer, a clear-sighted man, becomes blind; or, to be alive and then to die; to be steadfast in the Covenant and for some idea to become the enemy, like.... At first he was a very firm man and was in the utmost faith; then he wavered. Such change is hated.

"Many firm souls had the greatest capacity, and were like the wick and fire- as soon as they came in contact with the fire they received the light. By a single meeting they were so improved and converted that they were entirely changed; while others were for a long time My companions, yet never changed. You find a man will be awakened by a single call; another is never quickened, even if you discharge a cannon! As soon as the ray of the sun shines through the crystal it will burn, but if it cast the same ray upon a stone, no effect is produced."

Abdul-Baha called Mr. K's attention to the rice. "Rice - rice" He said in English, "Very good!" Then looking at.... and smiling:

"She is smiling at my English."

"I will smile because your voice makes me happier than anything in the world."

"I know that!"

After a moment's pause, addressing some members of the party, He said, still in English:

"Speak - speak!"

"Even the physical food is the best in the world!"

"That is the cause of your intense love. A poison given to a man by a friend is like honey. A Persian poet says: 'The poison which comes from Thee to me is an antidote; a wound from Thee is remedy.' Certainly these physical dishes are tasteful to you because you have the greatest love."

.....Suppliated that He might give her poison and wound her in His cause - that she might become a worthy of this.

"I will. When afflictions and bitter conditions taste good to men, it shows that he is favored in the sight of GOD."

Mr. K. "I am not eating now, but my master is feeding me."

"I, myself am the Food."

Mr. K. "How like Jesus that sounds!"

"Jesus was the Bread that came down from Heaven, but I am the Food prepared by the Blessed Beauty, Baha'o'llah."

Afternoon tea, 5 p.m. July 5th
Monever Khanum, Translator.

"We ought to pray for.....that she become just as GOD wishes her to be. If she be so, it will be very good, because GOD always love those who repent and are sorry for what they have done. Such people are ashamed before GOD and become very humble.

"Once a Pharisee and a Publican entered into a Temple to pray. The Pharisee said: 'Thank GOD I am not as other men.' The other said: 'GOD have mercy upon me, a sinner.' Christ said of these two: 'The Pharisee is not acceptable in the Kingdom of GOD, but the other was acceptable, because the Pharisee is trusting his own action, but the other is depending upon the forgiveness of GOD. But the only thing is? one should remain firm in the repentance.

"I will pray for her."

At luncheon, July 5th.

Abdul-Baha said:

"Afflictions and troubles are due to the state of not being content with what GOD has ordained for one. If one submits himself to GOD, he is always happy.

"A man asked another: "In what station are you?" He answered: "In the utmost happiness." "Where does this happiness come from?" He answered: "Because all the existing things move according to my wish; therefore I do not find anything contrary to my desire; thus I have no sorrow. There is no doubt that all the beings move by the Will of GOD, and I have given up my own will, desiring the Will of GOD. Thus my will become the Will of GOD, for there is nothing of myself. All are moving by His Will, yet they are moving by my will. In this case, I am very happy."

"When man surrenders himself, everything will move according to his wish."

"Today I have answered the questions of all. Now you are left Mr. Kinney."

Mr. K. "There is only one question in my soul: How can I love you more?" "I will answer you later."

Mr. K. "The Board of Council has met for three years past in my studio, and I am very proud of it."

"It is indeed worthy to be proud of. I hope your home may always be the place of the gatherings, that the beloved of GOD may always come together there, be engaged in commemoration of GOD, have heavenly talks, and speak through the Confirmation of the Holy Spirit. Your home will be one of the heavenly constellations, Inshallah, and the stars will gather there."

Mr. K. "What could I ask for more?"

"There is nothing superior to this."

At dinner, July 6, 8,30 p.m.

Abdul-Baha said:

"The spiritual food is the principle food, whereas the physical is not so important. The effect of the spiritual food is eternal. Thro' the material food the body exists, but through the spiritual food the spirit will be nourished. The material food, that is, the food for the body, is simply water and bread, but the food for the intellect is knowledge and

the food for the spirit is the significances of the heavenly words and the bounties of the holy Spirit .

"If there were no love nothing would be pleasing. Many come here and eat, but they do not appreciate it."

Abdul-Baha has written a Tablet to Teheran to the believers that they should organise a meeting for the Bahai women to teach them the lessons by which they will be able to teach others in the Cause . Now they have written the news to the Master that they have arranged and organized this meeting, and about nineteen girls and women attended. This meeting will advance directly and will be the cause of developing the girls in every way.

At luncheon, July 7th.
Trans. M. Noured Din.

Abdul-Baha said:

"My love for you is like an ocean, and your love is like a drop. The distress and calamities which I have endured for your sake for many years, you could not endure for one day. And now should anyone offer me the entire existent world in exchange for one of you, I would not accept it. This means that one of you is dearer to me than the whole world. If a thousand swords be used on my neck, or against me, I accept that, but would not be content that one hair of your head should be taken away.

"About two years ago some spies came from Constantinople, and it was a terrible day. I sent out nearly all the believers from Acca that none should be harmed but myself. I sent all away, that no one should be should stay in Acca but myself - that if there should be any kind of calamity, it should be for me alone. At that time a special Turkish boat was constantly passing between Acca and Haifa in order to capture me. But I did not ~~want~~ go.

"You must realize by this expression to what a degree I loved the believers."

In the Room of Abdul-Baha, afternoon, July 7th.
(Monever Khanum, Mrs. K., Mrs. B., J.T.)

"All this trouble and hardship is just for this end- that you may love one another as you should, so that you may be perfectly united.

(To Mrs. K.)

"Let me give you the good tidings that your family and two children will be greatly helped; and you must be very happy for this. I love your 'Mr. Mac Nutt' very much. It is good that you have two Mr. Mac Nutts. Others have one Mr. Mac Nutt, but you have two. Of course you love Mr Mac Nutt, because he has been the cause of your spiritual life. The physical father is the cause of the material life, but Mr. Mac Nutt was the cause of your eternal life. Therefore you owe him much."

At dinner, July 7th. 8,30 p.m.
Translator D.F. Farzed.

"Since the day you arrived you have daily progressed and you have almost changed. Some souls come here and return unaltered. It is precisely like one who comes to a fountain or the seashore and, not being thirsty, return exactly as he came, or like a blind man who goes into a rose-garden - he perceives not, and being questioned as to what he has seen in the rose-garden, replies, "nothing". But some souls who come here are resuscitated. They come dead; they return alive. They come frail or ill in body; they return healed. They come athirst; they return satisfied. They come sorrowing; they return joyous. They come deprived; they return having partaken of a share. They come athirst; they return satisfied. These souls have in reality done justice to their visit. Praise be to GOD;

ye are of these ~~snhs~~ souls, and you must be exceedingly happy.

"If a cow should go to a prosperous town - a city full of bounties and divine blessings, and should be questioned as to what it had found in this town, it would say: 'Nothing but cucumber peels and melon rinds. But if a nightingale should fly to a rose-garden, when it returns the reply would be: 'Verily, I have scented lovely fragrances, seen most beautiful flowers, most delightful verdure, drunk most refreshing water from gushing fountains - and I have found new life! Now the reply of a beetle would be: 'All you have heard concerning the rose-garden is false. There is neither a delightful fragrance, beauty of verdure, nor is there joyous. In fact, I entered it, I was displeased. All you have heard is false. Had I not escaped, I should have died!'

In the Room of Abdul-Baha, morning, July 8th.
(Monever Khanum, Mrs. K., Mrs. R., J.T.
Sandy and Howard Kinney.)

"You are fortunate that during these few days I have not been very busy, for to some others it happened I had less time to give them.

"The desire of my heart is that each of you when you return to America will be a torch flaming with the Love of GOD, and that your speech will be wonderfully loosened, so that when you enter the meetings, you will enter them with full eloquence and perfect courage.

"I kiss the mouth of Sandy that he may have wonderful speech, - especially for this purpose. I do it."

Abdul-Baha then dictated messages to various believers. On our expressing regret at burdening Him with so many messages, He said:

"Everything which is a sign of your love to one another, though it would take up my time, yet it makes me happy; and if you realize how much I love you all, you will know that even though I were occupied day and night with your affairs, I would never tire. For ~~My Love~~ My Love is not a physical one to make me tired. My Love is purely spiritual and divine. - Therefore I am never tired."

At luncheon, July 8th.
Translator, Dr. Pared.

Abdul-Baha spoke of the letters He had answered this morning, and of the packages still unopened. Mr. K. said: "I will write you letters for you! I mean, I wish I could relieve you of your burdens."

Abdul-Baha, smiling: "Very good, very good! write a letter and answer it yourself. Look into your heart and see the answer. The answer is what is written on the tablet of the heart. That which is written upon paper is subject to corruption and various accidents, such as consumption by fire and moth; but that which is inscribed upon the tablets of the heart is imperishable and everlasting. A day will come when all my communications upon paper, all my writings, will be effaced; but that which I have inscribed upon the hearts will not be effaced. There is no end to it. For I write the Word of the Love of GOD upon the hearts - and the Word of GOD is eternal."

Abdul-Baha said He was exceedingly happy because of Mr. Kinney's presence at the table (after a short illness) for we are all assembled together.

"Just consider what the Bounty of ABHA has achieved - just observe in what a condition we are here! Imagine not what if you were to sacrifice all upon earth, you ^{could} produce this attitude."

Little Howard: "Went the Master come to New York?"

"Perhaps you do not know that I am always there with you; for though my body is absent, my heart is there - my spirit is there."

Mr. K. "Tell the Master He will always be an honored guest."

"I am the host - not the guest; for to be a guest is to be there temporarily, whereas the Host stays forever."

July 8th, afternoon,
In Mrs. Beede's room and
mine.

Abdul-Baha: "Now I am sending you to the Tomb; and you should ask there all that you wish and desire; and I will pray, also, here, for what you pray. And there you will pray for everything you wish."

July 8th. at dinner 5,30.

Abdul-Baha:
"Are you happy owing to your visit to the Tomb? Mrs. Beede?"

Mrs. Beede:
"You must feel that I never was so happy."

Abdul-Baha:
"Although our assembly tonight at this table numbers only ten outwardly, in reality it is representative of all the beloved of GOD. Why? Because it pictures the Bahai community. The seed, no matter how small, in the estimation of the perceptive mind is a veritable tree. The mind images the tree, and the tree is revealed from the seed. Likewise, when I see you, it is as though I were seeing all the beloved of GOD. The Teachings I give you are the Teachings I would give to all the beloved of GOD. Today, when you visited the Holy Tomb. It during that very time, directed my attention to the Supreme Concourse of the Kingdom of ABHA and supplicated confirmation in your favor. Praise be to GOD; your hearts are overflowing with the Love of GOD and you have no great attachment to this world. The thing which is necessary for you now is discourse. It is My hope that you will attain an eloquent discourse, for I have loved you exceedingly. Consequently, I anticipate eloquent, expressive and excellent discourse on your part after your arrival in America. Rest assured in the fact that the Breath of the Holy Spirit will aid you, - provided no doubts obtain in your hearts. Know this for a certainty.

"Is not this so, Juliet?
"Is not this so, Mrs. Beede?"

He helped us each from His plate.

"You will remember these nights very often. These nights are rare. They are not obtained always."

"I hope the party that has come- Mr. and Mrs. Kinney, Mrs. Beede and Juliet will be real Bahais, and that your deeds and actions will manifest this when you return to New York. I have given you so many blessings? I hope you will be able to speak fluently and with great power in the meetings and share with the rest of the friends what you have received here."

July 9th, at luncheon.
Dr. Wazred, Translator.

"How spiritual are your meetings! In the utmost love are we set aglow. The hearts are all attracted to each other. It is just like being one soul, one body. Such a meeting as this is impossible and cannot be organized save through the Love of GOD. There is no material interest whatsoever; there is no worldly desire at all. In the utmost purity and holiness has the Force of Divinity assembled us. All, with perfect sincerity, are directing our attention to the Kingdom of ABHA; and our greatest desire is His Good-pleasure.

"New pilgrims have arrived from Persia; firm souls in the Covenant have arrived. They have come in the utmost love. The Light of the Love of GOD is radiant in their countenances.

"Yesterday Mr. Kinney asked me concerning music and I promised I would answer him today.

"Music is of the important arts. It has a great effect upon the human spirit. Musical melodies are a certain something which prove an accidental upon etherial vibrations; for voice is nothing but the expression of vibrations, charged therewith, which affect the nerve of the ear. Musical melodies are therefore those peculiar effects which are produced by vibrations. However, it has the keenest effect upon the spirits. Although music is a material affair, yet its tremendous effect is spiriual and its greatest attachment is to the realm of the Spirit. If a person desire to deliver a discourse, it would prove more effective after musical melodies. The ancient Grecian philosophers, as well as the Persians, were in the habit of delivering their discourses in the following manner: First there would be musical melodies, and when the audience had been influenced to a certain extent thereby, they would leave their instruments and begin their discourse. Among the most ancient musicians of Persia was one named Barbad. When a great question was asked at the Court of the King and the ministers failed in persuading the King, the matter would be referred to Barbad. Whereupon Barbad would go with his instrument to the Court and would play the most appropriate and touching music, and the end would at once be gained; because the King would be immediately affected by the musical melodies. Certain feelings of generosity would swell his heart and he would give way. You may try this. If you have a great desire for something - if you wish to attain your end earnestly, try to attain it in a musical audience. For instance, have a great solo rendered; if you find the object is attained, it will be because the audience is one in whom the solo is affective. But there are people who are like stones, and music cannot affect a stone.

"Now let us go back to the original subject. Music is an important means for the education and development of humanity. But the main reason for the development of humanity is the Teachings of GOD.

"Music is like the glass, which is perfectly pure and polished. It is precisely like this clear chalice before us. And the Teachings and Utterances of GOD are like the water. When the chalice is in the utmost state of purity, - absolutely clear and polished, and the water is perfectly fresh, - then it will confer life. Wherefore the Teachings of GOD, whether they be utterances in form of homilies, or sermons and prayers, when they are melodiously chanted, they will prove most impressive. It is for this reason his holiness David sang the psalms with melody in the Holy of Holies at Jerusalem.

"In this Cause the art of music is of paramount importance. The Blessed Perfection, Baha'O'llah, when He first came to the barracks, often repeated this statement: if among His immediate followers there were some who could play some musical instrument - for instance, the flute or harp, or could sing, it would have charmed everyone.

"In short, musical melodies play an important role in the outward and inward qualities of man, for it is the inspirer and motive power of both the material and spiritual susceptibilities. What a motive power it is in feelings of love! When man is attracted to the Love of GOD, music will have a great effect upon him.

(Luncheon, July 9)

Abdul-Baha pointed out of the window to a ship.

"See - a ship!" He said to Mrs. Beede, who was sitting by His side at this meal.

Mrs. B. "If we build the Temple quickly and send a ship for you, will you come to America?"

"I will come of my own volition to America if they build the Mashrak-ul-Askar quickly; but they will not build it quickly."

At dinner, July 9th.
Dr. Farced, Translator

Abdul-Baha said:

"Tonight Mr. Sprague is going to speak to you, because he has been to Persia and has spent a year in Teheran. Hence he shall speak."

Mr. Sprague:

"It is impossible to speak while our Lord is here."

On being further pressed by our Lord, he referred to a meeting when a Jew, a Christian, a Zoroastrian and a Mohamedan were present and remaining for the night, shared the same bed.

Abdul-Baha said:

"Consider what the power of the Covenant has done. It was an absolute impossibility for a Zoroastrian to unite with a Jew, a Heyed, and a Mullah and for these to unite with a Christian was an impossibility; but the power of the Covenant has even so gathered them that they have been accounted as one spirit. Although the bodies are numerous, the Spirit is one.

"About thirty or forty years ago in the province of . . . the Mohamedans assaulted the Jewish colony and began a wholesale slaughter, and only the Jews who, narrowly escaping, could get to the Meque to confess. The rest were subjected to a wholesale murder; and those who were apparently converted are in reality, up to date, Jews. But many became Bahai's.

Mirza Azizollah Khan, whom you met - his father was martyred, and his brother, at the age of twelve, gave his life for the Cause."

(Morning of July 10. Abdul-Baha dictating Tablets to M. Moncer, Mrs. K., Mrs. B., and J. T. sitting together)

Abdul-Baha:

"Letters shower as rain upon me. I write the answers and they are not finished!

"Many come that are difficult to read. Here is one that cannot be read at all. The man could not write. But he wished to supplicate to his Master; so he simply made marks."

Taking a supplication in His hand, He began to dictate, first saying:

"This is the answer to a letter of a person whose father drove him out because he was a Bahai; but GOD granted him a high position. His work has become very good. His father does not even speak to him, while the son is very kind to his father.

"This" He said to Mrs. K. "is for you too."

TABLET.

O thou who art firm in the Covenant!

"Though thy father was not kind to thee, praise be to GOD, thou hast a Heavenly Father. If he forsook you, it was the cause of your obtaining the mercy and kindness of the Spiritual Father. All that father can do is to be kind to you; but this Father confers upon you Eternal Life. That father will become angry for the slightest disobedience; but this Father forgives the sins, overlooks the faults, and deals with Bounty and Favor. Thank thou GOD thou hast such a Heavenly Father; and I hope thou mayest attain, through Divine Mercy, to the Greatest Bounty. I remember thee; do not be sorrowful; and I am in communion with thee in every world; grieve not.

I hope thou mayest become, through the Favor and Bounty of the Blessed Perfection, the means of guiding others; and in the community of the world light a candle whose effulgence shall be everlasting.

At luncheon, July 10-

Abdul-Baha said:

"The Bahai news from Persia is very good. I cannot tell you - it is not permissible; but it could not be better.

"The news of the country is very bad, but that of the Cause is exceedingly good. This is glad tidings to be given to you.

"Today you have had a visit to the Blessed Bab and the Blessed Perfection."

Mr. K. "I shall always see the Face of the Blessed Perfection."

Abdul-Baha:

"At the time of prayer one has to hold in one's mind some imaginary object. Then he has to turn his face and direct his mind to this picture. For whatever form is produced in the mind is imagination, that is, one's own conception. There is no connection between it and the reality. Therefore people worship imagination. They think of an imaginary GOD. That of which they think is not GOD. GOD can never be comprehended. That which man thinks is comprehended by man, but GOD is incomprehensible.

"All nations of the world are worshipers of superstitions, because the reality of Divinity cannot be conceived. That which can be conceived is not the Reality of Divinity.

"All nations have imagined a certain GOD and worshipped that, when, as a matter of fact, the GOD of their conception is finite and man is infinite in relation thereto. Assuredly the infinite is more noble than the finite. Therefore the reality they imagine is human imagination; and a concept of man is a thought-image. GOD is holy above that, for GOD is Infinite and cannot be comprehended. All that comes under comprehension is outside of GOD. The Reality of Divinity is holy, lofty, sacred beyond comprehension.

"All nations worship their imaginations of a GOD and these imaginary GODS are superstitious phantoms. Hence they are worshipers of superstitions.

"Therefore the objective point of all is - the Manifestation of GOD; and whosoever directs his attention in prayer to that Focal Point has verily directed his attention to GOD.

At the time of His Holiness Christ the Jews forsook Him and would imagine a phantasmal god and would adore that!" (The Master laughed; continuing to laugh heartily:) "On a certain occasion, the famous heroine of this Movement, Kurra'tyl'Ayn, chanced to meet a devout Mohamedan who was praying, and questioned him thus: "To whom art thou praying, may I ask?" "I am praying to the Essence of Mercy and the Reality of Divinity." And she, smiling, said: "Oh away with your GOD! Away with him! Your GOD is an imagination! Come, and I will show you the GOD of today! It is the Bab! Your is an imagination, while this is a certainty. Can you contain this in a little glass?"

(In reply to question touching Personality.)

"The Blessed Perfection does not need His body. This body is now interred in the Blessed Tomb. When we say the Blessed Perfection we mean the Reality, and the Reality of the Blessed Perfection is living and everlasting.

"Just as in the time of Christ the disciples were agitated when they saw the body of Jesus crucified. Then Mary Magdalene came and said: "Why are you agitated?" "Because Jesus Christ was crucified," they replied. "Oh" she said "that was the body of Jesus Christ, but the Reality of Jesus Christ is living and everlasting. It is not subject to corruption".

"And now so it is with the body of the Blessed Perfection."

Abdul-Baha said:

"When I pray I turn my thoughts and face to the Blessed Perfection.

"This prophecy, so clearly and evidently stated, printed and published, is well-known among the people. Therefore, when the constitution was granted in Persia, the Mullahs, who took the Royalist side, proclaimed from the pulpit that whosoever accepted the constitution had necessarily accepted the Bahai Religion, because the Head of this Religion, His Holiness Baha'O'llah, had prophesied this in His Book - and the Bahais are the agitators and promoters of constitutionalism. They have brought about the constitution in order to fulfill the prophecy made by their Chief. Therefore beware! Beware! lest ye accept it."

(During these last utterances, Abdul-Baha rose from His seat and paced up and down the little room, occasionally pausing at the barred window.)

"But whatever I write is inspired by the Blessed Perfection - is the Confirmation of the Blessed Perfection. Mr. Sprague was in Teheran and knows - is informed. I have prophesied all these occurrences clearly without need of interpretation; not in one letter, or in two, but in numerous letters. When the divines overcame the Shah, the Shah commanded the prime minister to go to Kum (?) and bring the mullahs to Teheran. When the divines, with the prime ministers arrived in Teheran, the people showed them the highest respect, and for three nights illuminated the whole city of Teheran as a welcome to them. They held the reins of the Parliament in their hands. They began to disagree with the Shah. A member of the Parliament threw a bomb at him. The Shah was brought so low and made so powerless that he was incapable of governing the Assembly. However, he summoned the agitators from among the divines. The Ulema refused to deliver the perpetrators of this act, and said that they did not recognize him as Shah.

"At this time I wrote letters to nearly all the cities in Persia - to Teheran, to Rasht, Tabriz, Karvin, Ispahan and many other cities. I clearly prophesied this condition. You may see the letters. Mr. Sprague knows about them. He has seen them.

"The Mohammedan clergy had held the foremost work so completely that the Bahais everywhere were extremely alarmed because of the apparent clerical supremacy. Notably, the Bahai teachers of Teheran - (Especially Mullah Ali Akbar) sent me a letter which I have here, in which is this statement: 'When the clergy of Persia were dispossessed of any power or political influence they persecuted us unmercifully. Now that they have attained this apparent supremacy, what will they do to us?' Now great will be our persecution and our pride!' In response I wrote: 'Know ye for a certainty that this seeming influence and power will vanish.' It was clearly stated in the most conspicuous terms - and Mr. Sprague can testify to its validity: - 'The result of this influence is the greatest degradation and loss; this supremacy will prove the greatest defeat.' In that very letter I played on these words: 'stable' and 'al-tahwib', which in Persian is the same, with a slight difference of a dot. 'They have held to this stable, but they have not seen the ultimate of things. They will become so defeated and conquered that their sighs, moans and lamentations will reach the very heavens.'

"This is a summary. You may find it in detail in my letters. Even it was that suddenly the page was turned. Their foundations were razed.

"But I did not write this of myself. Nay, the Confirmation of Baha'O'llah wrote this! Of myself I did not write it.

"Therefore the beloved of GOD must refer to me only as Abdul-Baha.

"This is my glorious crown!

"This is my eternal sovereignty!

"This is my everlasting life!

"Whosoever question me concerning my NAME, my answer is Abdul-Baha.

"And thus it ends!

Later Mr. Sprague told us that when the Tablets came from Abdul-Baha it was a great test to some of the believers; they did not see how these Tablets could be fulfilled literally, because the Shah was so low that everyone laughed when he was mentioned, - no one had any respect for him, and the Mullahs were so powerful and the constitution so well established that it seemed absolutely impossible and against reason that the

At dinner, July 10th.

Abdul-Baha said:

"It is very good to be able to meet Mr. Sprague here directly from Persia. He has been in Persia one year. He knows about the believers why well there; and he enjoyed it very much., because the believers there are very beautiful. They are in the utmost condition of sincerity.

"Last night I did not eat at all; I only took a little bread and cheese; therefore I could not sleep. So I passed the hours in prayer and communion, walking back and forth."

At luncheon, July 11th.
Translator, Dr. Farzed.

Abdul-Baha said:

"In the days of the former Manifestations of GOD no addresses were given for the Kings and no clear warnings were given. If you read the whole of the gospel you will be unable to find a single warning to a crowned head. No prophetic statements were made, no prophecies of the future were given, except in a general way; as example, the prophecies you will find in Isaiah concerning the destruction of Babylon and the abomination and desolation in Jerusalem. However there is none of the kind addressed to an individual. But the Blessed Perfection addressed all the kings. When Abdul Aziz, the former Sultan of Turkey, was at the climax of his sovereignty, He (Baha'O'llah) arraigned him severely; and He clearly foretold the upheaval of his kingdom, on account of the oppression he had committed. So this was an address to a distinguished and well-known man; - it is not an address to the general nation.

"Today the greatest nations of the world are Great Britain and America. It is easy for a man to prophecy that the British Empire may some day undergo a reverse change; - that is to say, become disturbed, revolutionized and utterly destroyed. This is also applicable to France, to Germany, to America, - to any of the nations of the world; for every nation has its day of degradation. Consider how greatly developed was the Roman Empire, and what became of its final condition. Likewise Greece; how she arose and finally also was degraded.

"The purpose is this: There is no nation exempt from this natural condition, i.e., it shall have its rise and again it shall have its fall; it shall have its climax and again its abyss.

"The purport is this: A man can easily address a nation thus: 'O ye people! Verily the day shall come when ye shall find yourselves in degradation!' For example, in Isaiah there is a prophetic reference to Tyre also to Babylon, saying: 'O thou Tyre! O thou Babylon! Boast ye not! The day will come when ye will find yourselves abased, destroyed, scattered. Your prophecies will be taken as booty, and your sons will be killed!' His Holiness Isaiah prophesied this inspirationally; but any man can thus prophecy. For instance, a person can easily address Paris and say: 'O thou Paris, be not proud of thy glory, for verily the day shall come when thou shalt be brought low!'

"These prophecies of Isaiah were fulfilled two thousand years after they were uttered. But the Blessed Perfection addressed the very person of Abdul Azziz when he was in the utmost power. He likewise addressed Napoleon III in person. He said: 'I addressed thee and thou didst not accept. The Lord Almighty will take away thy sovereignty from thee! And exactly as it was prophesied, it happened.

"When the Blessed Perfection was a prisoner of Abdul Azziz - when He was in the dungeon of his Majesty, He prophesied his downfall and arraigned him severely.

"The revolution now rampant in Persia was foretold by the Blessed Perfection forty years ago. Read the Book of the Kings. It is also to be found in the Book of Laws. And this prophecy was made when Teheran was in the utmost state of quietude, and the government of Nasiru'd-Din Shah well established. It is clearly stated thus:

"O Teheran! There will be a great upheaval in Thee; the government will be affected and the disturbance will affect all Persia." This was prophesied forty years ago; it was printed thirty years ago and is to be found in the book of Kings, the Surat 'ulHykl and the Kitab-el-Akdas.

"This prophecy, so clearly and evidently stated, printed and published, is well-known among the people. Therefore, when the constitution was granted in Persia, the Mullahs, who took the Royalist side, proclaimed from the pulpit that whoever accepted the constitution had necessarily accepted the Bahai Religion, because the Head of this Religion, His Holiness Baha'O'llah, had prophesied this in His Book - and the Bahais and the agitators and promoters of constitutionalism. They have brought about the constitution in order to fulfill the prophecy made by their chief. Therefore beware! Beware! Don't ye accept it."

(During these last utterances, Abdu'l-Baha rose from His seat and paced up and down the little room, occasionally pausing at the barred window.)

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"At this time I wrote letters to nearly all the cities in Persia - to Teheran, to Isfah, to Tabriz, to Shiraz, to Herat and many other cities. I clearly prophesied this condition. You may see the letters. Mr. Sprague knows about them. He has seen them.

"The Bahai clergy had held the foremost work so completely that the Bahais everywhere were extremely alarmed because of the apparent clerical supremacy. Notably, the Bahai teachers of Teheran - (especially Mullah Ali Akbar) sent me a letter which I have now, in which is this statement: 'When the clergy of Persia were dispossessed of any power or political influence they persecuted us unmercifully. Now that they have obtained this apparent supremacy, what will they do to us?' How great will be our persecution and our pride!' In response I wrote: 'Don't go for a certainty that this seeming influence and power will vanish.' It was clearly stated in the most perspicuous terms - and Mr. Sprague can testify to its validity:- 'The result of this influence is the greatest degradation and loss; this supremacy will prove the greatest defeat.' In that very letter I played on these words: 'stable' and 'unstable', which in Persian is the same, with a slight difference of a dot. 'They have held to this stable, but they have not seen the difference of things. They will become so defeated and conquered that their sighs, weeps and lamentations will reach the very heavens.'

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"But I did not write this of myself. Nay, the Confirmation of Baha'O'llah wrote this! Of myself I did not write it.

"Therefore the beloved of God must refer to me only as Abdu'l-Baha.

"This is my glorious crown!

"This is my eternal sovereignty!

"This is my everlasting life!

"Whoever question me concerning me NAME, my answer is Abdu'l-Baha.

"And thus it ends!

Later Mr. Sprague told us that when the Tablets came from Abdu'l-Baha it was a great test to some of the believers; they did not see how these Tablets could be fulfilled literally, because the Shah was so low that everyone laughed when he was mentioned, - no one had any respect for him, and the Mullahs were so powerful and the constitution so well established that it seemed absolutely impossible and against reason that the situation should be reversed.

Sp. actual

*Happiness
God's Will **

With Abdu'l-Baha at Akka, July 6, 1909.

Abdu'l-Baha said:

"Afflictions and troubles are due to the state of not being content with what God has ordained for one. If one submits himself to God he is always happy.

A man asked another, "In what state are you?" He answered: "In the utmost happiness".

Where does this happiness come from?

He answered: "Because all the existing things move according to my will, therefore I do not find anything contrary to my desire, Thus I have no sorrow.

There is no doubt that all the beings move by the Will of God, and I have given up my will own, desiring the Will of God, thus my will became His Will, the Will fo God, for there is nothing of myself. All are moving by His Will, yet they are moving by my own will. In this case I am very happy."

And Abdu'l-Baha continued:

"When man surrenders himself everything will move according to his wish."

T A B L E T A L K S.

Prayer.
1906.

Live so as to be in peace with all your environment. To be happy is to serve GOD and sever yourself from the world. Radiate Love everywhere -- you will then become Love. Goodness was ever flowing from Christ because He was one with the Father. Outwardly I am a prisoner -- considered as one -- but no one is as free. I rejoice evermore. Much do I prefer to be absolutely free -- at one with God -- fearing nothing -- wanting, desiring nothing ~~xx~~ but that all shall know the fullness of GOD -- than to possess the material wealth of the world. To be free and yet possess mind and heart bound to the world and a slave to self must not, cannot be compared with being a so-called prisoner and yet possessing supreme happiness, perfectly sound in mind and body and in loving relation to the universal order.

It is possible to overcome the world, the flesh and all evil by walking constantly in the path of GOD, by burying all negation, weakness, fear, selfishness, and all doubt under a mountain of positive, intense, living Truth. Few attain this station.

The more obstacles one has to overcome, the more difficulties one meets successfully, the stronger one will be. Never become discouraged. To be weak is not necessarily to be unwilling to be strong. Rejoice, be glad if in the Cause of GOD you are made to suffer. To be misrepresented, to be misunderstood for the sake of GOD, is of no consequence. All sincere followers of GOD are misjudged and always have been. One cannot please the will of the world and please the will of GOD.

"Beware when all men speak well of you" is true now if one is conscious of error in one's life.

Certainly one may belong to a church, be a member of a Christian society and continue to call one's self a Bahai, because the teachings of Baha'o'llah in no way conflict with the teachings of Christ. They are in perfect harmony. One accepts the true teachings of true disciples of GOD. It is not necessary even to label one's self. One may call ~~xx~~ one's self a Bahai and in no way live the life -- on the other hand one may live the life and never be known as a Bahai. It is not so much by what name you are called, but what you are in your heart. Are you loving and serving GOD? Love and service are the greatest requisites of a good life. Endeavor in every possible way to do some favor, some service for someone else -- do this daily -- no matter how small or trivial the act of kindness may be -- even a smile counts for much.

I am the most humble servant of GOD. I would rather be a door-mat -- a door-keeper in the house of GOD, than be a ruler of nations. Christ said unto his disciples "Why callest thou me good; there is none good save the Father". Be ye therefore perfect. Jesus said unto him "Follow me, and leave the dead to bury their own dead" and, "For all things are yours, whether Paul, or Apollos or Cephas, or the world, or life or death, or things present or things to come; all are yours; and ye are Christ's and Christ is GOD'S."

Prayer is communion, aspiration, soul contact with GOD. Every prayer for the best is eternally answered on GOD'S part, but not to us unless we come into at-one-ment. "All things whatsoever ye may pray and ask for believe that ye have received them."

If ruling desire binds us to GOD, we shall receive what is GOD-like. I link myself there, and not to dust. If one prays to be whole on GOD'S part, the answer is eternally complete. We must fulfill the conditions to expect GOD to fulfill his promise. To pray is to lift ~~us~~ the soul into unison with the Eternal Goodness. Wholeness is the natural result of abiding in GOD.

(1906)

Perfection is impossible without humility;
 Humility unattainable without the love of God;
 The love of ~~our~~ man is essential to the love of God;
 The love of God is inaccessible without the love of humanity;
 The love of humanity is a glittering generality without social service;
 Social service is a mere catch-word without sacrifice and severance.

Abdul Baha Abbas.
 June 24, 1913.

87

A Teaching from Abdul Baha - THE PLAGUES OF EGYPT.

... ..

It is very evident that the account of the Ten Plagues of Egypt cannot be meant or understood literally. For if one only of these terrible afflictions had befallen any King, he would at once have submitted. He would not have waited and deferred his submission after such a calamity as the changing of all the water of his country into blood had happened to him.

Reflect: When once the Germans had defeated Napoleon III. he submitted. Then why did the Sultan of Turkey grant a Constitution to his people? Only because one General and a few soldiers had demanded it and threatened him. He did not wait until all the army had revolted. Is it possible to suppose that, if God had caused all the first-born in Russia to die, the Czar would not have given way? If the Emperor of Germany had seen all the water in Germany turned into blood, or if the Sultan of Turkey had seen all his country enveloped in darkness, would they not have immediately submitted?

Therefore we may plainly see that the intention and meaning of these events is symbolical, and that they have a spiritual meaning. They are not to be understood as literal occurrences.

The river of Egypt being changed into blood, signifies that for the Egyptians it was very difficult for them to take in and to live by the Religion of God, just as it would have been impossible for them to drink blood. But for the Jews this religion was as the Water of Life. The thick darkness signifies the darkness of error which surrounded Pharaoh's people. The mosquitos, frogs, &c all signify spiritual hardships and trials. The Plague signifies a spiritual disease; the thunder and hail show the anger of God.

At last the Egyptians, because of their unbelief, were drowned in the river of error, which is the sea of Death and Destruction.

To I. D. Brittingham - Translated in Akka - Received April, 09

In the Room of Abdul Baha.

Morning, July 2nd.
Translator, Monever Khanum.

"I hope that a great love may be established among you, and that day by day this love may increase. I have gathered you all together here that you may be gathered together in the same way in the Kingdom of God, and that you may love one another very, very much. If you love one another as you should, it is just as though you had loved me as you should. The more you love one another, the nearer you get to me. I go away from this world, but Love always stays. Therefore you ought to love one another very much. And I hope you will be the cause of establishing great love among humankind, and, through the help and assistance of GOD, you will be able to establish in this world the Love of GOD. Baha'o'llah endured all these hardships and difficulties only for the sake of establishing Love in this world."

C.R. "I wish I might become like this rose and exhale such fragrances."

"One can be much more beautiful than this rose, for the rose perishes - its fragrances is just for a time; but no winter has any effect upon such a rose as man."

Mrs B. "I wish we might return to America diffusing the fragrances we have received in Acca."

"As I have said before, man is at first like a pupil; he becomes a learned man, then he becomes a teacher. First he is a patient; he must attain perfect health, and having attained it, he becomes a doctor. What I wish is that those who have attained the Kingdom of GOD will themselves become doctors.

"All the people of the earth are patients - are ill; they are in great need of doctors, so that, through the help of the doctors, they may be cured of their spiritual diseases.

(over.)

7

(Morning/ July 2)

"The life of man will at last end in this world. We must all take out of this life some fruit. The tree of one's existence must bear fruit. If a tree has no fruit, you must cut it down and burn it. It would be useless for other purposes.

"And what is the fruit of the human tree?"

"It is the Love of GOD.

"It is love for humankind.

"It is to wish good for all the people of the earth.

"It is service to humanity.

"It is truthfulness and honesty.

"It is virtues and good morals.

"It is devotion to GOD.

"It is the education of souls.

"Such are the fruits of the human tree.

"Otherwise, it is only wood - nothing else!"

Morning tea,
July 3, 5.30 a.m.

Monever Kha num
Translator.

"I want to tell you that most of the nations and the majority of the people are in perfect ignorance. They are trying day and night to do something to destroy the foundation of man. There are among them political fights and wars; there are conflicts and disturbances. Every day they are inventing new instruments for the destruction of human life. There are among them also religious disputes and conflicts; conflicts and disputes of art; conflicts and disputes of trade and also conflicts and disputes of patriotism. You hardly find two men among whom there is real harmony and sympathy. Now you must do your best, so that you may be able to remove all these conflicts and disputes. You will change this darkness into light; you will change this hatred and menace into love and harmony; because your aim is a glorious one. It is sure you will have to endure many difficulties in this Cause and that great obstacles will come before you; you will have many hindrances; but you must confront all, and you must endure all these difficulties. You must give up all differences among you - differences of opinions - and all should work for the same aim. You must be qualified with Divine Attributes, so that the Word of GOD may assist you, so that the Bounties of GOD may descend upon you. And know that without the help of the Holy Spirit, you cannot be able to do this. And the magnetism of the Word of GOD is sincerity of intention; and until you are entirely severed from yourself and emptied of yourself, you will never be sincere enough. You must entirely sacrifice yourself. You must close your eyes to all rest. You must give up even your happiness and your enjoyments, so that you may be able to do this. It is true that you will be blamed very much and that you will have some difficulties and troubles. It is sure that people will show enmity toward you, and it is possible that your own relatives will even try to oppose you. But you must be firm; and if you be firm and steadfast, be sure that you will become victorious. You will be the cause of the union of the world of humanity.

"As Christ said to a rich man: "Go, and give all you have, and take up your cross, and come, and be my follower."

"This saying of Christ indicates that unless one is free from everything, one cannot become a real follower of Christ."

At luncheon, July 3rd.

"Jesus Christ said: 'Freely have ye received; freely must ye give.' That is to say, man receives the bounties of the Kingdom for nothing, so he must give it to others as he has received it; that is to say, he should not wish for any reward or compensation from the people. You should expect your reward of GOD.

"But in this Great Revelation, many of the believers have obtained the Kingdom of GOD with great difficulty; they gave much in order to obtain it.

"The Blessed Bab and Baha'o'llah were the Possessors of the Kingdom. They gave the Kingdom to the people. But they had many trials and difficulties. The Bab exposed His breast to thousands of bullets from the enemy; Baha'o'llah, too, spent all His life in the prisons; the beloved of GOD obtained the Kingdom by the sacrifice of their lives, under calamities and oppressions. Their houses were destroyed and their honor was lost; all their properties were pillaged; their families and children were taken as captives, and at last they were killed - martyred. Now consider how difficult it was for these people to obtain the Kingdom! Notwithstanding this, the Kingdom is so great that still they received the Kingdom freely! This is what Christ meant.

"Now the purpose is this: that you also should procure the Kingdom with so many sacrifices. It is possible that you may have these calamities and difficulties. The people will accuse you, blame you and injure you. But you must show forth firmness and steadfastness. And should there be no trials, nothing will be accomplished. But when trials appear, many will greatly develop, - that is to say, those who are sincere believers, firm in the Cause, will develop and advance; but, on the contrary, those who are weak in their faith will escape. But my hope is that you will show forth firmness.

.....

"It has seldom happened in any age or cycle that women should be killed as martyrs; but in this Great Revelation, many women have suffered martyrdom. It happened many times that enemies among the women collected together, striking and beating a Baháí woman. Still they could not appease their hostility, their rage, by striking - they bit her with their teeth! And this was due to their great rage!

At dinner, July 3d
M. Moneer, trans.

"All animals and birds sleep very early. This is the creative law of GOD. The birds sleep early. The rule is to sleep very early. This is GOD's wish. Children go to bed early. Gradually man will acquire the habit of sleeping later. To sleep at sunset is the law of GOD. All children, birds and animals sleep involuntarily.

"His Holiness Christ was manifested in these countries; but in the beginning His Cause was spread in Europe, and it superceded all other religions, notwithstanding that in Asia there were many religions, such as Zoroastrianism, the Jewish, the star-worshippers and idolators, who are still existing in India. But in Europe and America His Cause overcame all others. Now it is our hope that although this Truth was revealed in this part of the world, it will be spread and promulgated throughout America and Europe. His Holiness Christ said: "The children of the Kingdom will go out from it, but from the uttermost parts of the world many will come and enter into it." Now the inhabitants of Syria are bereft, for they have no capacity, but you, who are from remote countries, have caught this Light. The people from around here are deprived, but you, from such far countries, have attained. A blind man, though he sit near the light, cannot see it; but a clear-sighted man can see from afar. A man afflicted with cold, if he be in a rose-garden, cannot inhale the fragrances, but one whose nostrils are pure can inhale from a long distance. The people who are in these cities are deaf and blind, but you, having an open eye and a pure nostril, can see the Light from afar and inhale the fragrances of this Rose-Garden.

"Is this clear to you?"

July 4th, at early tea, 6 a/m.
Monever Khanum, translator.

Abdul Baha:

"In this prayer we have just read,
Baha'o'llah meant Abdul Hamid, the Turkish Sul-
tan who has lately been dethroned. And the verses
are:

"I implore Thee, O my GOD and the King
of nations, and ask Thee by the Greatest Name, to
change the throne of tyranny into a center of just-
ice, and the seat of pride and iniquity into the
chair of humbleness and justice. Thou art free to
do whatsoever Thou wishest, and Thou art the All-
Knowing, the Wise!"

AT THE HOLY TOMB.

Morning, July 4th.

Monever Khanum, trans.

"We cannot realize in this world the Bounty of GOD, nor can we appreciate His Love, but in the next world we can do so.

"When man is in the world of the womb, GOD showers upon him all blessings; He gives him all the organs, eyes, ears, etcetera; but man cannot put this favor into use there, - it is not manifested there. When the child is born from the world of the womb into this world, then all those blessings and gifts which GOD showered upon him in the world of the womb become manifest and useful. His gifts were not known in the world of the womb, though man did possess them there, but the world of the womb did not have the capacity of receiving the manifestation of these gifts. Similarly with the gifts and blessings which GOD showers upon man in this world; - this world is not fit and has not the capacity for the manifestation of these gifts and blessings; but when man enters into the world of the Kingdom, then those gifts will be manifested.

"For example, one of the gifts of GOD is to be able to pay a Visit to the Holy Tomb, but man cannot fully realize it while in this world; but when he enters the World of the Kingdom, there the blessings and gifts will become evident and clear.

"Is this clear to you?"

AT THE HOLY TOMB.

July 4th, noon.

In the fields.

"Come, and I will show you my Garden.
Come, follow me."

He led with the two children, Howard
and Sanford. We followed Him.

Having gone about a quarter of a mile,
He stopped, and pointing out over the fields
towards the Mediterranean, He said:

"Look - the sea - the sea!

Mr Kinney said: "America is beyond."

Abdul Baha: "America and this land are
one. The world is one - is one!" (in English)
"America and this land are one. The five conti-
nents of the world are one. All the nations are
one, - through the Power of Baha'o'llah!"

IN THE ROOM OF ABDUL BAHA.

July 4th, 10 p.m.

Monever Khanum, trans.

"The world is in prison and bondage, thro' the heads of religions, who have captivated the spirit.

"The rabbis have always tried to convince the people that their religion is the right one, - that they are the chosen nation, by being descendants of Abraham, and that they are the only people who can enter the Kingdom.

"Also the Catholic priests: what they say to the people is this, - that they possess the right religion, they are the accepted people of GOD, and the only people who are saved.

"Also the Sheikhs; they speak against the Christians and say: 'GOD had a Son, and the people crucified this Son of GOD!' They say: "What a foolish thing these Christians teach! That GOD could have a Son, and He was crucified by human hands!"

"You see how the heads of each of these religions have captivated the human souls and brought them under this narrow control. Now Baha'o'llah has come, and given freedom to these captive souls and released them from this bondage."

Mrs B. said: "It is the 4th of July - the day we celebrate our independence in America."

"Yes, it is a good day in America - the day of your physical freedom. But today you celebrated your spiritual freedom. Physical freedom is a good thing, but spiritual freedom is of greater importance. Really the first thing is to have the soul free, and you must be very thankful to have attained spiritual freedom on the same day when you attained physical freedom. I hope that as on this day you have attained the physical freedom, in the same way you will be free from all passionate desires and human inclinations."

He had begun His talk by asking: "How are you? Are you happy? You should be happy after your visit to the Blessed Tomb today. Did you think of Lua?"

C. and I told Him we had thought of Lua. Mrs K. said she had thought of all the believers. His face lit up with that marvellous smile which was always our reward when we spoke of our love for others.

"Very good; very good. That is what pleases GOD."

In reference to our walk behind Him over the thistles of Palestine I quoted: "My sheep shall know my voice... and there shall be one fold and one Shepherd." C. referred to His serving the little children. "Suffer the little children to come unto me." I said it was a symbol of His serving us, who are His little children.

"They are my sons; you are my daughters - my descendants by the Spirit, which is the nearest relationship. This day you are spiritually free."

He then dismissed us, saying "Go, and rest!"

Morning tea, July 5th 6 a.M.
Monever Khanum, trans.

Abdul Baha to Miss Rogers.

"This is the third time you have come here. It has been a great pleasure for you to have been with your friends each time. Now a long trip is before you. If throughout this trip you are always sincere in your intentions, you will enjoy it very much. This ought to be a spiritual and not a physical journey. You must always do your best to behave spiritually and not physically, so that everyone who meets you will know that your intention is to do good to humankind, and your aim to serve the world of humanity. Whatever you do, let the people know you are doing it for good, and not only to earn your own living. By doing so, you will be able to serve every city to which you go. Now associate with good people. You must try to associate with those who will do you good and who will be the cause of your being more awakened, and not with those who will make you negligent of GOD. For instance, if one goes into a garden and associates with flowers, he will surely inhale the beautiful fragrances, but if he goes to a place where bad-scented plants are, it is sure he will inhale an unpleasant odor. In short, I mean that you must try to be with those who are purified and sanctified souls. Man must always associate with those from whom he can get light, or be with those to whom he can give light. He must either receive or give instructions; otherwise, being with people without these two intentions, one is spending his time for nothing, and by doing so, he is neither gaining nor causing people to gain. You must keep these words very well. This is the third time you have come here. Fruits must be the results of these visits. Patients go to a hospital; some leave but slightly improved; some leave more ill than when they entered, and some leave entirely cured. I hope you will be of those who are entirely cured. You must be very thankful that you have come."

In the Room of Abdul Baha.
(Fifteen minutes later.)

Abdul Baha to Miss Rogers.

"You have made your third visit here. Know that we have been very kind to you and we love you very much here. It is rare that believers come here three times. You must appreciate and be very thankful for this. You must appreciate this great blessing, and act as is worthy of a spiritual daughter, so that when I hear news of you I will be happy.
"May GOD protect you under all circumstances."

At luncheon, July 5th.

"There are two kinds of changes and alterations. One causes descent and one ascent. The one which causes descent is not good, but on the contrary. The other change, which causes ascent, is acceptable. For example, a child, from the time of being in the womb of its mother, until it grows to maturity, changes in many stations; and this change is accepted and praiseworthy. For instance, 'Mr Mac Nutt?' (smiling toward little Howard Mac Nutt Kinney, whom He always called after his godfather, Mr Mac Nutt) "after many years will grow up and pass through many changes and will get moustaches and a beard and will be a man?"

"Consider the bread; it changes and changes until it gives power to the body, and then it becomes a man. This change is acceptable, because it replaces what has been eliminated from the body. The mineral charcoal changes in many stations until diamonds are produced from it. But the change which is hated in all cases is, for example, as follows: a man is faithful - gives up his faith, and a just man becomes cruel; a seer, a clear-sighted man, becomes blind; or, to be alive and then to die; to be steadfast in the Covenant and, for some idea, to become the enemy, like At first he was a very firm man and was in the utmost faith; then he wavered. Such a change is hated.

"Many firm souls had the greatest capacity, and were like the wick and fire- as soon as they came in contact with the fire they received the light. By a single meeting they were so improved and converted that they were entirely changed; while others were for a long time my companions, yet never changed. You find a man will be awakened by a single call; another is never quickened, even if you discharge a cannon! As soon as the ray of the sun shines through the crystal it will burn, but if it cast the same ray upon a stone, no effect is produced."

(over)

(At luncheon, July 5th, continued.)

Abdul Baha called Mr Kinney's attention to the rice.

"Rice - rice" He said in English, "very good!"

Then looking at and smiling:

"She is smiling at my English!"

"I smile because your voice makes me happier than anything in the world!"

"I know that!"

After a moment's pause, addressing the same member of the party Abdul Baha said, still in English:

"Speak - speak!"

"Even this physical food is the best in the world!"

"That is because of your intense love.

A poison given to a man by a friend is like honey. A Persian poet says: 'The poison which comes from Thee to me is an antidote; a wound from Thee is remedy!' Certainly these physical dishes are tasteful to you because you have the greatest love."

..... supplicated that He might give her poison and wound her in His Cause - that she might become worthy of this.

"I will. When afflictions and bitter conditions taste good to man, it shows that he is favored in the sight of God."

Mr K. "I am not eating now, but my Master is feeding me."

Abdul Baha: "I, myself, am the Food."

Mr K. "How like Jesus that sounds!"

Abdul Baha: "Jesus was the Bread that came down from Heaven, but I am the Food prepared by the Blessed Beauty, Baha'o'llah."

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Afternoon tea, 5 p.m., July 5th, Translator, Monever Khanum.

"We ought to pray for that she become just as GOD wishes her to be. If she be so, it will be very good, because GOD always loves those who repent and are sorry for what they have done. Such people are ashamed before GOD and become very humble.

"Once a Pharisee and a Publican entered into a temple to pray. The Pharisee said: "Thank GOD I am not as other men." The other said: "GOD have mercy upon me, a sinner!" Christ said of these two: "The Pharisee is not acceptable in the Kingdom of GOD, but the other is acceptable, - because the Pharisee is trusting in his own action, but the other is depending upon the forgiveness of GOD."

"But the only thing is - one should remain firm in his repentance.

"I will pray for her."

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At luncheon,
July 6th.

"Afflictions and troubles are due to the state of not being content with what GOD has ordained for one. If one submits himself to GOD, he is always happy.

A man asked another:

"In what station are you?"

He answered:

"In the utmost happiness."

"Where does this happiness come from?"

He answered:

"Because all the existing things move according to my wish; therefore I do not find anything contrary to my desire; thus I have no sorrow. There is no doubt that all the beings move by the Will of GOD, and I have given up my own will, desiring the Will of GOD. Thus my will became the Will of GOD, for there is nothing of myself. All are moving by His Will, yet they are moving by my own will. In this case, I am very happy."

"When man surrenders himself, everything will move according to his wish."

Today I have answered the questions of all. Now you are left, Mr Kinney."

Mr K. "There is only one question in my soul: How can I love you more?"

"I will answer you later."

Mr K. "The Board of Council has met for three years past in my studio, and I am very proud of it."

"It is indeed worthy to be proud of. I hope your home may always be the place of the gatherings, - that the beloved of GOD may always come together there, be engaged in commemoration of GOD, have heavenly talks and speak through the Confirmation of the Holy Spirit. Your home will be one of the heavenly constellations, Inshallah, and the stars will gather there."

Mr K. "What could I ask for more?"

"There is nothing superior to this."

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At dinner, July 6th

"The spiritual food is the principle food, whereas the physical is not so important. The effect of the spiritual food is eternal. Thro' the material food the body exists, but through the spiritual food the spirit will be nourished. The material food, - that is, the food for the body, - is simply water and bread, but the food for the intellect is knowledge, and the food for the spirit is - the significances of the Heavenly Words and the bounties of the Holy Spirit.

"If there were no love, nothing would be pleasing. Many come here and eat, but they do not appreciate it."

Abdul Baha has written a Tablet to Teheran to the believers that they should organize a meeting for the Bahai women, to teach them the lessons by which they will be able to teach others in the Cause. Now they have written the news to Abdul Baha that they have arranged and organized this meeting, and about nineteen girls and women attend. This meeting will advance directly, and will be the cause of developing the girls in everyway.

At luncheon, July 7th
Trans. M.Noured Din.

"My love for you is like an ocean, and your love is like a drop. The distress and calamities which I have endured for your sake for many years, you could not endure for one day. And now, should any one offer me the entire existent world in exchange for one of you, I would not accept it. This means that one of you is dearer to me than the whole world. If a thousand swords be used on my neck, or against me, I accept that, but would not be content that one hair of your head should be taken away.

"About two years ago, some spies came from Constantinople, and it was a terrible day. I sent out nearly all the believers from Acca that none should be harmed but myself. I sent all away, that no one should stay in Acca except myself - that if there should be any kind of calamity, it should be for me alone. At that time a special Turkish boat was constantly passing between Acca and Haifa in order to capture me. But I did not go.

"You must realize by this expression to what a degree I love the believers."

In the Room of Abdul Baha, afternoon, July 7th.

(Monever Khanum, Mrs K., Mrs B., J.T.)

"All this trouble and hardship is just for this end - that you may love one another as you should, so that you may be perfectly united.

(To Mrs M.)

"Let me give you the good tidings that your family and two children will be greatly helped; and you must be very happy for this. I love your 'Mr Mac Nutt' very much. It is good that you have two Mr Mac Nutts. Others have one Mr Mac Nutt, but you have two! Of course you love Mr Mac Nutt, because he has been the cause of your spiritual life. The physical father is the cause of the material life, but Mr Mac Nutt was the cause of your spiritual life. Therefore you owe him much."

At dinner, July 7th.
Trans. Dr Fareed.

"Since the day you arrived you have daily progressed, and you have almost changed. Some souls come here and return unaltered. It is precisely like one who comes to a fountain or the seashore and, not being thirsty, returns exactly as he came; or like a blind man who goes into a rose-garden - he perceives not, and being questioned as to what he has seen in the rose-garden, replies: "Nothing".

"But some souls who come here are resuscitated. They come dead; they return alive. They come frail, or ill, in body; they return healed. They come athirst; they return satisfied. They come sorrowing; they return joyous. They come deprived; they return having partaken of a share. They come athirst; they return satisfied. These souls have in reality done justice to their Visit. Praise be to GOD, ye are of these souls, and you must be exceedingly happy.

"If a cow should go to a prosperous town, - a city full of bounties and divine blessings, - and should be questioned as to what it had found in this town, it would say: "Nothing but cucumber peels and melon rinds!" But if a nightingale should fly to a rose-garden, when it returns the reply would be: "Verily, I have scented lovely fragrances, seen most beautiful flowers, most delightful verdure, drunk most refreshing water from gushing fountains, - and I have found new life!" Now the reply of a beetle would be: "All you have heard concerning the rose-garden is false. There is neither a delightful fragrance, beauty of verdure, nor is it joyous. In fact, when I entered it I was displeased. All you have heard is false. Had I not escaped, I should have died!"

In the Room of Abdul Baha, morning, July 8th.

(Monever Khanum, Mrs K., Mrs B., J.T.,
Sandy and Howard Kinney.)

"You are fortunate that during these few days I have not been very busy, for to some others it happened I had less time to give them.

"The desire of my heart is that each of you when you return to America will be just like a torch flaming with the Love of GOD, and that your speech will be wonderfully loosened, so that when you enter the meetings, you will enter them with full eloquence and perfect courage.

"I kiss the mouth of Sandy that he may have wonderful speech, - especially for this purpose I do it.

Abdul Baha then dictated messages to various believers. On our expressing regret at burdening Him with so many messages, He said:

"Everything which is a sign of your love to one another, though it would take up my time, yet it makes me happy. And if you realize how much I love you all, you will know that even though I were occupied day and night with your affairs, I would never tire. For my Love is not a physical one to make me tired. My Love is purely spiritual and divine. Therefore I am never tired."

At luncheon, July 8th.
Dr Fareed, translator.

Abdul Baha spoke of the letters He had answered this morning, and of the packages still unopened.

Mr Kinney said: "I wish I could write your letters for you! I mean, I wish I could relieve you of your burdens."

Abdul Baha, smiling: "Very good! Very good! Write a letter and answer it yourself. Look into your heart and see the answer. The answer is what is written on the tablet of the heart. That which is written upon paper is subject to corruption and various accidents, such as consumption by fire and moth; but that which is inscribed upon the tablet of the heart is imperishable and everlasting. A day will come when all my communications upon paper - all my writings, will be effaced; but that which I have inscribed upon the hearts will not be effaced. There is no end to it. For I write the Word of the Love of GOD upon the hearts - and the Word of GOD is eternal."

Abdul Baha said He was exceedingly happy because of Mr Kinney's presence at the table (after a short illness) for we were all assembled together.

"Just consider what the Bounty of ABHA has achieved - just observe in what a condition we are here! Imagine not that if you were to sacrifice all upon earth, you could produce this attitude!"

Little Howard: "Won't the Master come to New York?"

"Perhaps you do not know that I am always there with you; for though my body is absent, my heart is there - my Spirit is there."

Mr K. "Tell the Master He will always be an honored guest."

"I am the Host - not a guest; for to be a guest is to be there temporarily, whereas the Host stays forever."

July 8th, late afternoon

"Now I am sending you to the Tomb; and you should ask there all that you wish and desire. And I will pray also, here, for what you pray. And there you will pray for everything you wish."

July 8th, at dinner.
M. Moneer, translator.

"Are you happy owing to your Visit to the Tomb? Mrs Beede?"

Mrs B. "You must feel that I never was so happy."

"Although our assembly tonight at this Table numbers only ten outwardly, in reality it is representative of all the beloved of GOD. Why? Because it pictures the Bahai community. The seed, no matter how small, in the estimation of the perceptive mind, is a veritable tree. The mind images the tree, and the tree is revealed from the seed. Likewise, when I see you, it is as though I were seeing all the beloved of GOD. The Teachings I give you are the Teachings I would give to all the beloved of GOD.

"Today, when you visited the Holy Tomb, I, during that very time, directed my attention to the Supreme Concurrence of the Kingdom of ABHA and supplicated confirmation in your favor.

Praise be to GOD, your hearts are overflowing with the Love of GOD and you have no great attachment to this world. The thing which is necessary for you now is discourse. It is my hope that you will attain an eloquent discourse, for I have loved you exceedingly. Consequently, I anticipate eloquent, expressive and excellent discourse on your part after your arrival in America. Rest assured in the fact that the Holy Spirit will aid you, - provided no doubts obtain in your hearts? Know this for a certainty. Is not this so, Juliet? Is not this so, Mrs Beede?"

He helped each of us from His plate.

"You will remember these nights very often. These nights are rare - they are not obtained always!"

"I hope that the party that has come - Mr and Mrs Kinney, Mrs Beede and Juliet will be real Bahais and that your deeds and actions will manifest this when you return to New York. I have given you so many blessings. I hope you will be able to speak fluently and with great power in the meetings and share with the rest of the friends what you have received here."

July 9th, at luncheon.
Dr Fared, translator.

"How spiritual are our meetings! In the utmost love are we set aglow! The hearts are all attracted to each other. It is just like being one soul, one body. Such a meeting as this is impossible and cannot be organized save through the Love of GOD. There is no material interest whatsoever; there is no worldly desire at all. In the utmost purity and holiness has the Force of Divinity assembled us. All, with perfect sincerity, are directing our attention to the Kingdom of ABHA; and our greatest desire is His Good-Pleasure.

"New pilgrims have arrived from Persia. Firm souls in the Covenant have arrived. They have come in the utmost love. The Light of the Love of GOD is radiant in their countenances.

"Yesterday Mr Kinney asked me concerning music and I promised I would answer him today.

"Music is of the important arts. It has a great effect upon the human spirit. Musical melodies are a certain something which prove an accidental upon etereal vibrations; for voice is nothing but the expression of vibrations, charged therewith, which affect the nerve of the ear. Musical melodies are, therefore, those peculiar effects which are produced by vibrations. However, it has the keenest effect upon spirits. Although music is a material affair, yet its tremendous effect is spiritual and its greatest attachment is to the realm of the Spirit. If a person desire to deliver a discourse, it would prove more effective after musical melodies. The ancient Grecia philosophers, as well as the Persia, were in the habit of delivering their discourses in the following manner: First there would be musical melodies, and when the audience had been influenced to a certain extent thereby, they would leave their instruments and begin their discourse. Among the most ancient musicians of Persia was one named Barbad. When a great question was asked at the Court of the King and the ministers failed in persuading the King, the matter would be referred to Barbad. Whereupon Barbad would go with his instrument to the Court and would play the most appropriate and touching music, and the end would at once be gained; because the King would be immediately affected by the musical melodies. Certain feelings of generosity would swell his heart and he would give way. You may try this. If you have a great desire for something - if you wish to attain your end earnestly, try to attain it in a musical audience. But there are people

who are like stones, and music cannot affect a stone.

"Now let us go back to the original subject. Music is an important means for the education and development of humanity. But the main reason for the development of humanity is the Teachings of GOD.

"Music is like this glass, which is perfectly pure and polished. It is precisely like this clear chalice before us. And the Teachings and Utterances of GOD are like the water. When the chalice is in the utmost state of purity, - absolutely clear and polished, and the water is perfectly fresh, - then it will confer life. Wherefore the Teachings of GOD, whether they be utterances in the form of homilies, or communions and prayers, when they are melodiously chanted they will prove most impressive. It is for this reason his holiness David sang the psalms with melody in the Holy of Holies at Jerusalem.

"In this Cause the art of music is of paramount importance. The Blessed Perfection, Baha'ullah when He first came to the barracks, often repeated this statement: if among His immediate followers there were some who could play some musical instrument - for instance, the flute or harp, or who could sing, it would have charmed everyone.

"In short, musical melodies play an important role in the outward and inward qualities of man, for it is the inspirer and motive power of both the material and spiritual susceptibilities. What a motive power it is in feelings of love! When man is attracted to the Love of GOD, music will have a great effect upon him."

Abdul Baha pointed out of the window to a ship.

"See - a ship!" He said to Mrs Beede, who was sitting by His side at this meal.

Mrs B. "If we build the Temple quickly and send a ship for you, will you come to America?"

"I will come of my own volition to America if they build the Mashrak-el-Azkar quickly; but they will not build it quickly."

At dinner, July 9th
Dr Fareed, trans.

"Tonight Mr Sprague is going to speak to you, because he has been to Persia and has spent a year in Teheran. Hence he shall speak."

Mr Sprague: "It is impossible to speak while our Lord is here."

On being further pressed by our Lord, he referred to a meeting when a Jew, a Christian, a Zoroastrian and a Mohammedan were present, and remaining for the night, shared the same bed.

Abdul Baha said:

"Consider what the Power of the Covenant has done. It was an absolute impossibility for a Zoroastrian to unite with a Seyed and a Mullah with a Jew, and for these to assemble with a Christian was an impossibility; but the Power of the Covenant has even so gathered them that they are accounted as one spirit. Although the bodies are numerous, the Spirit is one.

"About thirty or forty years ago in the province of . . . the Mohammedans assaulted the Jewish colony and began a wholesale slaughter, and only the Jews who, narrowly escaping, could get to the Mosque to confess, were saved. The rest were subjected to a wholesale murder; and those who were apparently converted are in reality, up to date, Jews. But many became Bahais.

"Mirza Aziz'o'llah Khan, whom you met - his father was martyred, and his brother, at the age of twelve, gave his life for the Cause."

)))

At dinner, July 10th

"It is very good to be able to meet Mr Sprague here directly from Persia. He has been in Persia one year. He knows about the believers very well there; and he enjoyed it very much, because the believers there are very beautiful. They are in the utmost condition of sincerity.

"Last night I did not eat at all; I only took a little bread and cheese; therefore I could not sleep. So I passed the hours in prayer and communion, walking back and forth."

In the Room of Abdul Baha.

(Morning of July 10th. Abdul Baha dictating Tablets to M. Moneer, Mrs K., Mrs B. and J.T. sitting together.)

Abdul Baha:

"Letters shower as rain upon me. I write the answers and they are not finished!"

"Many come that are difficult to read. Here is one that cannot be read at all. The man could not write. But he wished to supplicate to his Master, so he simply made marks."

Taking a Tablet in His hand, Abdul Baha began to dictate, first saying:

"This is the answer to the letter of a person whose father drove him out because he was a Bahai. But GOD granted him a high position. His work has become very good. His father does not even speak to him, while the son is very kind to his father. This" He said to Mrs Kinney, "is for you, too."

O thou who art firm in the Covenant!

Though thy father was not kind to thee, praise be to GOD, thou hast a Heavenly Father. If he forsook you, it was the cause of your obtaining the mercy and kindness of the Spiritual Father. All that father can do is to be kind to you; but this Father confers upon you eternal life. That father will become angry for the slightest disobedience; but this Father forgives the sins, overlooks the faults, and deals with bounty and favor. Then thank thou GOD thou hast such a Heavenly Father; and I hope thou mayest attain, thro' the Divine Mercy, to the greatest bounty. I remember thee; do not be sorrowful. And I am in communion with thee in every world; grieve not. I hope thou mayest become, thro' the favor and bounty of the Blessed Perfection, the means of guiding others; and in the community of the world light a candle whose effulgence shall be everlasting."

At luncheon, July 10th

"The Bahai news from Persia is very good. I cannot tell it to you - it is not permissible; but it could not be better.

"The news of the country is very bad, but that of the Cause is exceedingly good. This is glad tidings to be given to you.

"Today you had a Visit to the Blessed Bab and the Blessed Perfection."

Mr K. "I shall always see the Face of the Blessed Perfection."

"At the time of prayer one has to hold in one's mind some imaginary object. Then he has to turn his face and direct his mind to this picture. For whatever form is produced in the mind is imagination, that is, one's own conception. There is no connection between it and the Reality. Therefore people worship imagination. They think of an imaginary God. That of which they think is not GOD. GOD can never be comprehended. That which man thinks is comprehended by man, but GOD is comprehensive.

"All the nations of the world are worshippers of superstitions, because the Reality of Divinity cannot be conceived. That which can be conceived is not the Reality of Divinity.

"All nations have imagined a certain God and worshipped that, when, as a matter of fact, the God of their concept is finite and man is infinite in relation thereto. Assuredly the infinite is more noble than the finite. Therefore the reality they imagine is human imagination; and a concept of man is a thought-image. GOD is holy above that, for GOD is Infinite and cannot be comprehended. All that comes under comprehension is outside of GOD. The Reality of Divinity is holy, lofty, sacred beyond comprehension.

"All nations worship their imaginations of a God and these imaginary Gods are superstitious phantoms. Hence they are worshippers of superstitions.

"Therefore the objective point of all is, - the Manifestation of GOD. And whosoever directs his attention in prayer to that Focal Point has verily directed his attention to GOD.

"At the time of His Holiness Christ the Jews forsook Him, and would imagine a phantasmal God and would adore that?" (Abdul Baha laughed; continuing to laugh heartily:) "On a certain occasion, the famous heroine of this Movement, Kurra'tyl'Ayn, chanced to meet a devout Mohammedan who was praying, and questioned him thus: "To whom art thou praying, may I ask?" "I am praying to the very Essence of Mercy and the Reality of Divinity." And she, smiling, said: "Oh, away with your God! Away with him! Your God is an

Imagination! Come, and I will show you the GOD of today! It is the Bab! Yours is an imagination, while this is a certainty. Can you contain this Sea in a little glass?"

(In reply to a question touching the Personality:)

"The Blessed Perfection does not mean His body. This body is now interred in the Blessed Tomb. When we say the Blessed Perfection we mean the Reality, and the Reality of the Blessed Perfection is living and everlasting.

"Just as in the time of Christ the disciples were agitated when they saw the body of Jesus crucified. Then Mary Magdalene came and said: "Why are you agitated?" "Because Jesus Christ was crucified" they replied. "Oh" she said "that was the body of Jesus Christ, but the Reality of Jesus Christ is living and everlasting. It is not subject to corruption."

"And now so it is with the body of the Blessed Perfection."

Abdul Baha said: "When I pray I turn my thoughts and face to the Blessed Perfection."

At luncheon, July 11th.
 Translator, Dr. Fareed.

"In the days of the former Manifestations of GOD no addresses were given for the Kings and no clear warnings were given. If you read the whole of the Gospel you will be unable to find a single warning to a crowned head. No prophetic statements were made, no prophecies of the future were given, except in a general way; as example, the prophecies you will find in Isaiah concerning the destruction of Babylon and the abomination of desolation in Jerusalem. However there is not one of the kind addressed to an individual. But the Blessed Perfection addressed all the kings. When Abdul Aziz, the former Sultan of Turkey, was at the climax of his sovereignty, He (Baha'o'llah) arraigned him severely; and He clearly foretold the upheaval of his kingdom, on account of the oppression he had committed. So this was an address to a distinguished and well-known man; - it is not an address to the general nation.

"Today the greatest nations of the world are Great Britain and America. It is easy for a man to prophecy that the British Empire may some day undergo a reverse change, - that is to say, become disturbed, revolutionized and utterly destroyed. This is also applicable to France, to Germany, to America, - to any of the nations of the world; for every nation has its day of degradation. Consider how greatly developed was the Roman Empire, and what became its final condition; likewise Greece, - how she arose and finally also was degraded.

"The purpose is this: there is no nation exempt from this natural condition, i.e., it shall have its rise and again it shall have its fall; it shall have its climax and again its abyss.

"The purport is this: a man can easily address a nation thus: O ye people! Verily, the day shall come when ye will find yourselves in degradation! For example, in Isaiah there is a prophetic reference to Tyre, also to Babylon, saying: 'O thou Tyre! O thou Babylon! Boast ye not! Boast ye not! The day will come when ye will find yourselves abased, destroyed and scattered. Your properties will be taken as booty, and your sons will be killed!' His Holiness Isaiah prophesied this inspirationally; but any man can thus prophesy. For instance, a person can easily address Paris and say: 'O thou Paris, be not proud of thy glory, for verily the day shall come when thou shalt be brought low!'

"These prophecies of Isaiah were fulfilled two thousand years after they were uttered. But the Blessed Perfection addressed the very person of Abdul Aziz when he was in the utmost power. He likewise

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"These prophecies of Isaiah were fulfilled two thousand years after they were uttered. But the Blessed Perfection addressed the very person of Abdul Aziz when he was in the utmost power. He likewise

addressed Napoleon III in person. He said: "I addressed thee and thou didst not accept. The Lord Almighty will take away thy sovereignty from thee." And exactly as it was prophesied, it happened.

"When the Blessed Perfection was a Prisoner of Abdul Aziz - when He was in the dungeon of his Majesty, He prophesied his downfall and arraigned him severely.

"The revolution now rampant in Persia was foretold by the Blessed Perfection forty years ago. Read the Book of the Kings. It is also to be found in the Book of Laws. And this prophecy was made when Teheran was in the utmost state of quietude, and the government of Nasiru'd-Din Shah well established. It is clearly stated thus:

"O Teheran! There will be a great upheaval in thee; the government will be affected and the disturbance will affect all Persia." This was prophesied forty years ago; it was printed thirty years ago and is to be found in the Book of Kings, the Surat'ul Hykl and the Kitab-ul-Akdas.

"This prophecy, so clearly and evidently stated, printed and published, is well known among the people. Therefore, when the constitution was granted in Persia, the mullahs, who took the Royalist side, proclaimed from the pulpit that 'whosoever accepted the constitution had necessarily accepted the Bahai Religion, because the Head of this Religion, His Holiness, Baha'o'llah, had prophesied this in His Book - and the Bahais are the agitators and promoters of constitutionalism. They have brought about the constitution in order to fulfill the prophecy made by their Chief. Therefore, beware! beware! lest ye accept it.'"

(During these last Utterances, Abdul Baha rose from His seat, and pacing up and down the little room, occasionally pausing at the barred window, continued:)

"But whatever I write is inspired by the Blessed Perfection - is the Confirmation of the Blessed Perfection. Mr Sprague was in Teheran and knows - is informed. I have prophesied all these occurrences clearly, without need of interpretation; not in one letter, or in two, but in numerous letters. When the divines overcame the Shah, the Shah commanded the prime minister to go to Kum (?) and bring the Mullahs to Teheran. When the divines, with the prime minister, arrived in Teheran, the people showed them the highest respect, and for three nights illuminated the whole city of Teheran as a welcome to them. They held the reins of the Parliament in their hands. They began to disagree with the Shah. A member of the Parliament threw a bomb at him. The Shah was brought

so low and made so powerless that he was incapable of governing the Assembly. However, he summoned the agitators from among the divines. The Ulemas refused to deliver the perpetrators of this act, and said that they did not recognize the Shah.

"At that time I wrote letters to nearly all the cities in Persia to Teheran, to Resht, Tabriz, Kaswin, Khorassan and many other cities. I clearly prophesied this condition. You may see the letters. Mr Sprague knows about them. He has seen them.

"The Mohammedan clergy had held the forces at work so completely that the Bahais everywhere were extremely alarmed because of the apparent clerical supremacy. Notably, the Bahai teachers of Teheran (especially Mullah Ali Akbar) sent me a letter which I have now, in which is this statement: "When the clergy of Persia were dispossessed of any power or political influence they persecuted us unmercifully. Now that they have attained this apparent supremacy what will they do to us? How great will be our persecution and our ordeals!" In response I wrote: 'Know ye for a certainty that this seeming influence and power will vanish.' It was clearly stated in the most perspicuous terms - and Mr Sprague can testify to the validity: - 'The result of this influence is the most degrading and loss; this supremacy will be the greatest defeat.' In that very letter I placed these words: 'stable' and 'ultimate' which in Persian are the same, with the slight difference of a dot. 'They have held to this stable, but they have not seen the ultimate of things. They will become so defeated and conquered that their sighs, moans and lamentations will reach the very heavens.'

"This is a summary. You may find it in detail in my letters. Even so it was that suddenly the page was turned. Their foundations were razed.

"But I did not write this of myself. Nay, the Confirmation of Baha'o'llah wrote this! Of myself I did not write it.

"Therefore the beloved of GOD must refer to me only as Abdul Baha.

"This is my glorious crown!

"This is my eternal sovereignty!

"This is my everlasting life!

"Whosoever questions me concerning my Name, my answer is - Abdul Baha.

"And thus it ends!"

Later Mr Sprague told us that when the Tablets came from Abdul Baha it was a great test to some of the believers; they did not see how these Tablets could be fulfilled literally, because the Shah was so low that everyone laughed when he was mentioned, - no one had any respect for him and the Mullahs were so powerful and the constitution so well-established that it seemed absolutely impossible that the situation should be reversed.

AT THE FEAST.

(Given for the Persian and American pilgrims,

Evening of July 11)

"Tonight is a beautiful night, because, praise be to GOD, the believers of America and Persia are joined here at one table. This is one of the great fruits of the Word of GOD.

"In the future the East and the West shall become one. They will be united. I have said in my letters that the East and the West will become as two lovers; that each is beloved of the other; that the East and the West will embrace and will shake hands with one another.

"The unity of humanity is the beginning of the radiation of this Light. Our gathering tonight around such a table is one of the evidences of the human unity. Generally speaking, such a gathering would have been impossible, - that is, to have Persians and Americans around the same table. Praise be to GOD, such things have taken place through the Power of the Word of GOD.

"Verily, since the early days of childhood, I have devoted myself to the Word of the Beauty of Baha'o'llah, and have foreborne every difficulty and calamity, among which is imprisonment for all my life, to lay the foundation of the unity of humanity.

"All the different sects of the world hate and antagonize one another, - were it possible they would kill one another. Each of these sects pretend that it is established and is acting according to the Law of GOD. It is exactly the opposite.

"All the different Divine Words lead the people to unity and harmony, because they are only said for life - not for death! - and the Divine Teachings is a Power that attracts their hearts; - through which all the different sects and nations will be attracted.

"You find, according to all the different sects, that they are in hatred towards one another. But you should be lovers of all sects and nations and all the different parties of people. You should love them and consider them as of your own families. Do not look upon them as separated from you. Baha'o'llah said that all of you are branches of one Tree and leaves of one Branch; that is, all the people are of one Tree. Therefore, all things that cause opposition should be removed. Consider every one, of every nation

or sect - as one of your own family. Deal with them through love and harmony. Never be the cause of any sorrow to anyone; neither the cause of any embarrassment. Bear all sorrows, - for yourselves and to please all hearts, - even the hearts of your enemies. Be true to all the different parties, or nations, and act toward them with faithfulness. Take care of the properties of others more than you do of your own; and never do any harm to those who show animosity. If you do thus, you are a true Bahai. Be submissive, and try to control self. Follow the ordinances of GOD. Do not follow your own desire, that ye may be ready to be helped by GOD everywhere.

"Be sure that the different nations will curse ye and blame ye, - even bear animosity towards ye, and even harm ye, and they will even act in such a way as to shed your blood.

"Beware not to cause any sorrow to them - not even to injure the feelings of anyone with a word. Do nothing to cause any sorrow within any heart.

"These are the qualities of the Bahai people."

July 6th, Acca.

Abdul Baha asked Mrs Kinney to sit by His side; then He said: "Have you anything you want to tell me? Do you teach?"

Mrs K. "No, I am very nervous about speaking, but if you think I am fit, I will do it."

Abdul Baha: "I will pray that you will talk well. Before you speak you must turn your heart to the Kingdom and ask the assistance of GOD; then assistance will be given you. You must look upon the audience as birds who are awaiting a beautiful melody, and consider yourself as an organ played by invisible hands. Now be sure to take this attitude, and you will always be assisted by GOD."

Be sure that I love you and Mr Kinney very much and that you are both very firm in the Covenant, and also your boys. I am very much pleased with you, and your husband and the children. I know that you are alive by His breath. Be sure I love you very much and I hope that under the flag of the Covenant you will continue to live by His breath. Your deeds during the past have been very acceptable to me."

Mrs Kinney then asked about anointing with rose water at the feasts and Abdul Baha replied:

"Be sure to tell the people that it is acceptable to anoint before the feasts, but say that they must realize the difference between my anointing, which is a blessing, and their anointing, which they do only because Baha'o'llah loved beautiful fragrances."

Mr Kinney's last visit to Abdul Baha.
(Acca.)

Abdul Baha: "I especially granted you permission to come here, so that from visiting the Blessed Holy Tomb you might get great Outpourings and bounties; likewise to behold my conduct and dealings and to listen to my exhortations and advices. Now return to America and become the cause of diffusing the fragrances and become the means of teaching others."

Among the nations of the world there is darkness of religions. Darkness due to hostility and animosity is intense. The religions differ - their beliefs vary. There are also differences between countries, and differences of kinds and species. Political differences exist, variation of interests is present; everywhere, therefore, the happiness of the world of humanity is absent, and all the nations are living in obscurity and darkness. Now you must, with a heavenly power, show forth such an effort and such zeal that through this power of the Kingdom you may annihilate entirely this hostility and rancor, and let all the nations become friends to each other, and give a real unity to all the different religions, so that fighting and war shall be erased from among the people. Do not be alarmed, though it seems very difficult, and wise men consider it impossible, for these people are ignorant of the

interpenetration of the Word of GOD.

I hope that on the pages of the book of your life an expressive account of your services rendered this blessed purpose may be written and inscribed. You are surely confirmed and helped."

Abdul Baha:

Many of the American believers possess wavering hearts which rock from side to side - first on this side and then on that - but the Persian believers are firm and steadfast. We have only to look at the Persian martyrs to prove this. See how firm in the Cause they were! They did not waver for one moment. Even when their relatives and dearest friends, and they themselves, were brutally murdered because they refused to give up their faith. Such actions show the utmost courage and firmness - souls aflame with the Love of GOD."

From Mr Kinney's notes.
(Acca, July 2.)

This morning early Abdul Baha called me to Him in the reception room and talked to me for some time. He told me many precious things - but wholly of a personal nature - regarding my composing; and said that I must be very faithful to the Cause, and also that results would be very great if I were loyal.

Later I met Abdul Baha at every turn. I was taking pictures of the garden, etc., when He came. He laughed heartily and said: "You steal my house and put it in your camera and you steal my gardens and put them in your camera! and then you take them to America with you! I shall send my lawyer after you!"

Abdul Baha said these words in English; then taking His seat, He motioned for me to sit beside Him and throwing His arm about me He said: "There are two ways of taking pictures. These things about here that you have pictured will all pass away, but the true picture is the one you take on the mirror of the heart. Such pictures bring about great and eternal results. Be sure that you print such pictures on the heart and take them back to the loved ones in America. They will never fade away."

Message from Abdul Baha to the believers in America.

(Through Mr Kinney.)

"When you enter a public meeting, deliver this message from Abdul Baha:

O ye friends of GOD! All the people of the world today are the workmen of destruction or ruin. Everyone, as though with an axe, is striking at the root of the foundation of humanity. They hold in their hands great implements of warfare and destruction. Among the greatest is the axe of religious prejudice or sectarian bias, as well as that of racial bias. Another implement of destruction is the axe of patriotic bias. Another is the axe of political warfare. Another implement of ruin is the persistent accumulation of commercial benefit or profit. Another the love of conquest of new domains, as is also the enmity, hatred and bigotry among the nations and tribes. These souls are entirely ~~in-~~advertant to the relations to the Kingdom of GOD, deprived of the relations of unity and despaired of the Life Eternal. Although outwardly they may be extremely civilized, nevertheless they live in darkness.

Now GOD has chosen you from among mankind, and has guided you into the Kingdom, has enlightened your hearts with the light of Love of GOD, so that you may be the cause of guidance to these people. In order that you may become such a cause of guidance to the world of humanity, He has appointed you as the builders of the edifice of true manhood. Consider with what a power of morals you must arise in order to withstand the vicissitudes.

All these people, all these promoters of workers of warfare and ruin are spreading the seeds of hatred among the nations. Now consider with what a peace and accord you must go forth, in order that you may be capable of overcoming these antagonistic forces.

It is my hope that you may prove yourselves to be the first servants of the realm of humanity and the builders of the edifice of Divine Justice; that you radiate the light of the Love of GOD to such an extent as to be able to remove entirely the gloom, the darkness of hatred, bigotry and enmity from among humanity.

Know all mankind from all the nations, sects and tribes as your kith and kin. Consider not their deeds, but only GOD. Seek your reward from Him and not from them. Know the aged from all nations as your fathers, the juvenile as your brothers and the children as your own. No matter what lack of courtesy, or what severe persecutions or stern expressions of hate and unfathomed enmity you receive, you must not change your conduct; you must have no excuse; you must not, for example, give as excuse the following: "So and so has

spoken unkindly about me"; "So and so has not done me justice"; - nay, rather, you must have no excuse, but live according to the Divine Teachings, whether humanity prove agreeable or disagreeable, whether humanity prove hateful or loving, whether it receive you or cast you out, so that, perchance, you may be assisted in hoisting the standard of Peace and pitching the tabernacle of the oneness and solidarity of the world of humanity - so that this temporal life may terminate in the Life Everlasting and this darkness of ignorance, which has pervaded the whole world, may be converted into the illumination of Guidance, - so that this material man may become celestial and these earthly souls become heavenly; that the blind may become perceptive, the deaf attentive, the ignorant wise, the dead alive; - so that, in fact, the Kingdom of GOD in the world of humanity may, in the utmost glory, pitch its canopy - its tabernacle."

Notes taken by Mr and Mrs Kinney, Aca, August, 1909.

On the steps of Madame Jackson's house, Haifa,
August 21st, 1909, evening.

Abdul Baha:

"What a beautiful night! The air about here is more spiritual than in the Lebanon mountains, as His Holiness Christ and so many of the prophets walked constantly all about Mt. Carmel."

Then He said: "Sataris is Persian for star - English 'star'. It is evident, as so many words in the Persian and English are fundamentally the same, that the two languages must somewhere have had some common root."

I (Mr Kinney) then said that whenever I looked out into the dark night and saw a bright light burning steadily I could not help thinking of Him.

He answered: "Yes, but there are strong winds blowing around that Light, - strong winds that would blow out that Light. What would you do to protect that Light? Would you put a chimney about it to protect It?"

And seeing the profound depths of His question to me, I answered: "In this case, my Lord, I know truly that the stronger those winds blow, the stronger that Light will burn."

"Yes" He answered, "Yes, that it so."

He then went on in the most wonderful and learned manner explaining to us the different combinations of stars, etc., for a long while. Then I pointed to the Milky Way and told the legend regarding it, and He said: "The stars that we can see in the heavens are not one per cent of those that actually exist. Ignorant people imagine this to be the only world of existence, but there are many, very, very many worlds of existence, - Many more than we can see."

Then Mrs Kinney asked Him about our taking a large home in New York for the sake of the Cause. Abdul Baha said: "You must hold feasts and gatherings there. That is a very good action, and GOD will surely bless those who spend their money in the Path of GOD." Then, after remarking about some of our struggles to serve in the Cause, Abdul Baha said: "Yes, GOD will always help you. GOD is pleased with those who help others. That is what wealth was intended for."

Mrs Kinney asked Him about drinking wines or liquors. She said that the doctor in Brumana (Lebanon mountains) had ordered it for her, but she did not know what to do about it, as Baha'o'llah, she understood, had forbidden it.

Abdul Baha said: "Wine is always a dangerous thing to take and no good effects ever come from it. It is man-made and not created by GOD. Had GOD created it, He would have put it into the grapes! Grapes are very good things to eat, especially at this season when they are ripe and of fine flavor; but do not touch the wine - that is bad! There is a certain effect from wine, but it is only good while it lasts, and no permanent good could ever come from it." A man might walk several miles among these mountains each day, and if he took some wine it might enable him to walk more than usual on the day he took it, but on the next day, without the aid of the wine, he could not walk even one mile. GOD has so created man that from within he possesses all the power to recuperate and do his work properly without the aid of stimulants. Wine is only like a whip, and nothing more."

Mr Kinney: "Some of the natives of Brumana have told me that a little of the native drink, Arak, in water, is very good for the stomach."

Abdul-Baha: "Arak is a very, very dangerous drink, and drinking in the East is far more dangerous than in America. The natives drink it here, and when once they begin, do not seem to know when to stop. It is very bad, very dangerous. It is not good for the stomach. GOD has made the stomach like an animal, to go by itself, to do its work properly. Wine makes you overwork it, and then it will not digest properly. It is like the animal also, if you beat it too much it will run away and is of no use."

Mr Kinney: "The blessings here have been so great, - my heart is bursting from love and happiness."

Abdul Baha: "The greatest thing in this world is the Love of GOD for His children. It is like the light of the sun, and the hearts of the true believers are like mirrors, and if the mirrors are bright they reflect this love, so that every one can see it."

Mr Kinney: "I am so happy, and when we return to America I want to share my happiness with all the beloved from all parts of my country."

Abdul Baha: "That is right. When you return to America everybody must see the greatest change in you. You must show that you have had a second birth. You must show the greatest love and the greatest joy. You must show the greatest kindness and forbearance; in fact, you must show complete severance and humility, so that when you enter a meeting all will see the change in you."

Mr Kinney had in his heart the thought, "How can I ever accomplish this?" Abdul Baha, knowing his heart and the thoughts in his mind, said:

"Everyone when awaking in the morning awakes with a thought. The commercial man awakes with the thought of commerce; the inventor awakes with the thought of his inventions; the banker with the thought of money; But you, when you awake, must at once think of GOD, and begin the day with an earnest desire to attain the Will of GOD and His good-pleasure."

August 21st, Haifa.

Abdul Baha asked after our health and I (Mr Kinney) said we were very happy to be with Him. (After an absence of three or four weeks in the Lebanon.)

He said:

"Whosoever turns to the Kingdom must neither be affected by poverty or wealth, for such an one possesses the treasures of the Kingdom, and whoever possesses this is never poor. His Holiness Christ traveled through this deserted plane bare-footed and used for His food the herbs of the earth. The disciples were often without their supper".

The translator continued, interpreting the words of Abdul Baha:

"While the Master was in Teheran and the family was pillaged, for three days and nights they were left absolutely foodless, and with not a mat to lie on. In such a condition, in mid-winter, amid the cold and frost, they were banished. They had to leave Teheran. The Master was the age of "Mr Mac Nutt" (little Howard). He did not have but one pair of stockings, which He was wearing, and that had a big hole in it, so that His foot was bitten by the frost; He feels it now. On the way from Bagdad to Teheran there is a stage called Saadabad, where it is intensely cold. It was thirty below zero, and as the foot was already bitten by the frost and they were all terribly tired and unable to go on any farther, they decided to stop there, have a little supper and try to get warm. For supper they were to have bread and pudding; there was no tea. It was night and no light could be had. However they got some molasses some butter and some flour to make the pudding. It being so dark that they could see nothing, by mistake a handful of pepper was put in; - imagine the pudding! But as there was nothing else, they had to eat it - and it burned to the inmost part! Notwithstanding this, they were in a condition of the utmost joy". (While the Master was recounting these misfortunes, He laughed heartily.)

"The purpose in telling this is to show that whosoever enters the Kingdom must not be joyous because of wealth and home, nor sorrowing when indigent, destitute and homeless. Christ has said "Blessed are the poor" and

"It is easier for a camel to go through the needle's eye than for a rich man to enter the Kingdom of Heaven." Therefore poverty must not prove a cause of test to ~~and us~~. Light is light, whether it be lighted in a candle-stick of gold or glass - nay, even of tin. It is light, whether it be lighted in a glass or a crystal chimney. Man is man, whether he be bedecked with a most bejeweled garment, or the simplest, the humblest. Now GOD has given you treasures of the Kingdom, the Breath of the Holy Spirit. If, perchance, you are overtaken by poverty, let it not make you sad. At best, you will then become a companion of Christ.

Man comes into the world naked, and naked he leaves it. Hence what potency has wealth? How often poverty proves the means of awakening and riches the cause of haughtiness. It is indeed good to possess riches if they be expended in the path of GOD for the beloved of GOD; if they be expended to help the orphaned, the poor, the crippled, or spent in a general way for the welfare of the community (or mankind).; for the cause of science or industry, or as a help to discoveries. All of these are very good. Otherwise of what use is it? A certain man (Rothschild) had so much of it - of what use was it to him, when he finally starved to death, shut up in his own vault, entrapped by the closing of a door? If he had had no wealth, no vault, it would not have happened!"

Abdul Baha rose and affectionately slapping Howie and Sandy said in English : "My friend! My son!"

Mr Kinney: "What have we given you? And yet through you we receive our very welfare and are admitted into the Kingdom!"

Abdul Baha "The Blessed Perfection came for this very purpose and that the hearts might be linked together,- that all the trouble, the vicissitudes and sorrows He bore might be the means of uniting you in love.

"You must prove the means of uniting the inhabitants of the earth. This is my hope for you. And if among yourselves there will be no love, no unity, how can this become feasible? Are you willing that His labors, His troubles be in vain? They should bring love to your hearts! Nay, they are certain not to be in vain, praise GOD!"

At Another Time.

(Mr Kinney and family being at dinner with Abdul Baha at Madame Jackson's house.)

Mr Kinney said, after all had been conversing for a long while on heavenly topics) "This feast is so wonderful, so perfect that we do not know when to stop."

Abdul Baha: "If this food is dissolved and absorbed correctly, as it should be, there is no end to it; and yet, one morsel is sufficient, - if it corresponds to action. I will pray for you that you will be aided."

At Another Time.

Mr Kinney: "May I ask if my Lord is well today?"

Abdul Baha: "I am well, I am very well, - I am always well! He who is a servant of the Holy Threshold is always well!"

Abdul Baha: "Contributions for the Mashrak-el-Azkar are very important. Notwithstanding the miserable condition of persia, money has poured in and is still coming, for this object. Although many families are extremely poor, so poor that they have scarcely enough to keep them, nevertheless they give towards it. For many centuries the West has contributed to the East, and now, through the mercies and bounties of GOD, a miracle has been performed and for the first time in the history of the world, the East is contributing towards the West."

 Aug.22, Haifa.

Abdul Baha: "You must be a source of happiness to whomsoever you meet. The world is like the body and the love of GOD is like the spirit thereof. Just as this body is quickened by the Spirit, likewise the world must become alive with the Love of GOD. Therefore I want you to open your home to all the believers and meet them all in love.

You must conduct your meetings with great dignity and treat with honor those who come to them. Should there be any strangers, treat them with perfect friendship and love. Your duty is to unite all, in order that no disunion exist, especially among the believers. All must feel perfectly at home, and especially, free to ask questions. In fact, you must so conduct these meetings that they become sociable and charming. You must always read the Words of Baha'o'llah - from the Ighan. In your meetings there must always be shown respect for one another and for the Cause of GOD. Should some unkind words be spoken, have patience, and try to help those who have become entangled, as much as possible.

You must help the poor. Help the orphans. You must nurse the sick people. You must treat all alike, whether believers or enemies of the Cause: Bahais or non-Bahais. In helping, give to all alike, or in making any great sacrifice, it must be the same, whether to a Bahai or not - make no difference. Try to educate some children. When you make a friend, or associate with one, try to be the cause of joy and happiness to him. If he should come to you sad, make him joyful.

The only hope I have for you is that you do your best to unify all the hearts. The laws of Baha'o'llah are for all the people, not alone for Bahais.

That is to say, your qualities and attributes should be these good deeds and actions, and, like the body of a person, the spirit which quickens should be the Love of GOD.

Yesterday you saw how I treated Mr Nassar" (the hotel-keeper in Haifa) "with love, making no difference whatever."

The wonderful way in which Abdul Baha treated

Mr Nassar, who did not believe in Him at all, is to be noted here.)

"Now your home should be in such a condition, your actions so harmonious, your love so evident, that if, perchance, a cold or unworthy one should enter, you must treat such an one in such a way that he or she will go away aflame with the Love of GOD. If one enters your home as an extinguished candle, you must kindle him and set his heart aglow, so that he will leave a radiant candle. Should they enter sad, they must go away happy; should they come hopeless, they must leave in great hope. In fact, briefly, if they come as dead, they should go away alive.

Try to sacrifice something for the believers. Do not keep away from them, but give up everything you have.

It is my hope, my dear ones, that you are able to accomplish this.

Notes taken in Haifa during an early Pilgrimage in 1909.

It is over 1900 years that you have been waiting the coming of the Kingdom of the Father and now you have attained to it. His Holiness Christ said; "I shall come as a thief at midnight". In other places He said He would come riding on the clouds and the angels would blow their trumpets, the sun would be darkened, the moon would not give forth her light, the stars would fall and I will appear in great pomp and glory. Now how can we compare the first prophesy to the second one? Then what He means as coming as a thief is as follows; now we can realize the real meaning of these prophecies, this is one proof which demonstrates the fact, that these statements are to be interpreted. The second proof of this fact is that He says you must be awakened. The third proof you remember the Gospel says "those virgins whose lamps are filled and burning, they will see the Bridegroom." Those lamps that are empty will not see Him. The fourth proof is that He says search ye the scriptures that ye may not be misled. By this statement of Christ it is proven that the prophecies must be interpreted. Now we want to understand the meaning of the statements. Now of course Christ knew the meaning of His words far better than we do - So He said I came from Heaven. How did He come from Heaven? He came again as he came the first time and the angels were with Him at that time, again they are with Him now. How the sun was darkened at that time, how the stars fell down, the same has happened today. The proofs which ascertain thru the Reality of Christ a hundred fold more we find at the present time. To prove the reality of this Manifestation, during the three years that His holiness Christ preached and taught people twelve persons believed in Him, one of them betrayed Him, there were left eleven - Peter being the most eminent among them denied Him three times. The Blessed Beauty said; "I am the Heavenly Father, the Mighty God" I have to give life to the world to unite the people of this earth. Now at least fifty thousand souls sacrificed their lives in His Path and five thousand of them gave up their lives with the greatest joy and ecstasy. Now those who believe that Christ as the Son of God how can they deny the Truth. Now His Holiness Christ said that He was the Spiritual Son of God and promised us that God would appear, the Father would come and that He would be seated on the right hand and would allow those who believed in Him to sit by His side. Now the Father did appear, His Kingdom came and the Son sat on the right hand of His Father and has permitted you to sit by His side. Christ called Himself the spiritual Son of God and said He would come and that he would sit at the right hand of His Father. Now all the people know that Abdul Baha is the physical as well as

the Spiritual Son of God, the Book of the Covenant testifies that Abdul Baha is sitting at the right hand of the Father, this fact being firmly established concerning Him, thus he finds it more humble to call Himself the Servant of God.

Wards of Mirza Haydar
Ali (The "Angel of Acca") to Mr
& Mrs Timney, Mrs Reede &
Juliet Thompson — Acca, 1909.

We were sitting in the
Timney's room in the Master's house
in Acca, having an argument - alas!
about the Master's "Station"
when we heard a knock on
the door & old Mirza Haydar
Ali came in.

"The Master has sent me
to you" he said "to explain
His Station."

(Juliet Thompson)

An extract from notes taken by Mr Mountfort Mills of New York,
during the summer of 1909.

(Concerning the Bahai meetings)

There may be speaking from a text taken from the writings, but it should be written out by the speakers and three days before the meeting be submitted to the believers for approval.

The provision of submitting a paper before it shall be read at a meeting refers to newcomers, not to regular speakers at the meeting. It is to guard against chatterboxes.

In the first place, these meetings are temporary, not permanent, as an organization. The Mashrak-el-Azkar is the permanent form. The speaking, though, must be confined to harmonious form. It may be by either men or women. The essential is faith and knowledge and one's spiritual attention should be fixed upon love and firmness and steadfastness in the Covenant.

You must be careful not to have anyone harmed by speaking. Suppose some speak not well. Do not oppose him; merely let him know his speech was not pleasant, no discussion. If a thing is not pleasing, keep silence. Do not express pleasure. Opposing causes resistance and that will cause division.

The hour of the meeting may be changed, as it is not the Mashrak-el-Azkar. It must not conflict with other churches to the point of dissension. If it incites animosity, change it. The separate gatherings should be especially for teaching, reunion and discussion. The general meeting should be wholly devotional in character. If possible, a separate home should be had. It should be had at the expense of the Temple, - a quiet place, entirely in the hands of the Cause.

Extracts from a recent Tablet to Miss Juliet Thompson.

The good news of the unity and harmony among the friends of New York brought much joy. I hope that this unity and harmony may increase day by day until it reaches the degree that it will attract Abdul Baha.

I became very happy to hear of the house that the friends prepared for me in New York, but they must consider that the heart and soul of Abdul Baha are present there, and the lights of unity and harmony must shine to such an extent that the house will be full of light and those who are there will feel that really Abdul Baha is present.

Present my ever new and brilliant greeting to all the friends and maid-servants of the Merciful.

Notes of Miss Rosenberg, taken in Acca, January, 1909.

I asked Abdul Baha what could be done to increase our numbers and make the work more effective.

He said the one essential, the only thing to do was that the members of the little groups should love each other very much and be devoted friends. The more they loved each other, the more the meetings would attract and draw others, and the more they loved, the more their influence would be felt.

He said we must consider all people - not only believers - to be good. He hoped every one would be good. He added: "I say this for you in English. I do not often do that; but I say also in English, that you may understand how much I mean it, that LOVE is the foundation of everything, and that all must be good."

While looking from the window, Abdul Baha said: "We hear the murmur of the sea always continuing. It never ceases. Were it to cease, the world would be dead, stagnant, lifeless. But the waves of the mind of man are far greater than those of the sea; they also are ceaseless. They never stop for one instant. This movement is good. If these waves of the mind are few, the man is dull and quiet. What pearls and jewels are contained in the depths of the sea! But the pearls and jewels hidden in the mind of man are knowledge, virtues, capabilities, etc. These pearls can grow and increase in lustre forever, but the pearls of the sea remain always the same. These waves from our minds go forth and create movement and thought in other minds. From one strong thought of love what great results may be produced!"

A question sent by a believer: "What is the meaning of Christ's eating the fish and honey after His Resurrection?"

Abdul Baha answered: "All these things - the fish, the honey-comb etc, are symbols and were meant to be understood spiritually, just as the Resurrection itself was a spiritual resurrection. But because the people who received these teachings from the first teachers were ignorant, they understood them literally."

January 9th. Abdul Baha said; "We know that the body or form has nothing to do with spirit or spiritual conditions. When the spirit is disconnected with or leaves the body, that is no reason for thinking it can be re-absorbed or joined with the whole of spirit, as the drops of water are absorbed or lost in the sea. The earth is one unit, yet how many beings or separate parts it contains! The body of man is

one unit, yet it has an infinite number of separate and individual parts that compose it, such as eyes, hands, fingers, etc. So, in like manner, is Spirit ONE, but consisting of many differentiated parts."

During a former visit to Acca when conditions for the prisoner were most severe, Miss Rosenberg was deeply distressed and asked Abdul Baha why He, Who was so perfect, should have to endure such suffering.

He answered: "How could They (the Manifestations) teach and guide others in the Way if They Themselves did not undergo every species of suffering to which other human beings are subject?"

From the Pen of Abdul Baha.

"The Greatest Name (may my life redeem His beloved!) was manifested in the centre of the world. It sent forth the Light of Unity and the Bounty of Harmony and Love. The fundamental purpose of this Manifestation was to bind together the people of the world and to establish unity and love among them. Certain souls attained ecstasy from the Chalice of Truth, and thus thousands became as one soul. They became waves of one sea, stars of one heaven, lights in the world of humanity, and upraised banners of oneness in the world. They sacrificed even life for one another and were chained in the links of love for each other.

These souls will give such light that it will dispel the darkness of the horizons. They will be so confirmed that the dawn of hope will arise from the horizon of despair. I hope that ye will also aim to attain this goal. Thus ye may become signs of unity, dawning-lights of oneness and a cause of promoting the standard of humanity.

This is the essence of essences. If this hope be realized, the world will be a different world and man a different man. But when some people, who have not understood the truth of this Cause and its purpose may mention it and attach but little importance thereto, ye should not be depressed. Ye must tell them concerning the Cause of Jesus Christ and its beginnings. The Jews, who were the lowest and most persecuted of the people of GOD in those days, even they scorned Him, supposing the Cause of Christ to be of superstition and without foundation. Observe what befell His Holiness! Had they considered His Cause to be of importance, they would have at least refrained from such disrespect. Then consider how those people who laughed and scorned were changed, became attracted to the Light and attained firm standing on solid foundation. One of these scornors was Paul the Apostle, who at first brought about so much trouble, but when he was awakened and became attentive, he offered such noteworthy services to the Cause of Christ!....."

NOTES TAKEN AT ACCA

By Mr and Mrs Kinney, Mrs Beede and Juliet H. Thompson.

At dinner, June 30th, 1909.
M. Moneer, translator.

Mr Kinney having said: "We have no questions to ask. We wish Him to fill our spiritual needs," Abdul Baha said:

"The most important thing is that which comes through the Spirit - the Breath of the Holy Spirit. The soul through the Spirit can realize the Kingdom. The soul can recognize and feel the Love of GOD. Distance cannot prevent the receiving of spiritual bounties. Hills and mountains cannot check that! Why? Because there are the chains and bonds of the Spirit. The sun is very far - in the highest position; there is a great distance between earth and sun; yet remoteness and distance cannot prevent its rays from shining.

"Without firmness there will be no result. Trees must be firm in the ground to give fruit. The foundation of a building must be very solid in order to support the building. If there be the slightest doubt in a believer, he will be without result. How many times Jesus Christ bade Peter be steadfast in his belief! Therefore consider how difficult it is to remain firm - especially in the time of trials. If man endure and overcome the trials, the more will he become firm and steadfast. When the tree is firmly rooted, the more the wind blows, the more the tree will be benefited - the more intense the wind, the greater the benefit. But if it is weak, it will immediately fall.

"As Jesus Christ foretold, so we will take the real food in the Kingdom with the Father. That Food is the real meeting. It has no limit, no end, no separation!"

At early morning tea,
 July 1st, 6.30 a.m.
 Monever Khanum, Trans.

Abdul Baha asked how we were - had we slept well?

"Here" He said "you cannot be very comfortable. In New York it is better and more beautiful than here." He smiled and added: "There it is beautiful. You have parks and trees. But here the heart is good!"

He was engaged in correcting Tablets.

"You have all received letters from me" He said. Then handing one to Monever Khanum: "This is a Tablet to an American believer, which I have just corrected."

In the Tablet He said: "Thank GOD you are all helpers! He also spoke of the Word of GOD as having united the Jews, Turks and Christians, and said we had all been made, through the Power of the Blessed Perfection, as one soul in many bodies, one light in different lamps. We should, therefore, strive to spread and increase this unity and love. Then he began to speak:

"Thank GOD that He has gathered us all together here. Before this Cause was established, the East and the West never met; but now, since the Cause is established in Persia and America, the East and the West are united, happy and in perfect love with one another. It is only a Great Power that can accomplish this. Formerly, in Persia, it was impossible for Mohammedans, Christians and Jews to be friends and to meet lovingly; but now, in this same Persia, all creeds come together in perfect love.

"I hope all will make an effort, in order that this love and union may progress"; then turning away and gazing out of the window, as though into the future, - "That all religions may become one; all people be of one creed; all nations as one; that all differences may be removed. And this is what I hope !"

At luncheon, July 1st.

Abdul Baha asked for news of Mr Mac Nutt. Mr Kinney spoke of the unity in New York. Abdul-Baha said:

"You have been the bearers of such good news that I want to make you very happy.

"Good news indicates good deeds. Unity is the result of good deeds and actions. At the present time there are good believers in America - sincere and firm in the Covenant.

"Man first is like a pupil - he becomes a learned man; then he becomes a teacher. First he is a patient - he must attain perfect health; having attained it, he becomes a doctor. At first you are children - you become mature; now you must be like fathers and mothers."

(Each time He made a point He smiled His marvellous smile.)

"I desire that each of you become so great that each may guide a country. Now the friends must endeavor to attain such stations, so as to teach the people of America.

"Divine qualities are unlimited. For this reason you must not be satisfied with one quality, but must try to attain all. Each of us must improve himself, so that he may attain nothing short of the best. When one stops, he descends. A bird, when it is flying, soars, but as soon as it stops, it falls. While man is directed upward, he develops. As soon as he stops, he descends. Therefore I wish the beloved of GOD always to ascend and develop.

"There exist in man two powers. One power uplifts him. This is Divine Attraction, which causes man's elevation. In all grades of existence he will develop through this power. This belongs to the spirit. The other power causes man to descend. This is the animal nature. The first attracts man to the Kingdom; the second brings him down to the contingent world. Now we must consider which of these will gain more power. If the heavenly power overcome, man will become heavenly, enlightened and merciful; but if the worldly power overcome, he will become dark, satanic and like the animal. ~~As long as the heavenly power~~ Therefore he must develop continually. As long as the heavenly power is the great force, man will ascend."

At early morning tea.
 July 2nd, 5.30 a.m.
 Monever Khanum, trans.

"Our real happiness is in the Kingdom. Here we seek no happiness, because in this world happiness does not exist. If you consider, you will see that people are all in trouble. The majority of people whom you question, have nothing to tell but of their troubles. Their hearts are not at rest. And they cannot have this rest of heart but through the Love of GOD. Therefore we must know that happiness exists in the Other World and not in this."

Still correcting the Tablets, Abdul Baha said:

"There are many letters I should write, because I have to communicate with the East and West."

Handing a Tablet to Monever Khanum:

"This is the Tablet in regard to the events that have happened in Persia."

(He asked me not to take it down.)

"It is very nice." He said lovingly, "to see you here - that you have at last reached here. Tomorrow I am going to take you to the Tomb myself. I was going to take you today, but as I am busy and have to take the Governor out, I cannot do so."

At luncheon, July 2nd,
M.Moneer, translator.

"In this world the people are not of one kind. Their comprehensions differ; their thoughts vary; their understanding is not the same and their capacity also differs. Therefore, because of this difference, friendship and unity are difficult; although the improvement and happiness of the human world depend upon concord and harmony. For this reason a collective power is needed to overshadow these conditions; and that collective power must be very mighty, that it may dominate the differences and remove every misunderstanding.

"For example, in the members of the body there exist differences; the eye is not the ear, the hand is not the foot; but there is a collective power in man, which is the spirit, which is of utmost power. Therefore the differences of the members is not important. The oneness of the spirit dominates the differences of the members; that is, the oneness of the spirit causes harmony among the members, or organs. It has given such a unity to the organs that the differences even are harmonious. If the body of man merely consisted of eyes, or head, or ears, it would have no beauty. The oneness of the spirit has given such a unity to these organs that the differences are as ornaments for the body. Likewise in this world of existence there must appear or manifest a collective aspect, like unto the spirit (in man) with a power to dominate the different elements of the body of humanity. Now we must consider, - where is this Mighty Power which can perform this work? Sometimes we find the collective power is changed into political affairs; sometimes it is the national life; sometimes that power is found in the species; sometimes it is civilization, or it is the language, which collect the different nations. The powers, such as national life, politics, language, civilization, - although they are collective powers, cannot dominate the differences which exist among humankind, - that is, cannot unite them absolutely; and if they exert any influence, it is temporary. These will not have effect in the heart and spirit of man. But the Power of the Word of GOD overcomes all, for the Word of GOD is the Spirit for the body of the universe. This Divine Power will exert such an influence that different nations, sects, peoples and religions will collect under the shade of the Tent of Oneness.

"As the spirit of man unites and harmonizes the different organs of the body, so the Word of GOD shall unite the different nations of the world."

Notes taken at Acca by Mr. Mountfort Mills, of New York,
during the summer of 1909.

Board of Council.

These Council Boards are not Houses of Justice. That is a universal affair to be organized in time by all. Now is not the time. The man who would build must first get material and then begin erection. But if he has not right material he cannot build. This is the time for teaching; you must get material. Therefore the Board has for its main duty teaching. May it be confirmed to teach many and thus prepare for the House of Justice! It is a spiritual gathering and should remain such until political affairs are adjusted. Houses of Justice must attain to the potency to be such. Abdul-Baha hopes that in time the Board may attain to a condition like that.

Question: "Should the Board be obeyed?"

Answer: "We have not yet people to obey. Its primary office is teaching of the House of God. If, however, in the course of events such matters arise as the care of orphans, printing of books, building the Temple, etc., they are to be discussed. If observed in spirituality its functions are holy."

Question: "Has the Board any duty to act when it considers someone is not teaching in accordance with the Word of Baha'o'llah?"

Answer: "In such a case the duty of believers is to be kind and to listen, if the teaching is not destructive; but it should not be considered the foundation of the Cause. For example,

as we are seated here someone comes in and talks in a way that does not please us. We should not turn him away, nor should we make his words a foundation for our knowledge. As long as possible it is the duty of friends not to annoy another friend. Later the gatherings will have a constitution to follow and if anyone speaks against or without the bounds of that, he will be told that he is out of our field. He will be told that the constitution does not permit that yet. This time has not yet come, however. Now is the time for teaching and getting an army. Later it can be organized."

Question: "Is the duty of the Board to decide whether a certain teaching is destructive?"

Answer: "They will be able to judge, but the breach must be flagrant."

Question: "Should we organize into a legal body now, with a constitution?"

Answer: "The time for organization is not yet. At present the work must be entirely spiritual."

Lunch, May 26, 1909.

In brief, the duties of the Board of Council (Council Board) and teaching are most important matters; for this is the foundation of the edifice - teaching with the training of souls; so that every soul who receives the Message will also be trained. Today is the day of summoning. After the people become believers and are trained, then we can attend to other matters. To do so now would be like setting an elaborate table without having any food. Food must first be prepared. The people are all asleep. Our

first duty is to awaken them. Their attention is entirely turned away from God and they must be attracted to the Kingdom. The scroll of Religion has been rolled together. Materialism has superseded and the reason is that the spiritual leaders have given up the original methods of the Prophets and become occupied with their own desires(?), (Own theories of religion and its teaching(?)) They have no thought save the pleasures and the tastes of this world. Divine confirmations have been severed from them. They have become weak and materialists have taken advantage of this condition. The first duty is to direct the attention of hearts to God. This is not possible unless souls are holy, eloquent and awake day and night, supplicating and imploring. Turn to the Kingdom of ABHA, rely upon Him, then unloosen the tongue and speak! Today only the Word of God can withstand materialism. (In this connection the Word means the Bounties of the Blessed Perfection or God.)

Supper, May 26, 1909.

There may be speaking from a text taken from the writings, but it should be written out by the speakers and three days before the meeting be submitted to the believers for approval.

The provision of submitting a paper before it shall be read at a meeting refers to new comers, not to regular speakers at the meetings. It is to guard against chatterboxes.

The hour of the meeting may be changed, as it is not the Mashrak-el-Azkar. It must not conflict with other churches to the

point of dissension. If it incites animosity, change it.

The separate gatherings should be especially for teaching, reunion and discussion.

The general meeting should be wholly devotional in character.

If possible, a separate home should be had. It should be had at the expense of the Temple - a quiet place entirely in the hands of the Cause.

Mr. Woodcock's Talks.

Opposition is unnecessary. Here is one who has a lecture to give. If you like, go; if not, stay away.

You have more important things to consider, such as teaching.

Universal Protection.

Assisting one another and promoting unity and solidarity.

These little troubles must not take up your time. They are the products of egoism, the worst vice of man today. You have greater work to do.

An Executive Board is necessary. It may consist of both men and women; but the House of Justice will be composed of men only.

As to general protection, the believers are enjoined to look after one another. If, perchance, one is unfortunately attacked by accident or a decree of Providence, or is afflicted with a certain ordeal, they must try to release him from it. This is a duty.

Another is the getting ready of hospitals, dispensaries, home for cripples, schools for educating orphans, etc. It is better for Bahai children to be educated in Bahai schools.

As to helping one another, this refers to the various pursuits of life, as commerce, trade, professions, etc. In whatsoever of these a believer is in need of help, that help should be rendered. But nobody should ask for this aid; it is the privilege of those of wealth to do this work; but it is optional. One should not ask for aid. It is better to die first in the Faith. The beloved of God must be in the utmost state of severance. They must teach the whole world this sense of severance. How shameful it is in the sight of God for a person to impose upon another! Such people must be elevated. The work must attain such a pitch that should a wealthy person offer a gift to a poor man, the poor man should feel himself independent and not accept it. The time must come and the work get so high that every community will have a box for charity which may be full to the brim of gold and yet a poor man will refuse to take any so long as he is able to work for himself. The work must reach such a pitch. Now, in Persia many very poor believers will not accept anything from any one. They are true believers. They want to serve themselves and to contribute themselves. Poor believers in Persia never ask of the rich; it is not customary. But the rich will do this themselves without being asked. In Eshahan there was a famine and two brothers gave all they had, but no one asked them. But the world will reach a state wherein neither absolute poverty nor great wealth will exist. Giving should be a joy to the giver, however poor he may be, or however small his gift.

Words of Abdul Baha: Two extracts from the Notes of Mr. Mount-
fort Mills' Notes of his visit to the home of Abdul Baha in 1921.
The Question was: Who was Jesus.

*Question was
"Who was Jesus?"*

"Jesus was a manifestation of God. Everything of
him pertained to God. To know him was to know God: to love
him was to love God: to obey him was to obey God. He was the
source of all divine qualities. In this mirror the light of
the sun of reality was reflected to the world. Through this
mirror the energy of God was transmitted to the world. The
whole disk of the sun of reality was reflected in him."

"In one prayer I could have health the remainder
of my life, but it is necessary for me to suffer to show to
others that these things can be borne and overcome. I must
first undergo all the hardships, then you will be able to I
must experience every difficulty that I may teach you to do
likewise.

"A weak tree may stand if there are no winds to
oppose it. But the strong tree that withstands every attack
has developed its strength only through resisting wind and
storm. A weak light will go out with the slightest breeze
but a torch only grows the stronger as the storm attacks it.

"I must be an example that you may learn to do
the same, resisting all difficulties that firmness and steadfast-
ness may be shown. Strength will be given to sustain work for
God if the purpose is to aid him."

4x

Haifa, Syria, April 12, 1909.

My most beloved Sisters:

The other day Rev. Allen of Portland, Oregon, pastor of the Hawthorne Park Presbyterian Church of that city, went to Acca with certain questions to ask the beloved Abdul Baha. He had with him a translator from Jerusalem, who proved unable to translate. I was called there-fore and enjoyed the task. I will give a question of his and the Beloved's answer to it. It will be interesting, I am sure, to know the beginning remarks exchanged. Abdul Baha asked: "Did you sense the Fragrances of Christ in Jerusalem?"

"No, they were not perceptible," answered the Doctor.

"Did you sense the fragrances of Caiaphas?"

"Yes."

The Master, Abdul Baha, then narrated the awful incident which occurred in Jerusalem some time ago. It was as follows: A certain minister of the Christian Church preaching on a certain Sunday, used for Biblical Text the beautiful sentiment of the Gospel: "Whosoever smiteth thee on the right cheek, turn to him the other also." While giving his sermon, another inimical minister (Christian and belonging to the same denomination) takes a revolver out of his pocket and kills the preacher.

The Master, commenting upon this horrible incident, said: "These were Christians in name only, but not in reality."

Dr. Allen asked: "How will the unity of mankind be established?"

Abdul Baha's answer was: When you remove the causes thereof. These causes are racial, patriotic and religious bias or prejudice. This bias will be removed and when it is removed, people will live in friendliness, kindness and love which will bring forth unity.

Ameen U. Fareed.

To Mrs. Eva Webster Russell
and Dr. Susan I. Moody, Chicago, Ill.

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Rfb B7

(NEOSTYLED FOR BELIEVERS ONLY.)

9

Instructions by Abdul Baha given in Table Talks in Acoa, Syria,
October, 1909, to
Miss Wilson of Boston, Mass.,
Miss Engelhorn of Portland, Ore.,
Miss Stewart of Philadelphia, Pa., and
Mrs. Brittingham of Brooklyn, N. Y.

... ..

During our first meeting with Abdul Baha after our arrival in His Presence on the morning of October 23rd, after our beautiful welcome and while tea was served to us, He spoke as follows: Some started to come to that Blessed Spot and never reached their destination. We were all here in unity. The journey was long and full of trial, but we had at last met and this meeting would be the cause of our meeting in the Kingdom above. He asked about the Cause in America and then asked for the believers in New York and what was the condition of unity in its Assembly. He said the Cause in America was now like the dawn; it was like the spring time, and like the first shoot of growth, but that later it would grow into a tree. He said all the believers in America were present when we were present.

Having another engagement, Abdul Baha was not with us at the noon meal which later followed.

At the table talks of Abdul Baha given during our Visit, Mirza Moneer always interpreted.

... ..

Evening of October 23rd, our first meal with Abdul Baha.

At this table you will not find material comfort, but you will find spiritual comfort. The spiritual comfort must be of your heart and soul. For a lover in the house of his beloved is so intoxicated with love that he does not care. I invite you to this spiritual table. From the heaven and bounty of the Blessed Perfection I want you to partake of that table. The material table is found everywhere.

After a silence Abdul Baha said: I praise this fact that women have made progress. They are, in America, to surpass the men. In Persia the men surpass the women. In the Kingdom there is no difference. All are good. Praise be to GOD, the Love of GOD is in their hearts! When women progress, some other fact is shown.

In Persia, many men surpassed Murrat-al-Ayn in knowledge and eloquence, and were more illumined, but she, being a woman, manifested a greater work. The maidservants in America are good souls and are advancing. Among these supplications from America, there are ten from women to one from men.

The sun shines upon all and each receives from it and reflects according to capacity. Judgment is given according to capacity.

Come and assist to elevate woman to her true dignity and station. Such as you find in this lamp - the oil and the wick - the power to ignite it. But the power in the light is only for this room. But in man there is a power of flame to enlighten the world. This oil, when fire touches it, will be ignited, but that power in man, when touched by the Love of GOD, will be instrumental in enlightening the world.

After another pause Abdul Baha said: In the Mohammedan religion there is a law forbidding man to drink wine. In the Parsee religion wine is granted. When the Mohammedans conquered Persia, one of the Persian philosophers took wine and the Mohammedan law required that such should be beaten with eighty-one strokes. While being beaten this philosopher cried out: "O Mohammed! What didst Thou do! Thou wert but an Arab, and now through Thy Command such a great philosopher is to be beaten!"

Now today we cry out: "O Baha'o'llah! What hast Thou done! Thou hast united us!"

... ..

Further table talks from Abdul Baha.

The entrance into the Kingdom of GOD depends upon the absolute Bounty of GOD. If the grace of GOD descends upon the soul, it will be accepted. Acceptance is not due to capacity or ability. One day His Holiness Christ entered into the Holy of Holies. One of the Pharisees was praying there, and saying: "I thank Thee, O God, that I am strengthened and helped to worship Thee." At the same time another man was praying and asking forgiveness of GOD. Christ said that the Pharisee's praying was not accepted in the Kingdom of GOD, but the prayer of the poor man was accepted. It is therefore evident that acceptance depends upon the favor of GOD and is not according to capacity. You realize that a thousand Pharisees worshipping in the Holy of Holies were not accepted in the Kingdom: But the disciples, who were fishermen, carpenters, and some other souls, were accepted. Peter, who was a fisherman, was accepted in the Kingdom of GOD, but Caiaphas and some others, while outwardly of the learned ones, were not accepted. So it is evident that bounty depends wholly upon GOD. The acceptance into His Kingdom depends absolutely upon His favor and mercy. Therefore, do not consider your own capacity, but rather consider the Bounty and Favor of GOD. Why? Because the grace of the Kingdom of ABHA makes the weak to become strong; the poor to become wealthy; the confused one to become assured, and renders happiness to the grieved soul. It makes the disappointed soul to become hopeful, and a deprived man to become initiated. This is heavenly power. Now, My hope concerning you is such that at least you may attain these bounties. While you are in the world, you should walk in the Kingdom.

... ..

The Jews for a thousand and five hundred years were awaiting the coming, and their utmost desire was to live in the day of the Messiah. At night they slept not, prayed and lamented for His Manifestation. In their synagogues they always prayed to GOD to send their Promised One - that is Christ. They were so longing that Christ should come that, should they dream of His coming, they would be so happy that their happiness was inexpressible. Every night they slept with the hope that in the morning Christ would come, and every calamity which befall them, they were comforted in the thought of the coming of Christ. Nevertheless, when Christ manifested Himself, all of them denied Him. They became haughty and opposed Him; they applied to Him the term of Christ the liar, or, the false Christ; and they arose to kill Him. The very ones who so eagerly awaited His Manifestation made the thorny crown and placed it on His holy head; mocked Him; degraded Him in every way,

and finally crucified Him.

Now, what was the cause of this? They were so long a time and so eagerly waiting, and when He came they persecuted Him. What was the cause of these actions? It is quite evident that the people did not understand the glad tidings, or prophecies, referring to the Christ in the Bible, for in the Old Testament they found this verse - that the coming one will come as a sovereign and will conquer the east as well as the west. His rod will be of iron. He will promote the laws of the Old Testament, and during the time of his reign all the people, even the creatures and the birds, will live in a peaceful day. The partridge and hawk will live together; the wolf and the lamb will drink from the same fountain; the serpent and the mouse will dwell in the same hole, and the lion and deer will feed in the same pastures. These people, finding these prophecies were not fulfilled in the time of Christ, nay rather (the reverse), reached to such a state that they even killed Him. One cause of this (lack of) belief and deprivation was this (the foregoing).

Another cause was as follows: The enemies and antagonists of Christ were accusing His Holiness; were speaking evil of Him.

Another cause was that the people were not realizing facts by their own sight, but rather through the sight of the Pharisees. Some used to ask of the people and of an old king Nimrod (the enemy of Abraham): "Who was Abraham?" They used to ask of Pharaoh: "Who was Moses?" They used to ask Satan: "What kind of a man is Adam?" These questions were as veils to them.

Another cause was that they did not understand the meaning of the Book.

Another cause was that they were firmly attached to the world. They had not in their hands the Divine Balance. These were great tests and trials for them.

Some questioned Mary: "Where did Jesus come from?" She answered: "Out of my womb." He (Christ) said - "I have come from Heaven" - and they would say: "This man we know is from Nazareth. How came He then from Heaven?" Therefore they denied Him.

... ..

In these days the Jews have extracted certain meanings from their books, - that eight years later the Promised One would manifest Himself. It has happened several times that they appointed certain periods for His Manifestation, and when these were not fulfilled they changed the time. Now they calculate from the Mohammedan period of 1335 years; and now it is 1327. During such a long period the Jews were all expecting His Manifestation, while the Promised One came and passed away. Still they are waiting for Him to come. There is no worse longing for a soul than to expect the coming of His Beloved, and when He comes to be unable to recognize Him; a man, feeling the utmost thirst, when he reaches the Fountain of Life, he may not drink thereof; or a poor man passes by a treasury and, not being conscious of it, becomes deprived thereof; or to be sick and, when finding the physician, not to recognize him:- This man becomes like the Jews, deprived from all bounties.

I met a Jew in Haifa who was from Austria, and I asked him, why do you come here? He said, we come here in Palestine and prepare the way for the coming of Christ. Then I told him that Christ had manifested Himself nineteen hundred years ago. He said, that man was a false Christ, and - God forbid! - He said His father was

not known. He said that Mary was engaged to Joseph, and Joseph, on the night of their wedding, found that she was with child, and asked her: "What is this?" and she answered: "This is from the Holy Ghost." I told him: "May GOD curse you for what you have said! Christ was the Spirit of the spirits; the Light of the lights; the Mystery of the mysteries; the Sun of Truth!" He asked: "What is the proof of it?" He wanted an existing proof, for he said that all of these miracles which were applied to Him are false. I told him, consider this present proof, that Christ was but one soul, and He called and brought together all the different nations and races under one tent. Is it possible to perform such an achievement through human power? He arose alone and singly. What greater proof do you ask than this?

Abdul Baha then offered us bread and honey, and after a peuse He said: I hope, when you go back to America, that you will be transformed like this honey, you will be so sweet. Some people are very bitter, while others are sweet. Those spiritual souls and divine persons are very sweet.

There is no greater pleasure in the world than when the different races, nations and creeds gather together and are united. Such a gathering as ours here has no equivalent in the world, with such unity, harmony and love. We are not gathered here because we are of the same country. The oneness of language has not gathered us here. Oneness of politics has not gathered us here. Oneness of interest has not brought us together.

May, rather, it is the belief, and the assurance, and the Love of GOD, the power of the WORD of GOD, and the Unity of the world of humanity that has united us; and this is the Eternal Unity and Love.

... ..

In America, praise be to GOD, the cause has become famous and well known. In most of the cities believers are found. They recognize The Physician. How they must act according to the teachings of Baha'ollah. They must use the medicine appointed by the Real Physician. They have to compare their actions with the teachings so that all the people may witness and bear record that these people are real Bahais. A sick person knows the physician and receives the medicine, but when he does not use it, what is the use of it? Therefore, the beloved of GOD must endeavor to make all their thoughts and intentions the practice of the teachings and commands. If a man is named a "Bahai" but his deeds do not assert the fact, what is the use of that? The balance, or standard, is action. A Bahai is to be known by his actions, not only by his words and pretensions. Therefore Christ has said, You shall know the tree by its fruits. The sign of the Bahai is, - to be sincere. He is trustful, detached from the world, attracted to the Holy Spirit, is contented, is kind to all the people, and in the service of the Cause is a devoted one. He is well assured, steadfast, and endures every calamity and difficulty. In the world of humanity such a man is in fact a Bahai. Otherwise he bears the name - nothing more.

If one should wholly abstain from meat and be contented with vegetables, it would be much better. And how difficult it is for a man to kill an animal and to prepare the food for himself. But as it is already killed and we find it in the market, we buy it. As it is now killed, it is better to take and eat it than to leave it to

become out of use. But it is very hard for a soul to take a lamb and kill it and to make out of it a certain dish for a meal. If the people could bear it, the prophets would prohibit the eating of flesh. But there is a point; that through man eating the animal, it is transmuted to the human world.

Quite a number of people have come from America and Europe and are living in Jerusalem. These people are partners of each others' wealth and prosperity. They have come there and are expecting the coming of Christ. In the beginning they were in the utmost love with one another, but now that fire is extinguished. Yet they are in the expectation of Christ's coming! Nevertheless these people have studied mathematics and phenomena!

Christ says - "I will come from heaven" - but which heaven is not appointed. Just as He formerly came from heaven, and yet He was born, the second coming will be likewise. But these (people) are expecting Him to come just as a thunder bolt from heaven. Formerly they were promised ~~that~~ ^{their} Promised One should come from heaven, and when they did not find this (to be so) and found He was born, it was a veil to them. This time also He has come from heaven, - but thro the womb. In this endless, phenomenal space there is no such heaven. It is certain that this space is infinite. By heaven is meant the World of Divinity. The meaning is this; that He has the physical body, but His reality is from the Divine Realm. He is not of the contingent world, but of that of Divinity.

... ..

In a certain newspaper there was written about the Shah of Persia a statement that he had left Persia. He has been very sorry, almost weeping. At first, when the Parliament was organized, it arose against the Shah, intending to dethrone him. A bomb was thrown at him, and those who committed this act were not captured. The whole of Persia were against him and talked evil of him. In all of the newspapers it was stated that this Shah must be dethroned, that he is not worthy to be a Shah; - to such an extent that he reached the lowest degree of disappointment. The Parliament was wholly against him and in Teheran one hundred and twenty-eight meetings were held against him.

At such a time precisely I wrote to him not to be sorry or grieved, for GOD would help him. Therefore GOD assisted him and he overcame all. The members of that Parliament, organized in the beginning, were all men of corruption, and when the Shah overcame these assemblies he wrote Me a letter, which is at hand, asking Me about his duty. I wrote to him that the answer is ready, and it is this: "For every cycle there are certain exigencies. One cannot resist the exigency of the time. The time now requires that there should be a constitution, and not despotism, which latter is now impossible. In the Book of Laws there is an evident text concerning the constitution, for a constitution is according to the law. It is impossible that a despotic government could make any progress in these days. All the kings of the world were at first despotic, but later they have become either constitutional or republican. Even some of the kings, by their own will, granted a constitution; such as the Mikado of Japan, who willingly granted one, and two years ago the Ameen of Montenegro, in Turkish Europe, also granted one. Why? Because today a despotic government cannot be held any more, and until the

Royalist and Nationalist can become blended as milk and sugar, tranquility and prosperity cannot be obtained, - and further, you must proceed to punish those who martyred one of the Bahais, Seyid Yah Yah, in the city of Sirjan. He was a most learned man. They martyred him simply because he was a Bahai. Therefore you must avenge the murder. In another city, Sangsar, the natives arose against the Bahais and oppressed them with great cruelty. You must punish those persons. Also another person, Mullah Hassan, in the city of Tabriz, gave a command to kill the Bahais. You must avenge this, too. You must change the government into a constitution, and punish these wicked persons. If you do not do this, be of certainty that help and assistance will no more attend you, the affairs will be entirely altered and GOD will do whatever He pleaseth." But he did not listen to this advice. Therefore GOD took away his power. Now he is crying out to GOD.

May GOD not permit any soul to become heedless. Heedlessness will uproot the foundation of man.

... ..

Some Persian men believers from India, and also believers from Egypt, were visiting in the Holy Home and Abdul Baha made a Feast, gathering them; some of the resident men believers; and we four American women together, nineteen of us being seated around the table, some of the believers serving, while Abdul Baha walked up and down the room in silence until the Feast was ended. He then came and stood behind us and spoke as follows:

In the day of every Universal Dispensation two great events occur; one is collection and the other is separation. That is, it will divide the father from the mother and the brother from the sister. For instance, when the father believes and the mother disbelieves, separation is produced; when the brother accepts the Message and the sister rejects it, division will occur; when the son is converted and the daughter is perverted, partition will take place. The well acquainted ones become as foreigners, and the friends as outsiders; the intimate ones become as inveterate enemies and relatives as strangers; it separated even from Christ his own brothers. Such is the power of separation. In the Gospel it is said: "Then one said unto him, Behold thy mother and thy brethren stand without, desiring to speak with Thee. But he answered and said unto him that told him, Who is my mother? And who are my brethren? And he stretched forth his hand toward his disciples and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

The other great event is that it makes the outsider as a friend and the remote one the near one; just as you see around this table different souls are gathered. Among them the bond of commerce, the relation of kind or of patriotism does not exist, but the Love of GOD has gathered them together and their love and kindness to one another is greater than the love of a brother to a sister. They are gathered on this spot with utmost unity and harmony, friendship and concord. Therefore, the power of the WORD of GOD causes collection as well as separation. Although it separates the father from the mother and the brother from the sister, yet it creates a thousand brothers and sisters for those in the east and west who are in the utmost of truthfulness and sincerity; as if they hold the station of one being, the waves of one ocean, the rays of one sun, the flowers

of one garden, the trees and the birds of one orchard and the candles of one assembly. This is due to the WORD of GOD, and if the powers of the world were to be collected, they are unable to gather you in such a manner.

At the next meal Abdul Baha continued the subject as follows: In the world of existence every great cause, which is the means of bonds, of the unification of humanity, the cause of solidarity, and the cause of the manifestation of unity, that cause is Divine. And what is the cause of hostility and dispersion, war and rancor? That is the worldly effect. For collection, unification and composition are the means of life. And that which causes separation and decomposition is the means of death. The existence of all beings is created for collection and harmony. All of these beings receive their existence through the collection of different members, ingredients and simple particles. From each composition a being is produced, therefore an infinite number of beings exist. For instance, this flower is composed from the composition of different elements, and the gathering of simple particles. This is called a being; and when among these elements decomposition occurs, these ingredients separate, death slips in, and it is annihilated. Hence it is evident that composition and gathering cause life, and decomposition and disunion cause death. Thus every matter which leads to unity and gathering confers life, and that which causes separation is the means of death. The first and the greatest cause which is the means of universal gathering is the WORD of GOD; that different races, different nations, different religions and creeds, are all gathered under the shade of one great tent. For power is produced by collection. The more the gathering, the more the power; and as the WORD of GOD is a collective power, and as there is no such power parallel to it in the world, therefore the powers of the world cannot resist the WORD of GOD. That same power has gathered us now. That same power has connected our hearts together, and that same power is the Spirit which confers life unto the soul.

... ..

Bodily matters are not important. The physical suffering of Christ passed away, but His Spirit was everlasting. Those bodily sufferings come and pass away, but the spirit is eternal. The body is not important. The spirit is important. The shell is not so important, but the pearl inside the shell is of great importance. The glass or chimney (of the lamp) is not so important, but the light itself is very important. There is no importance in the outward words, but the importance is in the significances. This cup is of no importance, but the water therein is important. There is no importance for the house, but there is for the one who lives in it. Likewise the physical body is not so important, but the spiritual body is of great importance.

Human kind have come to the world innumerable numbers and have passed away. Their physical bodies, and that which belonged to them, passed away with them. Their health and disease both passed away. Their rest and hardship both vanished. Their wealth and poverty ended. Their honor and misery terminated. But the reality of man is immortal. The spirit of man is everlasting. The importance is to be applied to the spirit, and the difference is this; that one will enter the realm of enlightenment, whereas the other will fall into the world of darkness.

... ..

In these days, in the newspapers, very much is said about the North Pole - that Mr. Peary has discovered it. Geographers have believed that in that spot they could find a flat piece of ground. All the difficulties and hardships which they endured! How many ships were wrecked, how many souls were lost, how much property was destroyed until they could discover the North Pole! Finally they found it, and it was nothing. The point is this, that in the way of the discovery of a certain place, such great endeavors and efforts are displayed; so many souls make themselves sacrifices for it; so many troubles and hardships are endured; nevertheless no one thinks to discover the Kingdom of ABHA.

Mr. Peary has in fact done a remarkable act, endured great trouble, and showed forth such an effort that it is praiseworthy. But if he had endured and borne these difficulties and troubles in the way of discovering the Kingdom, the result would be everlasting; and if he had thus served the world of humanity, he could educate souls who would with great expertness discover both the north and south pole. These souls would illumine the world and eventually cause tranquility for all mankind.

We must endeavor to discover the world of humanity and the mysteries hidden in the reality of man. Although the discovery of the North Pole was an important matter - I do not mean to abase this effort; it was a great endeavor achieved by Mr. Peary - yet the purpose is this: If he had discovered the mysteries of the Kingdom, he could train some souls who would be able to discover all the poles; the physical pole as well as the spiritual pole; the earthly as well as the heavenly pole. They would discover all of these poles.

... ..

If for a thousand years a man takes food, and nourishes his body, yet if for two or three days that nourishment ceases, his body will become weakened and dispersed. The assistance of food cannot be withheld from man. If this takes place it causes death. Likewise, how can man say that the bounties of the Kingdom are interrupted and the Heavenly Table is ended, the Divine Manifestations are finished and later no Manifestation will appear; that this was the last Revelation; the Divine Sovereignty has come to its final condition and the world of existence is ended? The divinity of GOD, the lordship of the Lord, and the heavenly sovereignty has lasted for seven thousand years, and all of these are folded up as a scroll: There is no more existence, creation, appearance and disappearance, and the divinity is entirely folded up! With slight consideration this weak idea will be understood. That which is meant by judgment in the Gospel is a spiritual judgment. It is not meant that the world of divinity will be ended, the divine bounties will cease, and the Revelation of GOD will be finished. There is no beginning nor end for the Divine Sovereignty. The purpose is this; that if the physical food be withheld from the body, it causes death. Likewise if the Divine Manifestations come to an end, and the Heavenly Table becomes finished, what then will take place? It is certain that existence will be entirely dispersed. If the rays of the light of the sun cease from the earth for one hour, it will be ruined. Then how is it possible that the Divine Bounties be ended? The Sun of Reality is like unto the physical sun. It will rise and set everlastingly.

... ..

From some personal Instructions:

Question: When the Bahai year of nineteen months of nineteen days each (and the intercalary days making the solar year) is established, will the day begin at sunset, or at midnight?

Answer: It will begin at midnight, the same as the solar year.

Question: What is the difference between the terms "man" and "human?" Answer: In the Arabic there is no difference; the terms are used in exactly the same way. In the English language, man is the individual, and human the collective term.

Question: What is the meaning of the expression in the "Prayer of the Dawn:" "I ask Thee, by Thy Hair which moves upon the sides of the Face?" Answer: These are symbols. Always, hair is the symbol of the Glory of GOD, and the Face is the symbol of the Beauty of GOD.

(Abdul Baha paused for one second, and then repeated this answer)

Question: Are the "lost tribes" of the House of Israel now identified as the different nations of the earth? Answer: No, they are scattered throughout all the world, among the nations, and mingled with them.

Question (addressed to Abdul Baha): Will you come to America?

Answer: If the ground is well prepared, so that much work can be done for the Cause. **THE BUILDING OF THE MASHRAK-EL-AZCAR WILL PREPARE THAT GROUND.**

Speaking to Abdul Baha of some opposition to the Cause, He replied thus: The time is coming when great philosophers will stand in opposition to the Cause, but all of this will at last pass away.

On the first evening, after one of our Table Talks at the close of the meal, Abdul Baha was called away, and Mirza Assad'o'llah, also a guest in the Holy Home, bade us be seated and talked to us. Among other things, he said: "We praise GOD you have come safely to this Blessed Spot. Now, GOD knows what He wishes to do with you. See if you can find such a night as this! The Arabs have a saying that there is one perfect night among a thousand. See if you can find such a perfect night as this. When you leave here, think of it and see if you can find such a night."

On another evening, after Abdul Baha had excused Himself at the close of the meal, to meet another engagement, and had left the room, Mirza Moneer, the interpreter, who always served so delightfully in interpreting, told us that on that day, by order of the government, the cutting of a new gate in the walls of Akka had been begun, which was always to be open. It would take two months to complete it. Before the work was begun on it, the Moslems had sacrificed a lamb, according to their usual custom before beginning any especial undertaking; that, later, the cutting of another gate at another point in the walls was contemplated; that, thus, Akka was no longer a prison; and Baha'o'llah had promised that there would be many openings in those walls and the people would come in by troops!

... ..

4*

COPY.

(Card from Dr. Moody.)

Haifa, Syria, Oct. 9, 1909.

9

Landed 7.30 last night. Am writing in Enayatullah's store. Mirza Assad Ullah is here. Oh! how fine he is. Looks stronger than in photo. Dr. Fareed is detained in Cairo by Mr. Kinney's illness. Hopes to come over on Sunday. Rest have gone to Cook's for mail. The agent told me I had two letters. We have the Nes-sage to a missionary yesterday. When we said good bye his face showed great love and warmth.

(Signed) Susie
" Sydney Sprauge
" Cecilla
" Louise.

(Letter)

Haifa, Syria, Oct. 10, 1909

Dear Eva:

Here we are at the foot of Mt. Carmel and so happy! We got in after dark Friday night and never can forget the landing by small boat-the uproar- the rearing and tearing of the lawless native- and we are glad to come out of it with our lives. I am mourning the loss of my black bag which I gave to Cook's man. It may turn up at Beirut. Mirza Assad Ullah says it will come back. He and Enayatullah called that night and the latter has been very good to us ever since. His shop is exactly opposite the door of Hotel Nassar, where we are staying. He closed it and took us to Dr. Fareed's house and dispensary--really a home and built on his own lot near the Brittingham place. Oh! how Razeah Khanum loved us over and over again; had me sit by her and every little while patted my knee. Farahangese is growing into a little beauty and she joined the party as we went to visit the Greatest Holy Leaf at Rouha Khanum's (Madam Jackson's house). The beloved sister of Abdul-Baha asked us many questions about America and all the friends and her face lighted and glowed as she heard of the love that was sent with us to them all. She was dressed in white, a light wool princess dress with a delicate soft veil, bordered with tatting, neatly drawn back under her hair which is plainly combed back. The strong face is full of love, and so strongly marked by suffering that it is touching in the extreme. We were with her a long time and then went to Enayatullah's for a cup of tea. Khanum Zeah, his wife, is very lovely. I like her so much. She had a turquoise blue trained princess gown and a large, long veil wound around her head and falling about both shoulders. It

Letter of Dr. Susan I. Moody, en route to Persia, to Mrs. Eva W. Russell, of Chicago.

9

Robert College, Constantinople,
October 21, 1909.

Dearest Eva:

With only two days in the Holy City, you will know that I could not write letters, but I shall try to give you all the detail following my last which left us at Acca's gates.

The curtains were drawn to protect us and I think there could not have been a more peaceful entry into Acca. No one seemed to notice us except two boys who ran up behind and raised the back curtain to peek in. We entered the outer gate, then turned and drove through the inner wall, passed the prison house where Baha'o'llah and the seventy followers were first confined. How it recalled the days when we read Bahia Khanum's thrilling account of their suffering! The very walls spoke to us of it. Then we entered the court of "the Home" which we reached at last, October 11, 1909, 10:30 a. m.

Mirza Moneer, Mirza Mahram, the aged cousin of the Bab, and three visiting Zoroastrians were among the friends who welcomed us in the courtyard. Mirza Moneer said that Abdul Baha had been with them, but had just gone up to His room. Mr. Sprague was given the room next to His, and Cecilia and Louise one on the other side of His, and I a little farther on, next to the women's apartments.

Monever Khanum came to us very soon and visited for three quarters of an hour. She asked for many of the former pilgrims and said all were eager to hear of the progress of the Mashrak-el-Azkar (Temple) in America. In appearance she is just what I had pictured. Her wonderful eyes, her smile, are beautiful. So Rouha Khanum's eyes seem to look into your heart also. The Greatest Holy Leaf (sister of Abdul Baha) impresses one most powerfully. Her face shows the tragic life of suffering. Last night as we sat in a dimly lighted room, talking with her and the mother, she really resembled pictures of the agony on the cross.

It is the time of the fast of Lamazan and most of the Household are keeping it, but dinner was served for us, a heap of fragrant jessamine blossoms lying beside each plate. We had this meal by ourselves. As we left the dining room, Louise went first and, on stepping into the open court, she saw Abdul Baha passing to His room. She drew back, but He motioned her to come on and stood facing us in the door of His room as we passed. She said she knew Him instantly. I thought, "This is the most wonderful man I ever saw - is it He?" When He called in our room later He was in pure white, and I thought perhaps I had been mistaken, but later I knew it certainly was He.

He came to us at 2:00 p.m. Monever Khanum had told us of His coming and all gathered in my room as it was the largest. He seated us near Him on the long divan and drew up a chair for Himself, saying: "I am happy that you are here. Did you have a good journey? How are all the believers? When one has so great

an aim for a journey as this, the little losses and trials you have on the way should not upset you. When you have the ocean, you do not need the river. When you have the sun, you do not need a lamp. When you have heaven, you do not need the earth. All the prophets desired to attain what is yours today. You must be happy here. You must be very happy. When you possess a large house, it does not trouble you if it has a crack or a broken window, so long as you have the house - that is the main thing."

He then took us each by the hand, saying He would see Mr. Sprague, and left us sitting silent with Monever Khanum for some minutes. He seemed to float out of the room. His carriage is superb - the stately majesty of simplicity and naturalness. The light of the eyes and the love expressed in the face are so brilliant that it was only by favor of a flood of tears that I could continue to look into them.

Dear Monever Khanum sat with us for some time and when we found our voices, we spoke of the great privilege which had come to us. She said: "Yes, it means much, but if you treat it as a child does a toy, it is worth nothing. If it does not benefit our lives, if we do not live the teaching, all is lost. Thus some come and go away without any benefit." Then she continued: "Is it not strange that little Acca should be the place of this light? Think how many beautiful cities there are in the world, and yet little Acca is the place! Many have not even heard of Acca, and many right here do not know Him. They realize that He is a great and good man, but they are indifferent. They will not even stop to inquire why it is that He is different from other men."

Then we talked of the loving hearts which were following us every step of the journey here and were longing for the blessing of the spiritual meeting here with us. We asked if she would like to go to America and she said simply: "It is better to be where we can serve best." Then added with a bright smile: "Would it not be a great thing for America if Abdul Baha should go there?"

Mrs. Harrison asked Monever Khanum if she thought it were possible for one to remain in a state of great spiritual upliftment and intoxication and still contact with the world. Monever Khanum replied: "It would not be best so; one must strive to reach these great spiritual heights, then have a season for assimilation and giving forth of what they have received, or nothing is gained. It is the same as if a child went to school and received lessons continually. He must have time for preparation."

Toward evening, on looking from the windows of my room, which front on a court and garden, we could see Abdul Baha sitting in front of a small wooden summer house with tiled roof, which has replaced the tent used by Him as a resting-place and to entertain His guests for so many years. You remember the photo in Mr. Chase's book.

Seyyid Mahdi, the Persian who came with us from Port Said, is with Him and Mirza Habibullah, - very dark hair, very tall and straight, in the black uniform of the Persian Consulate

(where he was formerly employed), - goes in to sit with them. We could hear the murmur of Abdul Baha's voice and twice caught the words "Iran - Irani" and saw the Seyyid bow in response. We slept well that night under His roof.

I shall not give any of the Table Talks or those of the noble old men who met us after dinner. Louise will give them all out when she gets home.

About 5:45 the next morning I arose, too happy to sleep any longer. I had been up also at 3 a.m., looking out at the stars, when I heard Abdul Baha's voice just outside my door calling one of the women who came and went with Him and soon returned to the corridor and called softly a name which sounded like "Fatullah." After a short talk her light disappeared within the women's apartment. I only speak of this by the way and because every little incident seems of moment within these walls - some service done, some protective thought for others evidenced.

A mosquito had been buzzing around my head and as the nets were down, I improvised one, putting my suit case on end at the head and making a mound of the cover. I threw my silk kimona over and slept to have a morning dream.

My Dream.

The Mediterranean had very suddenly risen far above its usual bounds, was lapping vigorously over the very doorstones and my first thought was, "This house will be swept away." Then we went out among the people to warn them. We opened their doors and told them what was going on. The first room was crowded full of strange, wild looking people. A very dark man, with rough hair and beard, was holding a child. All in the room seemed to be angry because we came in. Then we went to many other homes, - some of my own relatives. At one place the waves were so high that we could not get around the corner of the house to the door. Many of the people got their things together to go to a safe place. One wagon drove past as we were standing on our own doorsteps. The wagon sides were barred like a cage. A young woman pleaded with us to take from her a large pasteboard box. We told her that our house would probably be swept away also, but she insisted, so I reached up and took it from her. This seemed to settle everything, for my dream finished right there.

... ..

I got up, as I said, at 5:45 and before I had finished dressing, heard voices in the courtyard. Three figures of women in black and veiled were crossing the courtyard. They were Bahai women who had come to join in chanting Tablets with the women of the Household. A little chubby girl about twelve years of age came and rapped at the door and said: "Be ready in twenty minutes." Then, at 6:50 Monever Khanum came and we went with her to the room where the women are met by Abdul Baha. He was already in

the room kneeling, or sitting in Oriental fashion in the corner of the divan which runs around three sides of the room. He motioned us to sit on either side of Him. Louise and Cecilia took the right hand and I sat at the left.

While one of the women chanted, He continued sorting and addressing Tablets. Soon He stopped the one who was chanting and told Monever Khanum to take it up. Her voice is extremely sweet and the words seemed to ripple over her lips like a tiny brooklet. After she had chanted several of the prayers, Abdul Baha told the little girl, who called us, to continue. As she pitched her voice low and was using the false vocal cords, He spoke and she raised the key, letting her voice out freely.

Abdul Baha asked after our health. Then, "Have you had a good night? Did you see Mrs. Bede? How is Mrs. Brittingham's health? Is she on the way?" Saying He would see us later in the day, He went out. The sisters of Monever Khanum - Zeah Khanum and Tooba Khanum - came to us with loving greetings. We embraced and then the other women gathered around and we talked with them in the smile language. All of the daughters speak English. Zeah Khanum asked especially about Mrs. Haney and the baby.

"To be continued."

Love, in His Name,

(signed) Susie.

Letter of Dr. Susan I. Moody, en route to Persia, to Mrs. Eva W. Russell, of Chicago.

Constantinople, October 24, 1909.

Dearest Eva:

I am continuing my story of our two days in Acca, although sitting here, looking out over the Bosphorus. In rushing about every minute I have lived far ahead of the letters, but will try and catch up during our five days on the Black Sea. I wonder if you will care for all the details I have to write. It will take many pages to tell all.

After breakfast on October 12th I watched Abdul Baha walking up and down a shady walk - his favorite one in the garden. A beggar had wandered into the court. Abdul Baha went toward him and put His arms across the trunk of a Soria tree. (Lena has it as a shrub with feathery foliage and pinky plumes.) Leaning His head on His arm, with face turned toward us, He talked, making a beautiful picture. He stood there for some minutes, then moved on into the court, calling aloud to someone. As I leaned forward I could see Mr. Sprague waiting for Him to pass and then about a dozen of the friends followed under the arch into a lower room. I heard the murmur of His voice for about ten minutes as He talked to them in a room below. The beggar had followed and leaned against one of the pillars of the arch till a man came to him and he went out.

Later Abdul Baha went to the little house in the garden - called first Mirza Monear, then Mirza Habibullah and later Mr. Sprague. I felt greatly privileged to thus quietly observe the love and reverence of the Eastern believers, shown in His presence. Mirza Nouneddin left Him, stepping backward to the gate in the most reverential way. All are ready at His call.

There are many sparrows in the garden; they are twittering. The blue, blue sea is covered with ripples. There is a low fringe of light clouds. Mt. Carmel's point is in the distance. What a background for the scene in the garden!

A row of olive trees in this court are laden with fruit, with very few leaves on the side toward the house. In the court on the other side of our corridor are two tall date palms, with three large bunches each, which have been sewed up in burlap to protect them from the weather until fully ripe. In this court the flowers are lovely. A climbing vine with many purple blossoms, three petaled, covers the side of the long flight of stone steps. It has long arms which reach out and wave gracefully with every stir of air - a very decorative plant, leaf like a castor bean, but woody trunk; and another shrub with a dozen or more large white lily-shaped blossoms, each at least six inches across.

While I write I hear His voice. There is none other like it. Its ring is individual. Mr. Sprague has just been in to tell me of his interview. We two are to leave tomorrow, Wednesday evening, and take the boat for Constantinople on Thursday. Abdul Baha said, "This is for your own good. If you delay, the weather will be cold and the journey will be much more difficult."

Mr. Sprague asked if he might take Feribarz, the son of Kai Khosroe (the man in India, who gave his life for Mr. Sprague) with us, and the reply was: "If all of his family are willing, it will be good."

How blessed a privilege it is to stand here in the window and watch Him walking and talking! Mirza Assad Ullah and Dr. Fareed have just arrived and are now with Him.

Razeah Khanum came with them and has called on us. Dr. Fareed came later and said that Abdul Baha talked with him of my going to Persia and said: "Do you think she can stand the privations there?"

10:45 A. M.

Our beloved Abdul Baha sent Monever Khanum to tell me to go to Him. He had me sit beside Him and said immediately: "You are to go to Persia. At first you will find things difficult; - the conveniences are not the same. Many of the people are poor and sleep on the floor, as they have no beds. You must not look at their circumstances, but at their hearts. They will love you very much and I want you to be happy there. You must have much patience and try very hard to be faithful; lose sight of yourself entirely; work only for the love of God and you will succeed. You will find much love there - all will love you."

I asked Him to pray that I might be separated from the self, so that I might fulfill His Command, and He said: "I will often pray for you - you are never separated from Me."

I then asked about having a home and He approved of it greatly and said: "Have your office in your home." He approves of my having Feriborz in my home, saying: "He is delicate and needs a mother's care." I spoke of later also having one of the young orphan Bahai boys and thus make a real home life. This, also, is sanctioned by Him.

Then I told Him of the thirty lost supplications, regretting the disappointment to each of the dear friends who had written. With a loving smile He said: "Tell them it is just the same as if they were all received. They are all accepted and you are favored to have been their messenger." Again I spoke of all the love that was sent and which I now laid at His dear feet. He said: "You are a worthy messenger," and He arose and placed His hands on my shoulders and drew me to His side. I asked if I could come again in the future and He said: "Yes, and I only send you away so soon because the Black Sea gets cold and stormy soon and it is for your good that you are to go tomorrow, since the steamer leaves next day, but you will never be separated from Me."

At 3 p.m. Miss Gamblin, the English teacher, had tea served in our room and visited with us. Just as we were finishing, Abdul Baha came in and sat with us for a few minutes. He asked Miss Gamblin if she would try to interpret for us, but she blushed and said she would rather not, so He did not stay long. I had twisted my ankle in going to call Mr. Sprague for the tea, - caught my heel on the sill of the dining-room door and fell flat before the door of Abdul Baha. I had a handful of jessamine blossoms which were spilled. I gathered them up in spite of the pain. After tea was over I fessed up and Miss Gamblin brought liniment and bandage, which I had to wear over a week and save my ankle every step I took, but, fortunately, managed to get through without having to make any

explanations to the Household. Cecilia and Louise used to cover up my advance and retreat vary successfully.

The rest of the afternoon was spent visiting with Razeah Khanum, Tooba Khanum and Monever Khanum. Zeah Khanum's baby is very delicate and requires constant attention. I showed them my Bahai album and Louise took photos of little Marahanghes with me, and I took one of them. Then Cecilia and I had one together - all in my room. Dear Eva, I have asked Louise to give you a set for me. She will explain about it.

I had meant to tell that Abdul Baha asked us whether we had ever met Miss Gamblin before, and Mr. Sprague said he had and that she had been a member of his choir in Christ Church at Neuilly. He said: "It is possible to greet one another as brother and sister here, even though we come from distant parts of the earth."

As I told you, I leave the Table Talks and the after talks by Mirza Assad Ullah, Mirza Hayder Ali and Mirza Mahram for Louise to give you from her notes.

October 13, 1909.

Slept with my foot higher than my head. It ached, but I slept all the same. (Arose at dawn, bathed, dressed and looked out at the wonderful sea until they called us to the chanting of prayers by the women. Abdul Baha motioned us to the same seats beside Him, and Cecilia says that while I was placing myself on the divan, He looked me through and through very searchingly. I did not know it, but this accounts for the instant consciousness I had of being absolutely nothing, weak, ashamed of my former self, and as Zeah Khanum, in her wonderful, sympathetic voice chanted the first prayers, I felt myself melt and melt until the tears rained down my face. I realized my unworthiness and His great love. When I tho't that this was my last day, I had to exert myself to restrain my longing to kneel there at His feet.

Gradually my horizon cleared and, through the chanting of Monever Khanum and two other maid-servants, I became tranquil again. Dr. Fareed and his father and mother had stayed all night. After the women were through chanting, Razeah Khanum told Abdul Baha that I had chanted "Sobhani kya ho" for them and He turned and asked me to chant my prayer now. I felt happy when He turned and smiled and said: "Khaili khoob" when I finished. Then He went out.

Louise was too hoarse to respond to the request to give one of her Bahai hymns, as she had done for the other gatherings.

All of the women greeted us again and said they had wanted to be with us the night before, but whenever they sent over we were still in Mr. Sprague's room where two sets of the men came to call on us.

A visiting Zoroastrian woman seemed very glad when I asked how she was and said goodbye in Persian. Indeed, all are interested in my prospects of learning the language.

Three of the women, including Miss Gamblin, are going to Haifa to help nurse Rouha Khanum, who is still very ill, and the others are tired out. *** Zeah Khanum and Monever Khanum again joined us and we had a delightful social visit, again going through the album in which they saw many of whom they had heard and some they had seen

Love to all, and please send this around, as I can only write a postal occasionally to anyone else. In His Name,

(Signed) Susie.

had the same fine tatting border. Little Hadi is growing. He was at first very shy. He has very heavy black hair and large eyes. I gave him one of Miss Albertson's balls; the kitties pleased him so much. Khanum Zeah showed us charcoal sketches of herself and Hadi, by Juliet Thompson. She certainly has skill, as the heads were very characteristic and individual.

~~From Mt. Carmel~~

From there we climbed up Mt. Carmel to the Tomb of the Bab. Our land lies on the left of the path and runs at least 300 or 400 feet, part of which, they tell me, belongs to doctor. Mrs. Harrison will bring the leaves. The land needs attention. More vines should be planted, and almond, olive and St. John's bread trees. I will ask Razeah Khanum about it before we leave. Dear, we then crossed over to the Tomb of the Bab. A silence fell on us as we neared the building. An old man was heating coffee or water over a little fire out doors. The flowers in front were four-o'clocks, roses, jessamine and still a few orange blossoms. After greeting the keeper we took off our shoes and entered the carpeted (rugs) vestibule. Mirza Assad Ullah advanced to the door, knelt and bowed his head to the threshold, touching with his lips three times. Each followed in turn while the holy solemnity intensified and soon Mirza Assad Ullah began a beautiful chant.. The Tomb vibrated until every atom of our bodies responded. Dear Eva, no word can give you the rest of it. I thought of and longed for you and prayed for the dear ones. I can see in this our preparation for Acca. Without it I know not what would be left of me. Mirza Enayatullah sent word to Acca and Abdul-Baha commanded us to wait until Monday, as He is entertaining the Governor and officials every night.

To-day we are to drive, then call on Rizwanie (Arna's friend) and the wife of the third Yazdi. She is not well. Then we have a Pilow dinner at Enayatullah's and to-morrow at 9 - 10 A.M. go over to the Holy City.

Love and love to all.

(signed) Susie.

Lovingly,

(signed) Louise
" Cecilla
" Enayatullah.

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Notes of Miss Ethol Rosenberg, London, England, of Talks given by 'Abdu'l-Baha during her visit to the Household at Akka, in January 1909.

I asked 'Abdu'l-Baha what could be done to increase our numbers, and make the work more effective. He said the one essential - the only thing to do - was that the members of the little groups should love each other very much, and be devoted friends. The more they loved each other the more the meetings would attract and draw others, and the more they loved the more their influence would be felt.

He said we must consider all people - not only believers - to be good. He hoped everyone would be good. He added, "I say this for you in English - I do not often do that - but I say also in English that you may well understand how much I mean it, that Love is the foundation of everything - and that all must be good."

While looking from the window 'Abdu'l-Baha said:

"We hear the murmur of the sea always continuing. It never ceases. Were it to cease the sea would be dead, stagnant, lifeless. But the waves of the mind of man are far greater than those of the sea - they also are ceaseless - they never stop for one instant. This movement is good. If these waves of the mind are few, the man is dull and quiet. What pearls and jewels are contained in the depths of the sea! But the pearls and jewels hidden in the mind of man are knowledge, virtues, capacities, etc., These pearls can grow and increase in lustre forever, but the pearls of the sea remain always the same. These waves from our minds go forth and create movement and thought in other minds. From one strong thought of love what great results may be produced!

A Question sent by a believer: "What is the meaning of Christ's eating the fish and honeycomb after His resurrection?"

'Abdu'l-Baha: "All these things, the fish, the honeycomb, etc., are symbols, and were meant to be understood spiritually, just as the Resurrection itself was a spiritual resurrection. But because the people who received these teachings from the first teachers were ignorant, they understood them literally."

January 9, 1909:

'Abdu'l-Baha said: "We know that the body or form has nothing to do with spirit or spiritual conditions. When the spirit is disconnected with or leaves the body, that is no reason for thinking it can be re-absorbed - or joined with the whole of spirit, as the drops of water are absorbed and lost in the sea. The earth is one unit, yet how many beings and separate parts it contains! The body of man is one unit, yet it has an infinite

number of separate and individual parts that compose it - such as eyes, hands, fingers, etc. So in like manner is Spirit one - but consisting of many differentiated parts."

During a former visit to Akka, when conditions for the prisoners were most severe, Miss Rosenberg was deeply distressed and asked 'Abdu'l-Baha why He, who was so perfect, should have to endure such sufferings.

He answered: "How could they (the Manifestations) teach and guide others in the Way if they themselves did not undergo every species of suffering to which other human beings are subjected."