but thou dost recognize them in a subjective way through their signs and manifestations. The first is material, the second is spiritual. The first is outward, the second is intuitive. I hope that thou may'st make great advancement in the second kind of understanding. Turn thy face toward God, and say: 'O God! Refresh and gladden my spirit! Purify my heart. Illumine my powers. I lay all my affairs in Thy Hand. Thou art my guide nad my Refuge. I will not be sorrowful and grieved any more. I will be a happy and joyful being. O God! I will worry no more. I will not let trouble harrass me any longer. I will not dwell on the unpleasant things of life. O God! Thou art kinder to me than myself. I dedicate myself to Thee, O Lord!' Beg everything thou desirest from Baha'o'llah. If thou art asking faith, ask of Him. If thou art yearning after knowledge, He will grant it unto thee. If thou art longing for the Love of God, He will bestow it upon thee. He will descend upon thee all His Blessings."

"Is this the Golden Age?"

The Blessed One answered: "This is not only the Golden Age, but the Diamond Age. This is the Century of Lights! This is the Cycle of Love. This is the glorious Dawn of the Sun of Reality."

"What is Hell?"

The Blessed One Said: "Is there a Hell more direfull than Ignorance? A Hell worse than deprivation from the Divine Nearness? A Hell lower than negligende?"

"What are your objects?"

The Blessed One answered. "My objects are the establishment of the Cause of international arbitration, the Promotion of the Oneness of the world of humanity, the conformity of religion with science and reason, the elucidation of the essential unity of the divine religions, the explanation of the continuity of the prophetic revelation, the instruction of mankind in the knowledge of human brotherhood, the inculcation of the primordial oneness of all phenomena, the upraising of the standard of the solidarity of the human race, the creation of a nycleus for bringing about the universal race, the spread of the precepts of spiritual civilization, the teaching of the synthesis of the heavenly philosophy, the readjustment of the economic relations between the capitalists and laborers, so that each individual member of the world of humanity may enjoy the utmost welfare and prosperity, the organization of the Arbitral Court of Justice, in order that all the nations of the world may settle before that Court their international disputes and thus remove all the traces of enmity and hatred, and the upholding of the principles of one auxilliary, universal language. This is my duty! This is my work! These are my objects!"

"Are you the leader of the Bahais?"
The Blessed One answered: "I do not like the word 'Leador'. I am Abdul Baha. I am the servant of the world of humanity."

This morning the Beloved asked us to go into his Areesheh and drink tea with him. The sun had just arisen from the East, the gentle breeze was wafting, and innumerable birds were singing most melodiously. "Hearken", the Master said. "How sweet-singing birds, so many, have broken into joyous songs of rapture. It is a heavenly concert of divine music!" Then the Commander came in, and again the Master started to speak with him, and it continued through all the day. The Beloved was very happy and well, and although I could not understand all that he said, I could get now and then the drift of long and interesting conversation.
Speaking about the Editor of the Journal HEKMAT, who published a book a few years ago against the Cause, he said: "He was caught sleeping by our enemies, and they deceived him. He thought after writing and publishing this book all the Persians would honor and respect him, and it would elevate his station in the establishment of the public. But none of his expectations became true. To-day he is fallen in great disgrace, and shame. Notwithstanding this, whosoever reads his book must of a necessity acknowledge the superiority of the divine vision of Baha'o'llah; because he quotes in the pages of his book certain prophetic utterances by the Blessed Perfection concerning the downfall of despotism in Turkey and the deposition of the Sultan. His book was published many years before the declaration of the Constitution in 1908, so that no one can refute the validity of authenticity of the statements as quoted therein."

Ahamd Sohrab.

Pleiades Sylvan Bower, Alhammeh,
Lake Tiberias, Syria, May 10, 1914.

Dear Friends:-

To a person who excused himself for being poor, the Blessed One said: "Praise be to God that thou art wealthy through the treasury of the Kingdom. True wealth is the wealth of the Kingdom of God. The heart of man must be rich. Often it has happened that a person is poor but is wealthy; on the other hand a soul may possess one hundred millions, but he is poor. Every treasury in this world is subject to exhaustion, save the treasury of the Kingdom, which is inexhaustible. I hope that thou mayst become rich through the treasury of the Kingdom. His Holiness Christ and all the Prophets were poor. Thouchast a tent or an Areesheh, but Christ did not possess even so much. The work of the rich consists in increasing their wealth, but thy work consists in being enkindled with the Fire of the Love of God. This is the opulence! This is munificence! This is independence! This is service! I hope that thou mayst live in accord with the good-pleasure of the Lord. To-day the penetrative power of the Cause of Baha'o'llah has penetrated the globe. Whenever thou dost embody in thy life all the Teachings of the Blessed Perfection, thou wilt be a perfect human being. The Principles of the Religion of Baha'o'llah are the Collective Reality, the Power of divine attraction, the illumination of the world of humanity and the Breaths of the Holy Spirit. Were one in live in accord with these Teachings, no one can predict the loftiness of his station. It is beyond the computation of human imagination."

Concerning the telepathic transference of thought without the medium of speech, he said:-

"This is self-evident and is in no need of proof. For example, the hand corresponds with another hand. No sooner hast thou taken hold of the hand of thy beloved than a world of feelings and emotions are conveyed to each other. The face speaks with the face, the eyes with eyes, the hearts with hearts, and the spirit with spirits. Just at this time, the light speaks with thine eyes; the sun converses with the earth. It addresses it, saying: 'I am most kind toward thee. I am causing in thee the growth of flowers and hyacinths!' In turn the earth says to the sun: 'I am in need of thy favors. Were it not for thy beneficent rays, my surface would not have been adorned with the roses and carnations. Pour thou thy bestowals uninterruptedly upon me!' Consequently there is a continual correspondence without the medium of speech."

"Why did God create the world and man?"

The Blessed One answered: "God hath made all the phenomena for the sake of man and created man for Himself. We consider that the sun is shining, the clouds are pouring down rain, the winds blow, the trees produce fruits and the earth yields its produce and crops, so that man may continue

to live and reproduce his own kind. All these elements in the lower kingdoms are co-operating together to serve the world of humanity. But the Almighty fashioned man in His Own Image and likeness for the sake of His own Love, for drawing the lights of divine virtues, for the manifestation of the celestial Power, for the appearance of the effulgence of the Holy Spirit and for the projection of the ideals, names and qualities of Divinity. He has ordained the subserviency of all the contingent beings to man, but He hath chosen man for His own service! The phenomena of the world are like unto the tree, and man is similar unto the fruit thereof. The tree is planted, reared and watered for the sake of its fruit. If the gardener did not have the fruit for his ultimate object, he would not have planted the tree. It is very strange that notwithstanding these demonstrations there are ever so many men who are negligent of God; although they know that He has created all these lower creatures to serve and remind them. People are entirely engrossed with material pursuits and they have become entirely inadvertent of their own Creator. This is a source of much regret. I beg of God that He may guide them and show them His Path. May He illumine the world of humanity, grant hearing to the ears, seeing to the eyes and understanding to the hearts."

"What can we do to make you happy?"

The Beloved of the world said:- "The first cause of my happiness is to see your faces radiant with the light of Reality and your hearts cleansed and purified with the Water of Knowledge. There are two kinds of happiness. Animal happiness and human happiness. Animal happiness is satisfied with the sight of green meadows, verdant woods, pure air and salubrious water. Such natural sights excite imagination, stir the emotions and man becomes a dancing, laughing, carefree creature. But the unfoldment of human happiness depends upon the exercise of the hidden functions of intellect. It is through the Love of God, the Knowledge of God, the spiritual succeptibilities, and the attractions of the heart. I wish this happiness for you. This happiness is eternal, but the animal joy passed away with the glimpse of an eye. To-day the joy of the majority of mankind is animalistic. Pray that our happiness be divine in origin and not parasitical; the sphere of our intellect be vast; our progress be ideal and not wholly material; our cognate faculties be marvellous, our severance be perfect, and our sanctity and holiness be heavenly. These are the perfections of the human world. All else save these are defects."

"What is vanity?"

The Master said: "Vanity is a form of agotism, an excessive desire for notice or approval of one's personal appearance or deeds. It is self-conceit and self-hypnotism. The first person that was vain and pleased with himself was Satan. Vanity is one of the characteristics of Satan. An intelligent man is never vain, nor does he inflate himself

with the idea of personal superiority. Nay rather he is ever humble and meek. By considering himself inferior to others, his own spiritual station is unconsciously promoted."

"Who is the best man?"

The Master answered: "The best man is that person who cheers and gladdens the broken-hearted ones, and the worst man is that soul who causes suffering and pain to other's heart. Consequently strive as much as you are able to rejoice the hearts and uplift the spirits."

"What is your belief in Christ?"

The Beloved said:- "Consider with what Knowledge His Holiness Baha'o'llah hath favored the Bahais, that if they are given the whole world they will not deny Christ. They love Christ better than their own lives. For example: If they bring me under the sword of the executioner and threaten me that unless I deny my belief in Christ they will behead me, I will sacrifice my life in His Holy Path with the utmost joy and happiness."

Last night it rained, and we had to fly away from under our green arbor and take refuge under the black tent of the Arabs. On one side we had the cows and the calves, on the other side the horses and donkeys. The rain was pouring down copiously. I was lying down on my little rug, and the rain was dripping through the tent. This night with its peculiar surroundings in the Sahara of the Holy Land was a complete contrast with the most comfortable and elegant hotels of America and Europe in which we spent many nights. But to say the truth I was very happy. My heart was at ease. Only I laughed when I thought of this wide contrast between the customs of the East and the West.

Early this morning the Beloved was up and out. He took his breakfast with the Commander and while they were engaged in animated conversation, they took a long walk. At ten o'clock Mirza Jalal arrived from Haifa, and brought me a few letters, the contents of which gave me much pleasure. At noon and in the evening the Master had as guests at lunch and dinner three other Turkish officials, and thus he entertained them with soul-uplifting conversations for hours. After dinner we walked around the camp in the moon-light, and the ripples of his laughter were carried away on the sea of the Zephyr, delighting our ears and hearts. The Lord of mankind is well and happy. What else do we want?

Ahmad Sohrab.

Pleiados Sylvan Bower, Alhammeh,
Lake Tiberias, Syria, May 11, 1914.

Dear Friends:

"What is your opinion concerning disarmament?"

The Blessed One answered: "By a general agreement all the governments of the world must disarm simultaneously and at the same time. It will not do if one lays down the arms and the other refuses to do so. The Nations of the world must concur with each other concerning this supremely important subject, thus they may abandon together these deadly weapons if human slaughter. As long as this Power increases her Military and Naval Budget, another Power will be forced into this crazed compitition through her natural and supposed interests. For example, Germany has increasingly added to a vast sum for the maintenance of her army; This alarms the French Statesmen and volatile patriots, and affects the calm and steady nerves of the Britishers across the Channel. Immediately there will be rumors of war; German aggression, German ambition, The yellow journals write searing editorials, Jingoism becomes the topic of the Capitals, the air will be filled with suspicions; someone will see, for the purposes of expediency, a German dirigible flying over French fortifications or English Forts, making observations, a hue and a cry will be raised from every quarter of the country, and thus there will be a corresponding increase in the estimates of the Minister of War for the defence of our homes and our hearths, our women and our sweethearts, from the attack of strangers!' The same argument is resorted to when the French nation adds one or two years to her military conscription, and the English Imperialists emphasize in public meetings the doctrine of the double standard Power. Now as long as Germany continues in her own military perfection, the French will walk in her footsteps, trying at every turn to increase their own war ammunitions, to be prepared for any national crisis or sudden attack. Hence, it seems, the only solution lies in the fact of universal disarmament on the part of all the nations.

"When we speak of Universal Peace, we mean that all the governments must change their fleets of battleships and dreadnaughts to a mighty fleet of merchant marine, plying the oceans of the world, uniting the distant shores and interweaving the commercial, intellectual and moral forces of mankind. But should England alone transform the character of her warships, she will be at the mercy of her enemies and will remain powerless and defenceless. The British Isles will be unquestionably threatened by a powerful invading, well-disciplined host. Hence, aside from any national prowess, the English people are pushed into this weltering whirlpool of Military and Naval Expenditures, and are struggling to keep their heads above the seething water all around them which unless calmed down will drown all of them, irrespective of any nationality.

"Once a person met his friend in the street, and after the exchange of courtesies, gave him a hard blow in the face. 'Why dost thou do this?' 'Hast thou not read in the Gospel wherein Christ says--Whosoever shall smite thee on thy right cheek, turn to him the other also!'- Now according to this admonition let me smite thee on thy left cheek also.' The man submitted to the second blow quite willingly, and they parted. Next day, they met each other again, and the man received two more blows on his cheeks without any evident murmur. They met the third day, and he was going to inflict upon him the same blows. 'Wait a minute, my friend. I am not the only person in the world to live according to the Teachings of Christ. Thou also art one. I have obeyed Him two days, and the next two days will be my turn.' With these words, he smote the man on his cheek, and asked him to turn the other side also.'

Now the question of disarmament must be put into practice by all the nations and not only by one or two. Consequently the advocates of Peace must strive day and night, so that the individuals of every country may become peace-loving, public opinion may gain a strong and permament footing, and day by day the army of International Peace be increased, complete disarament be realized and the Flag of Universal Conciliation be waving on the summit of the Mountains of the earth."

"How can Universal Peace be realized?"

The Blessed One answered: "The Ideals of Peace must be nurtured and spread amongst the inhabitants of the world; they must be instructed in the school of Peace, so that they may fully comprehend the benefits of Peace and the evils of war. First: the financiers and bankers must desist from lending money to any government, contemplating to wage an unjust war upon an innocent nation. Second: The Presidents and Managers of the railroad and steamship companies must refrain from transporting war munitions, infernal engines and guns and cannons and powder from one country into another. Third: The soldiers must petition through their Representatives, the Ministers of War, the politicians, the Congressmen and the generals to put forth in a clear, intelligible languages the reasons and the causes which have brought them to the brink of such a national calamity. The soldiers must demand this as one of the prerogatives. 'Demonstrate to us' they must say, 'that this is a just war, and we will then enter in the battlefield; otherwise we will not take one step. O ye kings and Rulers, politicians and war-mongers; ye who spend your lives in most exquisite palaces of Italian architecture; ye who sleep in airy, well-ventilated apartments; ye who decorate your reception and dining halls with lovely pictures, scylptures, hangings and frescoes; ye who walk in perfect Elysiums, wreathed in orange and myrtle groves, the air redolent with delicious perfumes and vocal with the sweet songs of a thousand birds, the earth like a luxuriant carpet of emerald grass, bright

flowers dotting the meadows and trees clothed in verdure; ye who are dressed in costly silk and finely-woven textures; ye who lie down on soft feathery couches; ye who partake of the most delicious and savoury dishes; ye who enjoy the utmost ease and comfort in your wonderous mansions; ye who attend rare musical concerts whenever you feel a little disconcerted and sad; ye who adorn your large halls with green festoons and cut flowers, fresh garlands, and verdant wreaths, illuminating them with thousands of electric lights, while the exquisite fragrance of the flowers, the soft, ravishing music, the fairy-like illumination, lends enchantment; ye who are in such environments, while holding the Indies in your arms dance to the tune of lively music;- Come forth from your hiding-places, enter into the battlefield if you like to attack each other and tear each other to pieces if you desire to air your so-called contentions. This discord and feud are between you; why do you make the innocent people, a party to it? If fighting and bloodshed are good things, then lead them into the fray by your presence!'

"In short, every means that produce war must be checked and the causes that prevent the occurance of war be advanced;--so that physical conflict may become an impossibility? On the other hand, every country must be properly delimited, its exact frontiers marked, its national integrity secured, its permanent independence protected, and its vital interests honored by the family of nations. These services ought to be rendered by an imperial, international Commission. In this manner all causes of friction and differences are removed. And in case there may arise some disputes between them, they may arbitrate before the parliament of Man, the representatives of which will be chosen from amongst the wisest and most judicious men of all the nations of the world."

To-day the Master continued his conversation with the Commander and other officials. He took with them his tea, lunch and dinner. Now he is under the tent, again taking refuge in the cool shadow of the Arbor, always happy, over laughing, never being tired. Little by little he is teaching the Commander. He is preparing the way. He devotes almost all his time to him; repeating the contents of many of his public talks in America. In the afternoon a believer leaving for India received this message:-

"God willing, thou wilt carry away from here the most great Glad-Tidings. Convey to the believers of God my wonderful Abha greeting, and say to them: I am not writing any Epistles at this time. All that I must write are already written. Now you must be satisfied with spiritual Epistles. The spiritual message is the cause of enkindlement, exhilaration and zealous service. Praise be to God that this ideal communication is uninterrupted. Through the Favor and Bounty of the Blessed Perfection, we are all under His Shade, are

drinking from His Fountain and are immersed in His Ocean. Now you must strive and exert yourselves perchance the Fire of the Love of God may flame forth and soul-sacrificing souls may arise to serve the Cause. The Indian people are very simple and honest, and once they embrace the Revelation, they will make extraordinary progress."

Ahmad Sohrab.

Pleiades Sylvan Bower, Alhammeh,
Lake Tiberias, Syria, May 12, 1914.

Dear Friends:-

"What is the greatest need of the world of humanity?"

The Blessed One asnwered: "To-day in the world of humanity the most important matter is the question of Universal Peace. The realization of this principle is the crying need of the time. People have become restive and discontented. The Political world of every civilized nation has become a vast arena for the exhibition of militarism and the display of martial spirit. The minds of the statesmen and Cabinet Ministers of every government are chiefly occupied with the question of war, and the Council chambers are resounding with the Call to War. Self-interest is at the bottom of every war. Greed, commerce, exploitation, the pushing further of the boundaries of the kingdom, colonization, the preservation of the treaty rights, the safeguarding of the lives and interests of the citizens, are a few of the many protexts of going to war. And it has been proven by experience that the results of war are ruinous, both to the conquerors and the conquered. Countries are laid waste, public property trampled under foot, commerce is paralyzed, fields crimsoned with the innocent blood, and the progress of the world retarded. How can a person rectify a wrong by committing a greater wrong, shedding the blood of his brothers? The major part of the revenue of every country is expended over military preparations. Infernal engines, the filling of arsenals with powder and shots, the construction of rapid-firing guns, the building of fortifications and soldiers' Barracks and the annual maintenance of the army and navy. From the peasants upward every class of society is heavily taxed to feed this insatiable monster of war. The poor people have wrested from them all that they make with the sweat of their brows and the labor of their hands.

"In reality war is continuous. The moral effect of the expenditures of these colossal sums of money over military purposes is just as deteriorating as the actual war, and its train of dreadful carnage and horrors. The ideal and floral forces of the contending parties becomes barbaric and bestial, the spiritual powers are stunted and the laws of divine civilization are disregarded. Such a financial drain ossifies the veins and muscles of the body politic, and congeals the delicate sensibilities of the spirit.

"There is not the least doubt that the nation or government which puts forward an extraordinary effort in the promotion of Universal Peace, will be encircled with Divine Confirmations, and the object of honor and respect amongst all the inhabitants of the earth. Such an action will be conducive to the prosperity and well-being of mankind. Concerning this question of Universal Peace, fifty years ago

His Holiness Baha'o'llah wrote to all the Sovereigns and Monarchs of the world, explaining in detail the benefits of peace and the evils of bloodshed. Amongst other things He hath said: Originally mankind was one family, united and compact; later on the members of this happy family were divided and subdivided through ignorance and prejudice. Now the time has come again for their final unification, Universal Peace will bring this long-wished for consummation.

"Once the Parliament of Man is established and its Constituent parts organized, the governments of the world having entered into a Covenant of eternal friendship will have no need of keeping large standing armies and navies. A few battalions to preserve internal order, and an International Police to keep the highways of the seas clear, will be all that is necessary. Then these huge sums will be diverted to other more useful channels, pauperism will disappear, knowledge will increase, the victories of Peace will be sung by poets and bards, knolwedge will improve the conditions and mankind will be rocked in the cradle of felicity and bliss. Then, whether a Government is Constitutional or Republic, Hereditary Monarchy or Democratic, the Rulers will devote their time to the prosperity of their nations, the legislation of just and sane laws and the fostering of closer and more amicable relations with their neighbors--thus the world of humanity may become a mirror in which are reflected the vibtues and attributes of the Kingdom of God."

"What is the duty of a newspaper editor?"

The Blessed One said: "The Editors of the Newspapers are the guardians of the rights of man. They are the champions of the poor and the protectors of the wronged ones. They are the crusaders after righteousness and moral purity. They are the advance guards of the rennaissance of education and arts and the pioneers of the higher development and spiritual unfoldment. They are the first and most effective instruments for establishing good relations and real understanding between the most remote nations of the world. Through their sympathetic articles and deep-searching words, they must remove the misunderstandings that exist amongst the religions, races and countries. From ever so many standpoints, they must prove to the satisfaction of their readers that all mankind are the children of One God; that all humanity are the creatures of God; that His Bestowals have enveloped every individual, and that all of them are submerged in the ocean of the Mercy of the Almighty. The utmost is this: One person is sick; he must be treated another soul is ignorant, he must be instructed; another person is a child, he must attain to the age of maturity. The Editors must exert themselves in the spiritualization of the moral aspect of the human life. They must be the heralds of the oneness of the world and the teachers of true brotherhood. They must incite and encourage the people in the exercise of love, tolerance, chastity and good-fellowship and teach them to shun hatred and ani-

mosity. They must speak the words of truth, breathe the air of Truth, live in the realms of truth, dream the dreams of truth, be clothed with the robes of truth and soar in the atmosphere of truth. They must be the soldiers of truth, be married unto the truth, be anxious to learn the truth, see everything with the eyes of truth, hold fast to the truth; be the mirrors of truth; spread the majesty of the King of truth; prepound the immortality of truth--for truth is the essence of life, truth is the image of the eternal, truth is the correct comprehension af all things, and truth is the Savious of mankind."

I was standing in front of my Areesheh as the Master passed by. "What art thou doing? I see thee always busy." And he came near and slapped me gently on the cheek. Joining the Commander, he started the ball of conversation rolling, and after half an hour I heard his loud and melodiously sweet voice, telling him about the Bahai Principles. This was the first day that the Beloved commenced to speak with him plainly on the Bahai Revelation. He had paper and pencil in his hand, writing down all the Master told him. "I believe", the Commander said at the end of the long conversation, "every one in the world will become Bahais." Then the question of the progress of women in the Orient was touched upon, and the Master gave an exhaustive talk on the necessity of their intellectual, and scientific training. The education of the Eastern girls and their emancipation from the shackles of the cruel customs of the ages, is one of the most important problems of the Orient. How long it will take before certain superannuated, paralyzing, restrictive habits are taken away, is somewhat uncertain to predict. Some people are sanguine about their early abrogation; others are not so enthusiastic, but every one is hoping for a change, and if circumstances permit him is quietly working for the realization of this matter. Anticipation is depicted in all the faces.

Every day the Beloved sends for large loaves of bread to be brought from Haifa or Damascus, and in the afternoon he carries some to the spring, and before taking his bath divides them amongst the poor Arabs and friends. Some days he sends them eggs, etc. They all love him, and he dispenses his charity to every one alike. This afternoon I was in His Presence for half an hour. He was correcting a paper, and I did not disturb him. The evening was again spent with the Commander and other officials. His conversation was philosophie and edifying. These days the Blessed One is the Nightingale of joy and Peace. In this quiet valley he lives and teaches the Turks and Arabs. Those who meet him here will never forget his words of wisdom, and will feel every warm with the sunshine of his Presence. His Teachings are permeating slowly to the interior of the vast Sahara, causing the desert to bloom like unto the rose. The psychology of the minds of these Arabs will be most interesting were one able to analyze it. Thus the torch of Baha'o'llah is held aloft with the hands of Abdul Baha in this Desert, and the light is permeating to the uttermost part of the earth. May it illumine many hearts!

Pleiades Sylvan Bower, Alhammeh,
Lake Tiberias, Syria, May 13 1914.

Dear Friends:-

While the Beloved was journeying toward California in 1912, he stopped one day at Lincoln, Nebraska, and salled at the house of W.J. Bryan, situated just outside of that town. Mr. Bryan was at the time campaigning in some part of the States, but the Master was graciously received by his charming wife, and talented daughter. In the light of recent events, a translation of Abdul Baha's talk (informal) which I took down while he spoke, may have more than an historical interest to his friends and to our friends:-

"I have come especially to Lincoln to pay back the visit you made me during your trip around the world. At that time I was much grieved because on your second visit to Acca you were prevented from coming to see me by the surveillance of the guards. Those were difficult and troublesome days indeed! As it was impossible then to meet you, I was longing and praying for a greater opportunity and a better chance. Consider the power of His Holiness Baha'o'llah! I was a prisoner, and no one would ever have thought that I would be allowed to leave, for one moment, the fortified town of Acca! But God took the chain from my neck and put it around the neck of Abdul Hamid. He is now surrounded with far worse sufferings than those with which he surrounded me. Iedid not feel the pains of his fiendish persecutions, because I possessed the glad-tidings of the Kingdom, but he is afflicted with the pangs of regret and remorse as the result of his evil days. These dark days have come upon him as the consequence of his darker days of tyranny and oppression.

"No one could ever predict that a day would come when I would travel throughout the United States, and more particularly visit you in your hospitable home. From the day that I landed in America I have been anticipating meeting Mr. Bryan and you. I am very sorry that he is not here, but praise be to God that you are his noble and worthy representative. "I love this country with exceeding love, for its inhabitants are a noble people and its government is fair and just. Its citizens are enjoying the greatest amount of political and civic freedom. In reality every soul is a real sovereign and delights in the fruit of his hard-won liberty. No one is harrassed by secret fears, and expresses his thoughts freely and with no compunction. The sphere pf the minds is made radiant with dazzling ideals, and the circle for the discussion of progressive and advanced problems of the age is as large as heaven. Consequently I hope that this illustrious Democracy may become confirmed in the establishment of Universal Peace, and Mr. Bryan may become the stand-bearer of the invulnerable army of international Arbitration. I am very hopeful that he may fulfill my expectation. Because the greate st Principle of His Holiness Baha'o'llah is Universal Peace. He wrote about it in wonderful epistles to

the governments of the world, urging them to come forward and lay the foundation of International Conciliation amongst the religions, nations and races. "America has demonstrated great organizing capacity in this direction, and I trust Mr. Bryan will exert his utmost influence, so that the basis of the palace of Universal Peace may be firmly secured, and that through his wise and deliberate effort this sun may dawn from the horizon of the United States. In short, convey to your respected husband my love and warm greeting, and say to him on my behalf, 'I called at your home and received a hearty welcome from your noble wife and daughter. I hope that before my return to the East I may have the pleasure of meeting you. However, under all circumstances I shall never forget our meeting in Acca, and ever pray that you may become assisted in the accomplishment of such service as to cause you to shine like a brilliant star from the horizon of everlasting glory forever and ever. Your aims and intentions are honorable, and their full realization conducive to the public weal. In all your undertakings you have been aided by God in the past, and will be similarly reinforced in the future. If the wide scope of their results are not quite manifest now, they will become evident afterward. Work for the sake of God and for the improvement of humanity without any expectation of praise and reward. His Holiness Christ was not appreciated in His Life time. The magnitude of His Character and the sublimity of His Teachings were only recognized long after His Crucifixion. The present is always unimportant, but we must make our present so filled with mighty, altruistic deeds as to assume significant weight and momentous importance in the future. A shallow present will surely be followed by a superficial future. Christopher Columbus and his idea, before the discovery of America, were ridiculed and scoffed at, and he spent the last days of his eventful life in poverty, shame and prison. But now in whatever city I enter I see the houses, the parks, the streets and public buildings adorned with his picture and statue. All the prophets, philosophers, benefactors of the human race, leaders of great reforms, scientists, inventors and discoverers were not duly appreciated in their own days; nay, rather, they were persecuted, maligned, thrown into prison and if possible put to death. The fact is they should have honored and adored them; but they people are not, as a whole, worthy to worship the reality; they apotheosize the phantasm--a supposed image formed by their minds.'"

As on former days, the Beloved continued his discources with the Commander, especially during lunch time he related the story of the martyrdom of the Sultan of the Martyrs--the father of Mirza Jalal--in Esphahan. He did not take his bath this afternoon, but stayed for about half an hour in and around the spring.

An interesting and withal significant incident happened this afternoon, the narration of which may not be out of place.

A poor, middle-aged Jewish woman had come from Tiberias to take the hot spring baths. After two days, the proprietor had asked her two dollars for the rent of her areesheh, and not being able to pay this, she was going back to Tiberias. Dejected and heartbroken, she was walking on the platform of the station, and waiting for the time to catch the train to take her home. In her "soknajee" dialect, while weeping, she was complaining to a friendsof hers who had come with her from the spring to bid her farewell. At this juncture, the Beloved came out of his tent, and hearing her loud voice, asked the cause of it. She came forward and with tears in her eyes explained her case. After listening to her most attentively, the Master ordered someone to bring her several loaves of bread, and gave her the rent for the Areesheh, so that she might be able to stay longer. She was so overpowered with emotion that like a wild thing creature, she ran toward the Beloved to kiss his hand and feet. He did not let her, but several times she made desperate attempts, and half succeeded just to kiss the hem of his garment. There were many people in the station, and silently they were watching this heart-moving scene. When she had her emotions under control, she straightened herself and looking firmly into the eyes of the assembled crowd, she cried aloud: "I swear by the Lord this man is a prophet; he is the representative of God upon earth; he is our Father." Thus like the Samaritan woman at the well, this Jewish woman testified before the people to the Spiritual Station of the Blessed One. She passed away from the stage, but her testimony shall live forever as a divine example of unconscious faith and illumined intuition.

Ahmad Sohrab.

Pleiades Sylvan Bower, Alhammeh,
Lake Tiberias, Syria, May 14, 1914.

Dear Friends:-

"What is the objective point of the Bahais?"

The Blessed One answered: "In the world of humanity, every person is stimulated by a certain objective point. The objective point of a soul is the acquirement of wealth. He concentrates all his ambition around the actualization of this cherished hope. The objective point of another soul is to the highest official position. He strives day and night to gain the confidence of the public and the administrative authorities, so that they may promote him through his merit to the position of honor and fame amongst his fellow-men. The objective point of a third person is the acquisition of science nad art. He spends all his energy and force in this direction. The objective point of a fourth soul is to satisfy his selfish appetites and lust. He thinks of no other things save those elements which might contribute to the gratification of his animal propensities. But the objective point of the Bahais is to promote the Principles of Baha'o'llah, to unfurl the Flag of Divine Brotherhood, to serve the Cause of Universal Peace, to spiritualize mankind through the Breaths of the Holy Spirit. And establish the Kingdom of Justice, love and mercy in the hearts of the people of the world. This is the objective point of the Bahais. Dost thou think it is worthy of emulations? In comparison to this, all the other objective points are trivial and unworthy of one's devotion. We must live in such a manner as to merit the attainment to this Most Great Bestowal! This is our glory! This is our comfort! This is the sublimity of our effort! This is our highest desire! Supposing that we might become the real Kings of this world, and all our hopes and wishes be realized, but not be confirmed in the spreading of the Cause--great regret would be facing us. And though we might be enabled to enjoy the rare delicicies of wealth and the refined privileges of education, and be not assisted in the service of the Holy Threshold; then manifest loss would stare into our eyes, everlasting remorse would encircle us, spiritual deprivation would be our share and harrowing grief would follow us. But if we arise in the diffusion of the Fragrances of the Paradise of Abha, and lack all the means of material comfort, eternal benediction will be vouchsafed, heavenly exaltation will be granted and divine hestitude will be bestowed.

"Does material pursuit prevent spiritual progress?"

The Blessed One said: "Material affairs are of two kinds. The first kind are those concerns that have no direct relation to life. They contribute toward luxury, effeminacy, indolence and voluptuousness. Indulgence in these things makes the negligent of God and stifles all traces of spirituality. The other kind are those affairs which contribute toward the maintenance of livelihood, adding to the comfort, happiness and progress of the human family. Spiritual powers come always to the assistance of such affairs, they increase the moral insight and responsibility of man and add to his

awareness and mindfulness."

"What does Abdul Baha expect us to do?"

The Blessed One answered: "I hope that whosoever hears your words, sees your deeds and beholds your manners and behaviour, may declare that these people are real Bahais--the incarnations of love nad amity. I have travelled far and wide, visited many countries, accepted many hardships and foreborne many difficulties, in order that the souls may raise in service and dedicate their rest, their possessions, their wealth and their lives to the Cause of God. I desire that they may be drawn near unto God, and this is made possible only through the promulgation of the Religion of God. The Blessed Perfection sacrificed His country, His household, His wealth, His glory, His affluence and even His Life for the progress of the Cause of God. If He renounced everything, so that the heaven of the Divine Faith be upheld, then the duty of the believers is plain. I will pray in their behalf and supplicate for them the Confirmations of Baha'o'llah; thus just as the rays of the sun pour upon all the contingent beings, likewise the Effulgences of the Sun of Reality may so interpenstrate every fiber of their beings that each one of them may become like unto a fruit tree. Now is the dawn of the word of Truth. Those who live in the depths of the dark ravines and deep valleys do not see the first glimpses of the rising, glorious sun. Hence they cry out; We do not see the sunshine; we do not feel its warmth. But when the sun descends to the zenith of the heavens, and stands at the meridian, then the valleys and ravines will be flooded with sunshine and even the blind will feel its heat."

"What is the condition of faith."

The Beloved One answered: "The condition of faith requires that man ascend to and abide in the station of sacrifice. Without this attainment, one's faith is not perfect. The believers must soar toward the summit of self-sacrifice. Peruse the history of past Dispensations. All those sanctified souls who attained to the station of renunciation and reached the highest station of glory, are those who gave up their material joy, physical pleasures, comfort, rest and even life for the sake of Truth. These conditions of faith the believers of Persia embodied in their lives. They were subjected to the utmost ignominy, oppression, imprisonment, their possessions were pillaged and many of them were martyred. Their faith was so firm that none of these tragic vicissitudes moved them. With the utmost ecstasy they renounced their possessions and sacrificed their lives. Nothing dismayed them. This is the condition of faith. When man has attained to this supreme station, then indeed his faith will be like the splendor of the Sun of Reality; it will be an emanation of the spirit of Divinity, and an effulgence of the luminary of Deity. You pray and I will pray also, so that we may all attain to this sublime height of faith--thus universal results may issue therefrom."

Our dear brother, Mirza Hadi, returned to-day from Haifa, and brought with him the New Year number of the STAR OF THE

WEST. Four Zoroastrian believers who were going to return to India, also came over from Adaseyeh. The morning train brought more than one hundred young Jewish girls from Tiberias, who came for a picnic, and they all returned in the afternoon. To the Parsee believers the Master said: "According to the incoming news, India has been moved with the Bahai Spirit. Daily we expect the news of greater accomplishments. If the believers of God live and act with the utmost love and unity, most praiseworthy results will appear, a new motion will stir the hearts, and a new spirit will be unveiled."

In the afternoon, the Master read his address (which was published in the STAR OF THE WEST) to the Commander. Those who are familiar with the contents of that address, delivered in Stanford University, and its unsparing denunciations of war, will appreciate this peculiar position. As the Beloved was reading and translating it into Turkish, with full animation and emphasis, its pregnant points became clear. Now and then he would break into loud laughter when he reached the last part of the address. The Commander also laughed. "It would do no good for our soldiers to hear this address!" the commander said.

After reading the address, the Master looked for a long time at the photograph of the Persian believers, and then handed the paper to me to read the English section.

Ahmad Sohrab.

Pleiades Sylvan Bower, Alhammeh,
Lake Tiberias, Syria, May 15, 1914.

Dear Friends:-

This is past mid-night. The little picturesque valley is shrouded with the mantle of darkness, the murmur of the little, limpid creek comes to the ear as the soft music of a far-off land; the fascination of the desert has taken hold of the spirit; the gentle zephyr wafts through the branches of my green Bower, and the millions of stars are sparkling and twinkling in the blue canopy of heaven. What a starlight night! Every star declares the majesty of the Lord, the Life eternal, beckoning the silent watchers to the height of glory, to leave behind the petty questions of the world! Oh! What a lovely place is this! Yet I could not live here five minutes were it not for the Presence of our Lord! In the evenings, I brood over my thoughts for hours, dreaming over the past years, the present days and the future opportunities. Our life in the desert is quiet, silent, dream-like, as the flowing of a noble, broad river with no ripple on the surface, or as the song of the Bird of Paradise, a diapason of heavenly harmony, a sunlit anthem of the Kingdom of romance, a charming chapter in the book of the life of the Beloved His existence in the desert is a vivid picture of the lives of the Patriarchs, a hearkening back to the beautiful, simple life of the Prophets when the world was young and when the voice of God, the Lord of Israel, was heard in the wilderness of Paran, Seir, Sinai. Glorious is every minute of it, a poem wrought in the rock of ages, an anthem sung by the nightingale of Truth! Probably such spiritual days, such natural-divine days, such bright, hopeful days will never return, or if they return they will not be quite the same; far different will they be, I am sure. Like the golden dreams of a saintly sleeper, they will float in an azure atmosphere of emerald beauty, real and yet illusive. I will think of these sweet days, and I hope you will think of them too. We will not forget the blessings we received and the life we lived. Day by day its significance will dawn upon us, its hidden beauty will be revealed unto us, and its unutterable delicacy will be unfolded to us. In the future, no doubt many people will come to this valley, because it is blessed by the Presence of Abdul Baha! Many stories will be current amongst the natives about the goodness and charity of the Beloved! Many memorials will be built up and the sacred spots will be shown with reverence.

This is the last day of our pleasant sojourn in Alhammeh, made memorable by Biblical events (See Joshua 13,5; Numbers 13, 21.) and still more memorable by the Presence of the Master and the members of the Holy Family. To-morrow afternoon the Beloved, the Commander, Khosro and the servant will leave for Adasseyeh, and then Lake Tiberias. Our lively, busy camp will be brought down, and the former spirit of desolation will again be settled over the place. To-day inclusive, we have spent fifteen days in the desert.

From two camps we have grown to six ~~camps,~~ and four Areeshehs. Our number reached at times to fifty persons, but never less than thirty. This large number of people had to be fed, and taken care of, which in itself was quite a difficult task were it not for the supervision of the Master.

My sylvan bower, my shady arbor, green and flowery in the beginning, and hallowed by the daily Presence of the King of my heart, has become dried and sere. The Oleander leaves are just as verdant as the first day, but they are not fresh. Although the days were cool, except one or two warm spells. The green slope immediately beyond the plain has turned into a golden color, showing the waving rye and wheat, ready for the harvest. Long after mid-night I am sitting in my mosquito net, with the light burning outside, shedding a soft glow. Thousands of mosquitoes are dancing around the lamp, small insects are being attracted by the light, but I am safe inside, writing this last letter.

On the whole, the life of the Beloved in Alhammeh was beautiful, a retrospective glance of which may give a faint idea. The Master was up always before sunrise. Two or three days after our arrival, the station-master presented two rooms on the second floor of the Station to the Beloved and the Holy Mother. Thus, although he was in the tents and the Areeshehs by day, he slept in the room at night. After supplication and proffering prayers at the Throne of the Almighty, he would drink his tea or "Zoufa", or warm water diluted with the extract of the rose, and then come down and join the Commander in the Areesheh or the tent. Walking majestically, he passed by the door of my Areesheh. Generally he would either come in or stop by the door of my Areesheh. Generally he would either come in or stop a few minutes to inquire about my health and how I slept last night. From 7 to 10 A.M. he would speak either with the Commander or the Arabs or the Turks. The range of the subjects was as you may well imagine, infinite and endless, always raised or keyed down to the level of the intelligence of the listeners. What he loved best in the early mornings was to listen to the melodies of the variety of the songsters, filling the still air with their sweet warblings. Often he would bring his chair in front of his Areesheh and hearken to the chorus of the birds. Now and then he would manage to take a walk between 7 and 10, either alone, with the Commander or someone else. The event of the day was always the arrival of the train from Haifa. When we heard the bell announcing the approaching arrival of the train, everyone ran out of his tent or Areesheh. The Master was always on the platform to welcome the new arrivals. Generally some visitor came every day. People going to Damascus and Beirut, and knowing the Beloved, would avail themselves of this opportunity and come down and talk with him till the train left from 10 to 12, he would either sit on the platform of the station, gathering around him a number of Arabs or Turks, or some to his Areesheh and entertain the Commander and the

guests with talks and stories. Lunch was served in the Areesheh, after which he would go up to his room to get his nap. About 2 or 2:30 P.M. he came down refreshed and sat in the Eastern wing of the station, waiting for the train coming from Damascus. Meanwhile, the Arab children would come to him, and he would give them money, fruits or candies. Of course the children were delighted with his kindness to them. His affection toward them was always tender and winsome. And then, little by little, the Commander and others would join him, and the Master talked and instructed them till 5 P.M. Meanwhile everyone was served with tea and fruits. About this time, the Master would call for Khosro to take the bath towels, etc., and start for the hot spring. He took only two baths in the spring of "Jarab", near which an Areesheh was built specially for him to undress and dress. His other ten or twelve baths were taken in the spring of "Magle." Immediately beyond the large tank from the bottom of which the water boils up--globular-like--on the right side of it, there is a rough, round room, the ceiling of which is covered with straw. Here is the public bath, for those who prefer a little privacy to the flowing stream. From the tank the water runs into this room, where there is a large reservoir. Here the water cools down a little. From morning till noon it is for men, and from noon till sunset for women. After this reservoir, over which a white tent was pitched. This belonged to the Master, and here he took his baths. Haji Mohammed, a good Bahai from Beirut, would go in the morning, empty the reservoir, clean it and let fresh water flow into it. He stayed there all day, letting no one enter the tent to dirty the water, and by the time the Master went in the afternoon, the water was cooler. Before and after taking the bath, he would sit on the veranda of the little store and speak to numbers of Arabs gathered here from "Houran", and the interior of Syria, Arbia and Palestine. He always walked to the spring, and on his return rode on a bay horse. When back, he generally went up to his room and rested for an hour or so. Then he came down, and sitting either in front or inside of his Areesheh, with the Commander and other officials, he would speak to them, now about the details of the Investigating Committee, now about divine principles, again illumining his remarks with humorous stories! Suppers were served on the ground in the moonlight, and the Beloved and his guests sat around the cover. On such beautiful nights, there was no need of any artificial light, but the moon, with all its Eastern glory, flooded the charming valley. Then coffee was served, roasted, ground and prepared on the spot, beside the camp fire, by the Arab servant, Mahmoud. Thus we spent fifteen divine days in the companionship of the King of Kings. And now I must sleep. Good-bye, dear friends!

Ahmad Sohrab.

Adassayeh, Syria,
May 16, 1914.

Dear Friends:-

The camp was astir early this morning. Those who slept late were up, because our life in the desert had come to an end. Other scenes of holiness and divine experiences were drawing us, filling our hearts with sweet, happy songs and dreamy thoughts of rapture and ecstacy. The Master came down as usual, and he would have taken the morning train for Es-Samaeh had Khosro been ready with the luggage. Our Commander, Zakki Bey, was preparing to leave in the company of the Beloved. In my heart I bade farewell to all these hallowed grounds, hoping that in some future time I may be enabled to come again and dream over the beauty and spirituality of these past days. About 9 o'clock, the Master entered my Areesheh and delivered into my hands his two handbags, containing precious Tablets and his own things. Then sitting on the floor he called the owner of the baths and paid him several English pounds, then money was distributed amongst all the Arab servants, each person going out of the Areesheh with joy in his heart, because aside from the monetary reward, they had received the Blessings of the King of Kings.

This was the last time my green Bower was favored with the Presence of the Master. He joined the Commander, laughing and cheerful. Aside from the many believers who had come, many inhabitants of Acca and Haifa, etc., hearing the Master was in Hammeh, came to take advantage of the time to see him according to their heart's content. Hence there will be a general exodus for the next two or three days, because the life of the world has left the place. This picture will not be complete without mentioning the faithfulness and devotion of Mirza Abdorra-ouf, Mirza Zekrollah and Mirza Moneer, the three sons of Aga Moussa, the brother of Baha'o'llah; the daily replenishment of our supplies by Bahram from Adassayeh; the constant service and untiring zeal of Khosro as well as Mahmoud, Ahmad and Abdollah, our three Arab servants. Aga Ali, known amongst the Arabs by the name Abou Hossein, came often from Samreh and helped others in clearing the ground and in various other ways. Haji Mohammed, as the "friend of the Master", always served and attended to the baths. His love for the Beloved and his explicit obedience to all that the Master said was one of the most touching scenes of Hammeh.

Having gathered all my belongings, I came out and sat under the tent, looking over the lovely plain which will be left behind in two or three hours, when I saw an Arab enter and without much ceremony fall at my feet, weeping and mumbling some unintelligible words. I arose from my seat, and in vain I tried to calm him. After several minutes, through the assistance of a translator I found that somehow he and his friend had forfeited their tickets to Damascus, and having been forced to get out of the train at Hammeh, they were stranded in this wild desert, away from any habitation or

friend. They had heard of Abbas Effendi, a "refuge and an asylum to a;; tje people of the world " and wished me to intercede before him, so that he would defray their expenses to Damascus. In their case, or in the case of anyone in distress, there is no need of intercession. As soon as the Master heard me reciting their story, he came out, and as though they were his own sons, went to them, inquired about their health and business, etc. Then he continued his walk toward the station and the ticket office. The station was full of people, and everybody knew by this time the misfortune of these two men, because in their evident desperation they had appealed to every person without any result. Unconsciously and reverently they made a way, and the Blessed One walked through the crowd. He took an English Pound out of his pocket and bought two tickets for the men. Then he gave them some money for their food. A murmur of genuine applause and admiration ran through the people. The men were so over come with the joy of unexpected relief that they fell on their faces and bowed themselves to the ground thanking the Lord of heaven and invoking the blessings of the "Good Shepherd" upon the head of Abbas Effendi. "Who would have helped us here! Who would have come to our succor in this desert save the Man of God, our Father!"

About 2:30 P.M. the train from Damascus arrived, and bidding farewell to the assembled friends at the station and the ladies standing on the roof, we started for Es-Samaeh. Here about a dozen Zoroastrian believers had come from Adassayeh to welcome the Beloved. He ordered the baggage to be carried in advance, and remained in the waiting room of the station for an hour. They had brought many horses and altogether there were about 20 men riding in the company of the Beloved. I had a fine horse, Khosro had another and all the believers who had come with a number of the prominent heads of the village and their Sheikh. The field as far as the eye could see was waving with the golden harvest of wheat and barley. The reapers, men and women, were in the field, and those who have read the beautiful pictorial story of Ruth and how she went out to "glean the ears of corn after him in whose sight I shall find grace", could see an exact prototype of it everywhere. In every field I saw girl gleaners after the reapers. Unquestionably since that inimitable story was written through successive years many Naomis and mnay Ruths and many Boaz's have happened in this Holy Land, of whose interesting lives we know nothing.

Ahead of the fine cavalcade the Master, the Commander of Peace, rode side by side with the Commander of War. The latter had his uniform on, with gilded epoulettes, his sword hanging beside him, his military whip in his hand and his shining black boots on his feet,- the contrast was complete. With all these outward signs, he was a lamb beside the Lord and Teacher of Love. The road was fairly good and smooth. One of the most peculiar things about these plains is that they are not divided by hedges, such as there are in other lands, so that each man may know the exact extent of his land,

but they are marked off with stones, so that when the grain is high, as to-day, there is the appearance of one large field without any divisions, where each owner knows the extent of his cultivated land and a fellow must be a rogue if he dares to tamper with his neighbor's land mark. Many have been the quarrels and even bloodshed over the moving of a landmark, for to do so is to break one of the Mosaic Commands which has been faithfully observed through the centuries, viz: "Thou shalt not remove thy neighbor's landmark, which they of old time have set in thine inheritance." (Dept. xlx, 14.)

Here and there large droves of cows and goats were grazing in those plains, the wheat of which was already harvested. We rode for about 50 minutes before we reached the river Sharoeeah. The banks of this river for miles and miles, as well as the river Jordan, are rich in varied foliage. Oleanders stand in thick masses, beautiful in this month of May with their rose-colored blossoms. The Jujubee Tree, the crimson-flowered loramthus and a variety of others. Having crossed the river, we observed the Arab villagers pouring out of their black tent houses to welcome home their Master. Then just as suddenly a number of Arabian horsemen came out from behind the thick brushwoods and started a lively race with drawn swords, one after another. It was a spectacular sight! For nearly 15 minutes they played and raced their horses till we reached the garden of Adassaneh. All the Zoroastrians were in front of the gate. The Master and the rest of us, alighting from our horses, entered the court, and each person went into his own room. After half an hour, the Master came out with the Commander, walked through the garden, and sitting under the shade of the Apricot trees in front of a flowing stream, the tea was served to everyone.

A most delicious dinner, consisting of two roasted chickens, roast meat, rice and other fine dishes, was served in the Master's own room. "Bravo! A hundred times Bravo, to the hand of the woman who has prepared such a dinner!" the Master exclaimed. Around the table were, beside the Master, the Commander, Mirza Zakrollah, Haji Ali and myself. Every one helped himself bountifully.

Of all the places in the world, here in this far-off village of Syria, after many months of sojourn in this country, I enjoyed the luxury of a regular iron bed. Fleas, bugs and vermin abound here, but blessed and fortunate are those who have a mosquito net!

Ahmad Sohrab.

Tiberias, Sea of Galilee, Syria,
May 17, 1914.

Dear Friends:-

The Sun of Truth, after nineteen hundred years, hath again appeared from the horizon of Galilee to redeem the sinners and preach the Gospel of Peace: "Repent, for the Kingdom of Heaven"--in your midst. He is walking by the sea of Galilee, bringing back to the minds the glorious Life of bygone ages! His coming into this most sacred spot, dear and near to the heart of every Christian, carries away a deep message of spiritual significance to all those who are trying to imitate the Life of Christ. One cannot help but feel the charm and sacredness of this Lake, because no person can dispute the fact of its holiness and the authenticity that Christ spent the major portion of the years of His Ministry right here in and around this province, and often was sailing on this sea. "And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria." It was in one of these mountains surrounding the sea that when Christ saw "Great multitudes of people follow him" He went up in a mountain" and delivered the wonderful Sermon of Beautitudes! Indeed this is a hallowed lake in the glorious Land of Promise, and Divine performance--the peaceful scene of the opening career of the Redeemer, the cradle of His Teachings, the country of His Disciples, His chosen retreat when He hid Himself from His foes; His Miracles and His sublime lessons have consecrated these solitudes. The charm of this landscape is felt strongly by many travellers, and is reflected in the simple story of the Evangelists. We are carried back to the life on its shores by the parable of the net, by that of the lost sheep, by the image of the sheep-fold and the beautiful lessons of the lilies. These flowers, more glorious than Solomon's purple, still abound! And now he has come back again to people once more these shores with sacred teachings and spiritual healings.

As I write these words, the beautiful words of the "Song of Galilee" are brought to my mind, and I write it here so that you may sing it in memory of the spiritual days that I shall live near the Master, and probably our dear Mrs. Waite will compose a new song with the new message:-

1. Each gentle dove and sighing bough
That makes the eve so blessed to me
Has something far diviner now
It bears me back to Galilee!

Chor.
O Galilee! sweet Galilee!
Where Jesus loved so much to be.
O Galilee! sweet Galilee!
Come sing thy song again to me!

2. Each flowery glen and mossy dell,
Where happy birds in song agree,

Thro' sunny morn the praises tell
Of sights and sounds in Galilee.

Chorous: O Galilee!--

3. And when I read the thrilling lore
Of Him who walked upon the sea,
I long, oh! how I long once more
To follow Him in Galilee!

How I wish all the Believers were here now in this Holy Land of Promise, to see everything with their own eyes and experience the thrill of Holiness and describe the events as they see them! Because I feel myself so unequal to the task, so weak and little equipped! The desire to share with you all these divine experiences prompts me into many mistakes, the least of them is an undue prolixity or diffusiveness, but I hope you will be patient with me.

When we arose this morning, the murmur of the water and the twittering of the birds charmed our ears. Coming out of my room, I happened to look at the threshold. A piece of stone over which was inscribed some Greek writing was worked into the step. It must have been from one of the Greek buildings, the ruins of which abound in this valley and both sides of which there are high hills The stone was broken and defaced, but I will copy it here; probably some one may be able to dicipher it:-

(Here follows copy of inscription.)

Right after breakfast the Commander desired to visit a neighboring village called Bakoureh, and it was arranged that he would go straight to the station and we would join him there to start for Tiberias. Then followed by a number of the Zoroastrian farmers, the Master walked through the orchard, inquired from them the state of their affairs, and instructed them to plant more bananas, peaches, almond, lemon and orange trees. On his return he entered the room in which I slept last night, sat on a chair and spoke as follows:- "Praise be to God that you have come into this desert and raised the Name of God. All the Nomads are utterly destitute of the knowledge of God. They live an animal life, and all their thoughts are centered around their cows, goats and crops. When they come together they speak of nothing else save these things. They know nothing else. Nominally they are Moslems, but they are unaware of the ideals of Mohammed,-----I am most pleased with you and am satisfied with your conduct. I hope that you may become assisted and confirmed with the Good-pleasure of the Lord.-----This is a good garden, the water is ample, your fields are yielding crops and you are living with the utmost unity. May your spiritual perception become keener, your attention to God more complete and your spirituality an example for others! When you are ploughing the ground or sowing the seeds of reaping the harvest, let all your thought and subconscious thinking be of God. Your hands and feet will be working, but your hearts must be attached to the

Almighty. The body of man is created for this world, but his heart is made for the habitation of the Holy Spirit. I must leave in the morning, because I have much work in Tiberias beside the Sea of Galilee. I came here for your sake, otherwise it would have been impossible for me to come. Your genuine love drew me here. I will always pray for you and beg the Blessed Perfection to pour upon you His Benedictions." Then he went up into his room, and the women entered his presence and listened to his words of wisdom.

When everything was ready for departure, he called the friends again into his room. They all sat on the floor and he asked them many questions, such as the planting of radishes, onions, turnips, cucumbers, beans tomatoes, potatoes, etc., and told them how to plant these vegetables and that they would yield a good crop.

The horses were all saddled, and the Blessed One was notified. He came down, and as he was going to ride, one of the former robber chiefs threw himself before him, supplicated pardon and wishing to repent for all his evil deeds. Other Arabs who had surrounded the Master interceded for him. Looking at him, he said; "Thy right place is in the prison, because thou hast committed much evil. But now that thou hast come direct to me, and these elders of the village intercede for thee, I will pardon thy offenses. Thou must have the fear of God and engage in some lawful pursuit. Verily I say unto thee, it is better for thee if God is pleased with thee. Forget thy past, and do not return to it. Work in an honest manner and occupation I will help thee."

We rode back, crossed the river and admired much that was beautiful in the landscape. On the way the Master related two stories of how, many years ago, he supervised his farming in Samreh, how the crops turned out to be phenomenally good, and how he took the profits to the last farthing to Baha'o'llah, and he in turn divided the money amongst the poor and needy.

The Commander was waiting for the Master at the station, and after a minute we walked to the pier. The steamer "Sharyah" was waiting for its passengers. No sooner had I looked at the Sea of Galilee and observed the Beloved entering the little steamer, hand in hand with the Commander, then the picture of the Life of Christ came into my mind, and I could not help but utter my joy in a loud voice. If one really desires to travel around the world, he must do it with the Master. Because even from a material standpoint he is honored, respected and loved everywhere he goes. He sees with his own eyes the glory of the Lord. After an hour, the city of Tiberias, built right on the Lake of Galilee, was reached. We walked through its narrow dirty streets to the Hotel Tiberias. It is an up-to-date hotel, with all the Western conveniences. The room No. 17, on the second floor, having a commanding view of the Lake, was assigned to the Master. I got No. 15 and the Governor No 12. No sooner had we arrived than a number of young men in the Government service called on the Beloved. He sat in the corridor of the Hotel and talked with them. To one of them he said:- "I have been

to Tiberias before, my last visit was 20 years ago. Now I see everywhere the signs of improvements. There are so many new houses and buildings. Then Tiberias consisted of a few hundred hovels, dirty and most unsanitary. When I then arrived I had a most difficult time to find rooms. Finally I got rooms in the house of a Rabbi Samuel. Then I moved into the house of another Rabbi, Isaac. This fine Hotel was not then built, and one could not get a comfortable room like this for a hundred pounds!" Other people came and the Master spoke with all, instructing each in the lessons of the Kingdom of Heaven.

When noon came, Mr. Grossman, the propriet r of the Hotel, and by the way from Stuttgart, conducted the Master and the rest of us to the dining room. The table which is on the right hand in the upper corner was appointed for us.

In the afternoon, a long stream of callers commenced. Sheik Abodossalem, an old man, with white beard, the Mofti of the city, the Gaemmagam, the Governor, the Judge and many other officials called on the Master, with each one he had a long conversation. Before sunset we walked behind him on the shore of Galilee. The sea was calm and the sunset behind the hills of Tiberias most heavenly. Just as Christ taught man 1900 years ago, in the same manner the Blessed One is spreading the Teachings of Love. "How beautiful are the feet of them that preach the Gospel of Peace and bring glad-tidings and good things!" (Romans 10,15.)

For Mrs Latimer. copy first. R.

Tiberias, Sea of Galilee, Syria,
May 18, 1914.

Dear Friends:-

This morning I was looking over the hotel book in which everyone writes his name and a thought. I came across a lovely poem written there by Chas. Garrett, of England, February, 1903, which so much expresses the feeling of every pilgrim that I will incorporate it in this letter, to be enjoyed by all:-

"Thou little blue sea of Galilee,
Thou long have I wished to see.
Oft, very oft, shall I think of thee
When over the greater sea.

"I look at thee and I think of one,
Of the days of long ago;
Of one who sat in a little boat
And talked to the folk on shore.

"Of one who slept in a little ship
When thou wert wrathful, fierce;
For the mighty winds from the silent hills
Have moved and sorely troubled thee.

"He rose from ship, thy trouble sea,
He spoke and thou wert calm.
The writer once heard that wonderous voice
Where his wind was whirled with storm:
It acted to him as a wonderous charm;
For there came a glorious calm.

"Thou little sea, thou blue little sea,
'Tis pleasure to me to look at thee.
For the Master who went to Calvary
Was connected with thee, thou strange little sea!

To sure I was up very early, because I was longing to see the first sunrise in Galilee from the hotel balcony. I stole there very quietly, and found no one present. The sea was perfectly calm; ~~not~~ not the least stir on its surface. The tops of the hills with small villages on their slopes or closely nestled at their feet were not yet tinged with the first glow of sunrise. Surely the Master 1900 yrs ago looked many, many times on a similar scene. I sat there for a long while, looking always toward the East. The hills were mantled with a deep blue-gray, making the outline of the circling hills around the sea a little indistinct. Quiet grandeur and a soul-satisfying beauty ruled over the unique landscape painted with the fingers of the Almighty. The eastern horizon was covered with thin, white clouds. Little by little the radiant heralds of Apollo from their unknown palace of light marched forth and carrying in their hands the dim torches of the first morning rays, penetrated through the rifts of the clouds and suffused the space with brilliancy. Here and there along the shore a few palm trees were made visible; the voice of the muezzin from the minaret on the mosque and the sound of the church bell equally called the faithful to prayer. The mass of clouds covering the lower part of the horizon prevented the sun from emerging from behind the hills and leaping forth like a ball of fire to flood the world with its refulgent lights. Now the clouds formed themselves into serrated ridges of a vast range of mountains and the light shining through them silvered the lake, white and calm as the nature

and character of the Master. But lo and behold, now the clouds are scattered and with the appearance of the full disk of the sun the lake has become a sea of gold. I raised my eyes to look into the sun, but they were dazzled with the intensity of its heat. Now the world is full of sunlight, because all the hindrances are removed.

In a similar manner is the dawn of the Sun of Reality, dispersing the clouds of dogmas and rising above the fogs and mists of superstitions. This train of thought had carried me so far when suddenly the door of the balcony was opened and the Master came out, clothed in his white garment. "What art thou doing here so early?" he asked smilingly. He did not wait for my answer. "This is the sea over which Christ sailed! These are the shores which were blessed with His holy feet! While He lived and taught around this lake, very few people heeded His Message! But now many associations are organized and financed to excavate the ancient ruins of the Holy Land and ascertain whether He has been there or not. Everything supposed to pertain to Him has assumed most great importance, and thousands of pilgrims come from all parts of the world to visit this luminous spot."

Then I followed him downstairs. He walked for half an hour in front of the hotel, and after receiving a number of strangers in the reception room on the second floor, he and the Commander called on the Governor in what we might call the "City Hall" of Tiberias, which is quite near by. After his return, people were received until noon. For lunch, we were invited to the house of the Mufti, Sheikh Abdosalam. The old man was sick, lying on his bed, which was spread on the floor. The Master sat near his bed, and assured him that he would soon recover. Then the Governor, the Judge, and other officials, were arrived, and dinner was announced. Before entering the dining room, everyone must wash his hands with soap. A man holding in one hand the pitcher, in the other the basin and on his shoulder the towel, serves as wash-stand. Aside from other dishes, they had prepared a lamb stuffed with rice, pine nuts, etc. It was a most delicious dinner. While we were sitting around the table, the Governor mentioned the names of a few old Turkish families in Bagdad, and immediately the Master started to relate the particular history of each. This astonished them in the extreme, because these are things which are known to very few save the well-informed Turks. Then he stirred and delighted their hearts with spiritual Teachings. After drinking coffee we left the house, because the Commander was going to leave for Haifa in the afternoon, to sail for Jaffa and Jerusalem. For the last few days, his love for and attachment to the Master had become very evident. Before many people, he said: "Abbas Effendi has made me a (Abdul Baha) prisoner of love. The hardest thing for me to do is to leave his companionship, but I am obliged to leave him very soon. I have learned from him many things, and he has instructed me in many problems of life. Eternally I am indebted to him."

When we came to the hotel, the Beloved embraced and kissed him. He asked me to go with him to the Pier, which I did with great pleasure. On my return, I met two Zoroastrian believers, who had come on horseback from Adasiyeh, bringing with them two loads of egg-plants and cucumbers. In turn, the Master sent them as gifts to several families. He talked with these friends, and wished when they left others came and were refreshed with his talks on spiritual subjects. About 4 P.M., he took a walk through the streets of Tiberias, and called on his friends. For supper he ate bread and cheese, and drank a cup of hot milk.

While the Master was away, a Jewish Rabbi in whose house he had lived on one of his former visits, called, and he [illegible] he stayed and I had a long talk with him [illegible] the value-

ity of His Mission. I found him very bitter against Christ ,because He had broken the Sabbath. He thought that all these pilgrims coming to the Holy Land are poor, deluded fellows. I presented to him some of the Teachings of Christ, His wonderful life and His heavenly doctrines, and although he was outwardly silenced, I knew he was not convinced. Then we spoke about the Master. "Oh!" he said, "Abbas Effendi is our kind Father! We love him very much. He is the only person who loves all the people, and assists them irrespective of race or religion. I know him well. He lived in my house."

Ahmed Sohrab.

Tiberias, May 19, 1914

Dear Friends:-

Do you feel the glow of the heavenly love? Are your cheeks burning with the consuming fire of divine affection? Is your heart the censor upon which you have sacfificed your will?yourself and all your desires? Are you a pure instrument for the inbreathings of the inspirations of the Holy Spirit? Are you a candle burning with the fire of the Spiritual zeal? Are you quite willing to sacrifice everything for the sake of the Abdul Baha? Are you prepared to walk in the sacred path of the Blessed One? Are you completely severed from aught else save Him? Would you risk everything in life to gain his good pleasure ? Is the sense of your hearing delicate enough to hear his melodious voice? Is the power of your sight penetrative enough to pierce through the thousand vales and behold the beautiful countenance of the Adored One? Are you an ascending star in the horizon of celestial art. Are your ideals the reflections of the ideals of the kingdom? Have you heard the whisperings of the spirit moving upon the face of the waters? Do you know that there is going to be a sail on the shoreless ocean of eternity where the songs of the voyagers will swell into rich harmonies, wafting over the waves free from all bondage of words? Are you thrilled with the joy of an awakened soul? Are you one of the enlisted soldiers of the heroic host of the interminable path? Hath the Lord pressed the signet of acceptence upon the clean Tablet of your life? Is your head crowned with the imperishable wreath of the Loved One? Have you ever taken refuge under the outspreading wings of the bird of paradise? Is there no joy in the depths of your heart? Are you not intoxicated with the goblets of the ecstasy of pain and sorrow? Is not your being a main-spring of life- the world filling light, the eye kissing light, the heart sweetening light? Have you broeken cage of self and egotism so that the nightingale of the spirit may fly toward the station of sanctification? Are you aware of the infinite graces of the Lord of Hosts and the continued favors of the Heavenly Father? Ihave addressed the above questions more to myself than to anyone of the readers.

This morning Abdul Baha went down stairs and for nearly an hour he was walking in front of the hotel, watching the crowds of Jews who were selling cucumbers by heaps for the some of twenty cents. There were at least three cucumbers fresh and of good size. Then a Jewish Rabbi noted for his learning called on him and he invited him to come up and sit on the veranda. After a few preliminary questions about his own health and that of his relatives, Abdul Baha asked him point blank: "How long are you Jews going to wait for the Messiah? Day and night you are praying in your Synagogues to hasten his coming. Is he deaf that He does not hear your invocation? Do you imagine that his hands are tied. He came two thousand years ago, but you were then sound asleep and are yet aflicted with the same disease. Why do you not open your eyes?" Then the Rabbi said: "The christians claim that Jesus was the Son of God. Now if that was really so, would we have crufiqied Him?"

Abdul Baha:- "The title of sonship is first claimed by the Israelites. There are many references in the Old Testament as to their being the sons of God. In the Psalms the title of the Son given to David. Nay, rather, if you read Exodus Chapter 4:16; Chapter 32 V. 1-23, Chapter 7 V. 1 you will realize that the appelation of God is given to persons and

things. In the book of Job you will read also that "there was a day when the Sons of God came to present themselves before the Lord". Now you who claim to be the Sons of God and the first-born of Israel rose first in rebellion against God, Moses, and Aaron. For we read in Numbers Chapter 14: 2 "And all the children of Israel murmured against Moses and against Aaron; and the whole congregation said unto them: would God that we had died in the land of Egypt? Or would God that we had died in the wilderness? And wherefore hath the Lord brought us unto this land- Chapter 11: V. 4 and 5: "And the children of Israel also wept again, and said: Who shall give us flesh to eat. We remember the fish, which we did eat in Egypt; the cucumbers and the melons, and the leaks, and the onions and the garlick. And when Moses and Aaron tried to remonstate with you; all the congregation bade stone them with stones. Moreover you cut to pieces Isaiah the prophet, and beheaded John the son of Zachariah. All these facts go far to show you that you must not consider it an impossible thing for the Jews to crucify the Son of God. Then with warmth and eloquence he presented to him the irrifutable proofs concerning the validity of Christ, as he did in the synagogues of America, and how divine education is essential for the progress of any nation. The Rabbi was dumb founded and could not say a word to contradict the arguments of Abdul Baha. After this long talk he received Abdul Gader a very good young man the son of a Pasha in Damascus. Then about eleven o'clock he went again and joined a group of children, and conversed with them and gave money to each. Then the editor of an Arabic newspaper from Beirut was presented to him. He had a long, interesting talk with him on education, progress of civilization and Trinity. When he ended his talk, the editor whispered to his friend: "Today I met the greatest philosopher and thinker of the East." For lunch we were invited by Said Sheik Tabari one of the most distinguished citizens of Tiberias. Long before the Master reached the house he rushed out to welcome him. "Maste Master! Why have I found grace in Thine eyes, that thou shouldst take knowledge of me, seeing I am a servant of Thine? Today my humble house takes precedent over all the palaces of the king, because of Thy presence Master, my joy and happiness know no bounds, for Thou wilt bless my home. Then kissing His hand, and falling behind to let Abdul Baha enter, he said: "My Lord! This is Thine own house, do with it whatsoever Thou willest!"

Ahmad Sohrab

For Mrs Latimer

Tiberias, Sea of Galilee, Syria,
May 20, 1914.

Dear Friends:-

The city of Tiberias is mentioned only once in the New Testament (John 6-23). Although there is no direct historical evidence that Jesus Christ ever visited this city, yet there is very good reason to believe that He did. For Capernaum, Magdala, the Land of Gennesaret, Dalmanatha, Chorazin, Bethsaida, etc., "wherein most of His mighty works were done" were cities built in and around the sea of Galilee, within a few miles distance from each other; so that with a good sailing boat and a quiet ,lovely day, one can visit these scenes and dream of the "mighty works" performed by the Master of men and Angels. There are also two verses in the Gospel (John Chapter 6 V. 1 and Chapter 21, V. 1) which speaks of the Sea of Galilee as the Sea of Tiberias. This will give us a faint idea of the importance of Tiberias, even in those days. Tiberias was built by Herod Antipas, A.D. 20, and was dedicated by him to the Emperor Tiberius. According to the interpretation of Talmud it was Rakkath (shore) of the Old Testament. (Joshua 19 chapter 3 verse) During the Roman occupation of Syria, it became the chief province of Galilee; many handsome buildings adorned it, and an amphitheatre and a royal palace were among them. Although shunned by the Jews of the New Testament times, who considered this place unclean because built in part over ancient graves, it became after the destruction of Jerusalem, an important Jewish center. In the second century the Sanhedrin was removed here, and for a long time it was noted for its Rabbinical School. Here, the Mishna, the principal traditional work of the Jews, was published, and two centuries later the Gemara. Its subsequent history is merely that of capture by Arabs, Turks and Crusaders.

The modern town of Tiberias occupies a very much smaller site than the ancient; the walls of the Roman city may still be traced, extending up the slope to the West and also to the South; it is surrounded by a ruined wall and towers which were shaken and nearly destroyed in the great earthquake of 1837, when half the people of the town were destroyed. The population is about 9,000 nearly 7,000 of whom were Jews, the rest Moslems and a few hundred Christians. The town is dirty, its streets extremely narrow and zig-zag. There is no attempt whatsoever in civic cleanliness. The offal and refuse are thrown in these narrow alleys, and the evil odor is unbearable. Through the old broken walls new buildings are rising up. The Scotch Hospital, the Hotel Tiberias, the Latin School for Girls, and a few other edifices quite modern. The Jews are easily recognized; many of them wear black hats, large, unkempt beards, dirty clothes and are shabby in appearance. They wear their hair in curled ringlets on both sides of their foreheads, in front of their ears, which gives an ugly look. Nearly all are pale and weak. They belong to two sects, the Ashkenazim and the Sephardim; the former have five synagogues and the later two.

The Greek Church, close by the Lake, dates from the time of the Crusades, but was rebuilt in 1869. The Jews burial ground is very sacred spot with all Jews, as here are buried some of the most celebrated of their teachers, including Rabbi Jeachanan, Rabbi Meir Baal Ness, a great reputed worker of miracles, and the celebrated writer Maimonides, whose learning and abilities have been acknowledged by both Jews and Christians. He died in Egypt on the 13th of December 1204. He founded a College at Alexandria for the instruction of his countrymen, and here he delivered lectures on the Jewish Law.

The hot baths, which we have not yet visited but which are frequented yearly by thousands of Jews and other nationalities, are about half an hour's walk to the south of the town; they are supposed to be an infallible cure for rheumatism and sundry other ailments. The temperature of the principal spring is 131--142 Fahr. The handsome buildings of the Scotch Missions, including the fine Hospital, are on the North side of the town, through the streets and the long shores of which the Master takes his daily walks before sunset. The Citadel of the Roman days lays on a high hill to the South-west of the town. The Latin Convent is on the seashore, a short distance from the Jewish quarter.

Many legends are connected with Tiberias. One, specially dear to the heart of every Jew, is that, when the Messiah comes, he will emerge from the Lake, gather together His people at Tiberias and march with them in triumph to Safed (Canaan), the original land promised to Abraham and his seed, by the Lord. (See Genesis 11 chapter Verse 1-7)

In Canaan, there He will establish His Throne forever. The most celebrated Christian traditions are that the miraculous draught of fishes took place in the Lake, close by where the Latin Monastery stands, and the other is when walking along the shore He called into His Service Simon and Peter while they were "casting a net into the sea; for they were fishers."

In connection with the legend of the emerging of the Messiah from the Lake, the Beloved related to me the other night, while we were sitting at the table, the following story: "It was reported many years ago that a young Moslem fell desperately in love with a beautiful Jewish girl. Of course it is forbidden in the laws of the Moses to intermarry with strangers--so all his attempts to reach the girl proved abortive. Finally, in an accidental manner he stumbled over this legend, and evolved a way to accomplish his aim. He hired a boat and on a dark and stormy night when hardly anything was to be seen, he sailed far away. When it was about nine or ten o'clock, he lighted a lamp and made for the shore. He raised the sails, which were of snowy white stuff. Many credulous Jews, seeing far off a dim solitary light and the faint outline of a white sail, rushed toward the shore and watched eagerly its slow approach. Before reaching the shores, suddenly the boat stopped and the Jews heard a tremulous yet distinct voice: 'I am the Angel of the Lord! I have brought you good tidings of deliverance! Rejoice and be of good courage! Thus saith the Lord of Hosts: The Lord who delivered you our of the tyranny of the Pharachs, brought you out of Egypt and gave you the land flowing with milk and honey; the God of your fathers, Abraham, Isaac, Isaac and Jacob. So and so has a virgin daughter. She is indeed comely and of good countenance. There is a young man of the Lord of such and such. He has found grace in the sight of the Lord. Let these two, servant and maid-servant, enter into the bond of matrimony. Unto them a son will be born who will be your promised Messiah. This is the command of your Lord. Beware lest you disobey the order of your God and be of those who are stiff-necked. This is the Covenant of the Lord with you.' Then bringing down the white sail and extinguishing the light, like the last glimmer of sunset, the boat vanished into the dark, stormy night. The next day the lover and the loved one were united in happy wedlock."

When I asked a Rabbi about the coming of Christ from Lake Tiberias he said this is true, because the sea of Galilee is 680 feet below the Mediterranean, and this is one of the lowest spots of Syria.

and as God loves lowliness and humility, therefore we expect our Messiah to appear in Tiberias.

In the morning, the Master called on Ali Sansoor Pasha, who arrived yesterday from Damascus and is living in the Hotel. He is an old friend of the Beloved, for in his youth he had a military position in Acca and thus he came under His divine influence. He talked with him for some time. Then on account of its being the quieter part of the hotel, he changed his room from No. 17 to No. 22. Before noon two of the daughters of the Master and Mrs. Hoagg and Miss Sanderson arrived from Nogaih. Our western sisters took their lunch in the Hotel, while the Beloved, with His daughters, ate at Mirza Wonsor's house. Mirza Hadi and Haji Mohammed arrived from Adamayeh and will spend the night with Mirza Wonsor. In the evening, Khanro cooked rice and meat for our Turkish Pasha. Before sunset, a significant meeting was brought about all by itself in the veranda of the Hotel. There were two American gentlemen, three Jewish Rabbis, the Moslem Judge and a few other Turkish officials. They had all come to pay their homage to Jenabate Mosilana "His Holiness our Master". "From Him we learn all knowledge" whispered the Judge to his friend. "He is the protector of the poor and uplifts the downtrodden" said one of the Rabbis. "Tiberias is honored with His Holy Presence!" said the Governor. And the Master, in the fading light of the glorious sunset, spoke to them on Love, Unity, Spirituality, cleanliness. Oh! Now I wish their eyes were open, their ears unstopped, so that they might see the Majesty of the Lord, and hear the Words of Truth!

Ahmad Sohrab.

Tiberias, May 21st, 1914

Dear Friends:-

Those who are familiar with the Biblical history know that the Sea of Galilee is as old as the Bible itself. Mighty events have transpired in and around this sacred Sea. Its surrounding mountains, hills plains and valleys are mentioned in the Bible under various names and are blessed with the feet of the prophets and patriarchs. In the Old Testament it is called the sea "Chimnereth". According to the contents of numbers 34, 11 and 13 this sea with all its border going to Jordan as far as the Salt Sea, with all the coasts thereof, were to be the inheritance of nine tribes and a half by lot. The same injunction is reiterated in Deut. 3-17. The plain also, and Jordan and the coast thereof from Chimnereth even unto the sea of the plains, even the Salt Sea--in Joshua 12-3 it is named the Sea of Chimnereth. Joshua 19-33 as we all know in the New Testament is called the Sea of Galilee or the Sea of Tiberias, John 6-1. Fron the town of that name and the Lake Gennesaret Luke 5 and 1. From the beautiful plain of Gennesaret. The modern name is Bahr Tabarjyeh. In this region round about the shores of this sea, Christ spent the principal part of his public life. Then these beautiful shores were dotted with prosperous, thriving communities all of which are now destroyed. Capernaum, Chorasin, Magdela and Bethsaida were some of the most important referred to in the Gospel. Cast out from Nazereth Capernaum became henceforth the home of Jesus. "Leaving Nazereth he came and dwelt in Capernaum, which is upon the sea coast in the borders of Zabulum, Naphtalion; that it might be fulfilled which was spoken by Essais the Prophet saying: "The land of Zebulum and the land of Naphtalion by the way of the sea, beyond on Jordan, Galilee of the Gentiles; the people which sat in darkness saw a great light: and to them which sat in the region and shadow of death light is sprung up. Matt. 4: 13 to 16. Here he called Peter, James and John the three most intimate of his chosen band. And it came to pass, that, as the people pressed upon him to hear the word of God, He stood by the lake of Genneseret and saw two ships standing by the lake: but the fisherman were gone out of them, and were washing their nets. (Luke 5:1 & 2) Then he entered into Simon's ship and taught the people on the shore, and after he had performed the miracle of the draught which so astonished Peter, James and John. ¶ Jesus said unto Simon fear not: for henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all and followed Him." In his lectures throughout America, Abdul Baha often repeated the wonderful parable of the sower and the seed. It was from a ship on the waters of this sea, that Jesus delivered that marvelous discourse on the Kingdom of heaven and the other parables, each one of which shines like a brilliant star in the firmament of the Gospel. The same day went Jesus out of the house, and sat by the seaside. And great multitudes were gathered unto him, so that he went into a ship and sat: and the whole multitude stood on the shore. Matt. 13. & heard those matchless, spiritual parables of the sower, the wheat and the tares, the grain of mustard seed, the leaven and the net cast into the sea. It was here when the sea was calmed by the command of the Master: "And behold there arose a great temptest in the sea, insomuch that the ship was covered with the waves: but he was a sleep. And his disciples came unto him and awoke him saying: Lord save us, we perish-------then he arose and rebuked the

sea and there was a great calm.(Matt 8:22-26.) At Gergosa "Matt.8:28. Near here he fed the 5,000 (Matt 14: 16,21 and John 6: 1 to 13.) And after seeing his disciples toiling and fowing on the lake for the wind was contrary: Jesus went unto them walking on the sea (Matt 14: 25) When the collectors of tribute came to him at Capernaum, Christ, in the exhibition of his perfect humility linked himself with his disciples in one of the most touching utterances. Having elicited from Peter that the tribute should be taken from the strangers, and that the children should go free, he said:"Notwithstanding lest we should offend them go thou to the sea, and cast a hook, and take up the fish that first cometh up and when thou hast opened this mouth thou shalt find a piece of money; take that and give unto them for me and thee" (Matt.17 Here he performed many mighty works and spoke many things." And here was the scene of those touching incidents which occurred soon after his resurrection. Early one morning in the gray dawn the disciples who were in their boat after toiled all night and caught nothing, saw a dim figure standing on the shore. Probably the beach of the plain of Genneseret. A voice strangely familiar yet unrecognized came to them: "Children have ye any meat?" And when they replied,No, and the first miracle on their entry to the discipleship was repeated, then that disciple whom Jesus loved." First with quick instinct of love said: It is the Lord. While Peter first with the impetuesity of the love of service, cast himself into the sea and swam to him. And there on the shore where the mysterious fire of coals burned and the farewell meal was spread the Lord made them dine. Then followed that significant pregnant dialogue between Jesus and Peter, showing clearly his command that his lambsmmust be fed, and his cause be spread in all parts of the world. "Simon Peter, Son of Jonas lovest thou me more than these?" He saith unto him "Yea,Lord: thou knowest that I love thee." He said unto him, " Feed my lambs." For three times this command was repeated. This was the last solicitude of that Divine Shepherd! This was his heavenly command! His sheep,--the whole human race--had to be fed on the word of the living God. With this last message, the disciples could not forget the cause of Christ. Whenever they wanted to rest or stay quiet for a while, the explicit command of their Lord surged through their whole frame:"Feed my sheep!" Inspired with the spiritual import of these three simple words, they would rise again, and go forth to spread the glad tidings of the Kingdom. Then the eleven disciples went away again into Galilee, into a mountain where Jesus had appointed them--and Jesus came and spoke unto them saying--"Go ye therefore and teach all nations--teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always even unto the end of the world."(Matt.28:16,20) Such was the extraordinary faith of these consecrated disciples that facing all manner of calamities, they unfurled the flag of the kingdom on every house top. May we also be filled with this divines determination.

Ahmad Sohrab

"The Bible and Gospel are most honored in the estimation of all Bahais. One of the spiritual utterances of His Holiness Christ, in His Sermon on the Mount, is preferable to me to all the writings of the philosophers. It is the religious duty of every Bahai to read and comprehend the meanings of the Old and New Testament."

Tiberius, Sea of Galilee, Syria,
May 22, 1914.

Dear Friends:

The best view of Galilee is at sunrise or sunset; of the sea of Galilee, when the brown mountains, with cultivated patches here and there brilliant with purple, yellow and voilet colors; at eventide, when the shadows deepen in the still water and the stars appear in their unearthly glory; or as I am sure, best of all will be by moonlight (which I hope to see in four or five nights) when all darkness is banished, and all that is monotonous in tone is softened and all inequalities and barrenness are harmonized. How I would love to get a boat and sail on its surface by moonlight - thus dreaming of those "mighty events" and spiritual works of the Master. The most inspiring views of the Lake are of course at Tiberius, looking towards Capernaum, and as I heard it mentioned by the tourists, the most interesting and sacred spot is in the neighborhood of Capernaum and here the views are remarkably striking.

Sir Charles Wilson, in describing these shores and places, says: "The hills, except at Khan Minyeh, where there is a small cliff, are recessed from the shore of the lake, or rise gradually from it; they are of no great elevation, and their outline, especially on the eastern side, is not broken by any prominent peak; but everywhere from the southern end the snow-capped peak of Hermon is visible, standing out so sharp and clear in the bright sky that it appears almost within reach, and towards the north, the western ridge is cut thru by a wild gorge, 'the valley of doves' over which rise the twin peaks of Horns of Hattin. The shore line, for the most part regular, is broken on the north into a series of little bays of exquisite beauty; nowhere so beautiful as at Gennesareth, where the beaches, pearly white, with myriads of minute shells, are on one side washed by the limpid waters of the lake, and on the other shut in by a fringe of oleanders rich in May with their 'blossoms red and bright'.

"The lake is pearl-shaped, the broad end being towards the north; the greatest width is six and three quarters miles, from Mejdel, ('Magdala')to Khersa ('Gergesa') about one-third of the way down, and the extreme length is twelve and a quarter miles. The Jordan enters at the north, a swift, muddy stream, coloring the lake, a good mile from its mouth, and passes out pure and bright at the south. On the Northwestern shore of the lake is a plain, two and a half miles long and one mile broad, called by the Bedouin 'El Chuwair,' but better known by the familiar name (Bible) of Gennesareth; and on the northeast near Jordan's mouth, is a swampy plain, El Batihah, now much frequented by wild boar, formerly the scene of a skirmish between the Jews and the Romans, in which Josephus met with an accident that made necessary his removal to Capernaum. On the West there is a recess in the hills, containing the town of Tiberius, and on the East, at the mouth of Wadys Semakh and Fik, are small tracts of level land. On the South, the fine open valley of the Jordan stretches away towards the Dead Sea, and is covered in the neighborhood of the lake with luxuriant grass."

The Sea of Galilee is 680 feet below the Mediterranean, but the level varies slightly with the seasons. The water is bright, and except in the neighborhood of Tiberius, where it is polluted with the sewerage of the town, is good for drinking purposes. Many travellers who have time and leisure, take the opportunity for rowing upon the lake, and apart from the intense interest of the associations of this sacred sea, I am sure it is

any way the most enjoyable mode of travelling from Tiberius to Capernaum. The best view of both sides of the lake is thus obtained, and the traveller is perhaps able to realize some of the scenes in Gospel history better in this way. There are also a great number of fish in the lake, large and small, and of various kinds. Those who are fond of fishing, like the Apostles of Christ, may generally obtain a hook and line of the Arabs in the neighborhood of the lake, and an impromptu rod may easily be constructed, or better still, before starting on their voyage let them add the fishing implements to their articles of travel. The best place for fishing is l Tabighah and near the Khan Minyeh Cliff.

Having performed his prayers and drinking his simple cup of Zoufa, the Beloved asked me whether I would like to walk with him thru the Bazaar, to which I promptly answered "Yes". Leaving the hotel, we walked through several small streets before we reached the Bazaar - small shops of all descriptions lined the walls, and venders of various articles took the remaining space - so there was hardly any path to pass thru. Dogs were actually sleeping in the middle of the road, and no one seemed to be bothered about it. Dirt and filth were visible everywhere, the Jews swarming and screaming. It was a veritable pandemonium of curses and execrations! The Beloved, looking at this wild disorder, said: "What a vast difference exists between these people and the Westerners. They are thoughtful, intelligent and civilized, while these people are jabbering and fighting with each other like ferocious beasts. It might take a long time before the likeness of these meetings which are held in America are made possible of realization here."

He showed me also the house in which he lived twenty years ago, when he visited Tiberius.

Upon our return to the Hotel, a few young Turks were waiting to interview the Master. He welcomed them with a beaming cordiality, and answered their many questions on the state of affairs with perspicacity and terseness.

One of the believers from Haifa brought the American newspapers and magazines, and their contents gave us a little diversion. In the afternoon, the Motosarraf of Acca arrived, on his way to Nazareth, and accompanied by the Gaemmegan, the Judge and the Mofti and six other government officials called on the Beloved at the Hotel. They were here for more than two hours, sitting on the open veranda of the Hotel. I was in my room on the second floor, and I heard all the time the silvery voice of the Blessed One, ringing out thru the space and filling the hearts of the listeners with the ideas of justice and fairness. In the evening, we were again invited to dinner by Sheikh Said Taberi, where the Motosarraf and the rest were present. The Master spoke to them about America, and how public meetings are conducted there. A question on the Alphabetical letters in the first chapters of the Koran brought forth a most lucid and comprehensive interpretation.

AHMED SOHRAB.

Excerpt from Mirza Ahmad Sohrab's Diary Letter. May 23, 1914.

He (Abdul Baha) laughed heartily over the description of the devil by Billy Sunday. Here it is: 'The devil isn't anybody's fool, you can bank on that; plenty of folks will tell you there isn't any devil -- that he is just a figure of speech; a poetic personification of the sin in our natures.--- When you start to get up and then settle back in your seat and say; I guess I don't want to give way to a temporary impulse -- that the real, genuine, blazing-eyed, cloven-hoofed, forked-tailed old devil hanging to your coat tails."

When he (Abdul Baha) heard about this Evangelistic work in Philadelphia he said: "The man no doubt is sincere; but all that can be said of such revival meetings is that they are sedative and paaliative in their results. In the majority of cases people return to their grooves of old habits and vices. The power of the Word of God alone will work radical regeneration. The extraordinary emotional manifestations in such mamoth meetings are like the explosion of a magazine powder. For a moment there is a great conflagration but after a while there is nothing left to work upon. Whereas if one soul is taught quietly in a town or city, its concomitant results will be infinite."

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Tiberias, Sea of Galilee,
May 24, 1914.

Words of Abdul Baha as reported by His secretary, Mirza Ahmad Sohrab.

"Life, life - let us have more life!" Abdul Baha said the other day as he looked dreamily over the white silvery lake. "Let us have the life of the spirit, a life which is a collective center of the beneficial forces, a life of sympathy, of practical co-operation, of celestial brotherhood. Let our life be an emanation of the Kingdom of Christ. He came into this world to minister and not to be ministered unto. His greatest commandment was: 'But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven; for He maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.'

"The Bahais must fulfil to the letter the requirements of these holy principles. Every one of them must become the embodiment of these lofty ideals. The thoughts of preference must be banished from the minds. In the sight of the heavenly Father all are equal. The religion of God is for the equalization of rights and not for the gradation of classes and the distribution of privileges. The religion of God is the leveller of all social inequalities and the destroyer of all sacerdotal distinctions. In the court of the Almighty there are no offices or positions. Brotherhood? Yes. Humanity? Yes. Spiritual fellowship? Yes. Self-sacrifice? Yes. Extinction of

self? Yes. Class? No. Preference? No. Titles? No. Spiritual superiority? No. Special privileges? No.

"In the religion of Baha'o'llah all are servants and maid servants; brothers and sisters. As soon as one feels a little superior, a little better than the rest, he is in a dangerous position, and unless he casts away the seed of such an evil thought he is not a fit instrument for the service of the Kingdom. The religions of the past have fallen into decay on account of self-seeking leaders, who in the course of time appropriated all the rights and powers unto themselves and looked down contemptuously upon the rest of their co-religionists as ignorant and deprived of the Knowledge of God.

"The Bahais must be always on the alert, so that they may not fall into this pit. They must keep the religion of God pure and uncontaminated, a heaven of rest for the despondent souls, a safe harbor for the shipwrecked, a divine antidote for the ailing ones, a torch of light for those who are groping in the darkness and a spiritual democracy for the downtrodden and the outcast.

"Service -- social, moral, intellectual service must be the sole aim of a soul. He must be sincere and heartfelt in his profession, otherwise he will not succeed and his simulation will soon be found out by his co-religionists. Every Bahai must be a loyal servant of the world of humanity. They must clothe themselves with the robe of service, sit around the table of service, eat the food of service, drink the elixir of service, talk the problems of service, hold communication with the King of service, walk in the path of service, crown their heads with the diadem of service, be intoxicated with the wine of service, and quaff the salubrious water from the fountain of service."

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Tiberias Sea of Galilee, Syria
May 23rd, 1914

Dear Friends:--

Through the life and teachings of Abdul Baha, the individuality of Christ assumes a living reality to us. He is no more a nebulous hazy, far away dream but an embodiment of dynamic energy, shaping the destiny of mankind and creating new forces for the enlightenment of the world. Christ means love, charity, hope, life and compassion. In this age Abdul Baha is the ideal personification of those Christ-like qualities. The lovers of Abdul Baha are the true adorers of Christ. While there are thousands of people who worship a dead and crucified Christ, the Bahais are worshipping the risen Christ. To them the old message of Christ has become new, has put forth new blossoms and yielding new fruits. A fari and impartial observer cannot but help to concede this fact to be valid, for Abdul Baha is none other but the tangible substantiation of the historical Christ. It is the same flower diffusing the same perfect perfume; the same gem spreading the same brilliancy; the same sun shining in the same heaven; the same beauty captivating the hearts of mankind. While he walks and sits and teaches on the shores of the sea of Galilee, the beholder is impressed with the identity of the Christ. "Life, life let us have more life!" He said the other day, as he looked dreamily over the whit silvery lake no doubt thinking of the other great companion: "Let us have the life of the spirit, a life which is the collective center of the beneficial forces, a life of sympathy, of practical co-operation, of celestial brotherhood, Let our life be an emanation of the Kingdom of Christ. He came into this world to minister and not to be ministered unto. His greatest commandment was: "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use and persecute you; that ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and the good, and sendeth rain on the just and on the unjust: for if ye love them that love you what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect. The Bahais must fulfill to the letter the requirements of these holy principles. Every one of them must become the embodiment of these lofty ideals. The thoughts of preference must be banished from the mind. In the sight of the Heavenly Father all are equal. The religion of God is for the equalization of rights and not for the gradation of classes and the distribution of privileges. The religion of God is the leveler of all social inequalities, and the destroyer of all sacredotal distinctions. In the court of the Almighty there are no offices or positions. Brotherhood? Yes. Humility? Yes. Spiritual fellowship? Yes. Self-sacrifice? Yes. Extinction of self? Yes. Classes? No. Preference? No. Titles? No. Spiritual superiority? No. Special privileges? No. In the religion of Baha'o'llah all are servants, and maid-servants; brothers and sisters. As soon as one feels a little superior, a little better than the rest, he is in a dangerous position, and unless he casts away the seed of such an evil thought he is not a fit instrument for the service of the kingdom. The religions of the past have fallen into decay on account of self-seeking leaders, who in the course of time appropriated all the rights and powers unto themselves and looked

contemptuously upon the rest of their co-religionists as ignorant and deprived of the knowledge of God. The Bahais must be always on the alert, so that they may not fall into this pit. They must keep the religion of God pure and uncontaminated, a haven of rest for the despondent souls, a safe harbor for the shipwrecked, a divine antidote for the ailing ones, a torch of light for those who are groping in the darkness and a spiritual democracy for the down trodden and the outcast. Service--social, moral, intellectual service, must be the soul aim of a soul. He must be sincere and heartfelt in his profession otherwise he will not succeed and his simulation will soon be found out by his co-religionists. Every Bahai must be a loyal servant of the world of humanity. They must clothe themselves with the robe of service, sit around the table of service, eat the food of service, drink the elixir of service, talk the problems of service, hold communion with the kings of service, walk in the path of service, crown their heads with the diadem of service, be intoxicated with the wine of service, and quaff the salubrious waters from the fountain of service."

This morning I went into the room of Abdul Baha. Khoroso brought in the tea, he asked me if there were any Bahai news in the packages of newspapers. I presented to Him the summary of the following articles. Christian Commonwealth April 22 and 29; News of the Bahai Movement; The Breaking down of Cast; The Washington Post, April 5th and 12th; The Bahai Revelation: Religion for the World's Whole Age for Unity; Bahaism said to help all Religious Advances."-----Here were newspapers from three extreme points of the earth, America, England and India read to Abdul Baha on the Sea of Galilee. What greater proof do we need for the power and grandeur of God? Is not this marvelous promotion of the light of the Kingdom in fulfillment of the prediction made by Christ generations ago? "For as the lightening cometh out of the East and shineth even unto the West, so shall the coming of the Son of man be?" "Behold, he said how the realities of the Kingdom are being spread in all parts of the world, and the mysteries of the religion of God are being revealed." This is through the confirmation of the Blessed Perfection.

Other items of the secular news were reported to him. For example he was told that Mr. Israel N. Prenovitch had advanced the plan of building a Jewish University in Jerusalem, and he said. "This is a good plan and I hope it will succeed. Jerusalem being the religions center of three great world's faiths it will attract many students, however a university of this character in Palestine must be cosmopolitan in principal and in practice, and open its doors to all inhabitants. Its curriculum must be scientific and broad, including the various branches of modern arts and crafts." He laughed heartily over the description of the devil by Billy Sunday. Her it is: "The devil isn't anybody's fool, you can bank on that; plenty of folks will tell you there isn't any devil--that he is just a figure of speech; a poetic personification of the sin in our natures.--When you start to get up and then settle back in your seat and say: I guess I don't want to give way to a temporary impulse--that's the real, genuine, blazing-eyed, cloven hoofed, forked-tailed old devil hanging to your coat tails." When he heard about this Evangelistic work in Philadelphia he said: "The man no doubt is sincere; but all that can be said os such revival meetings is that they are sedative and palliative in their results. In the majority of cases people return to their grooves of old habits and vices. The power of the word of God alone will work radical regeneration. The extraordinary

emotional manifestations in such mammoth meetings are like the explosion of a magazine powder. For a moment there is a great conflagration but after a while there is nothing left to work upon. Whereas if one soul is taught quietlu in a town or city, its concomitant results will be infinite."

At noon he was invited to lunch and in the afternoon he went to the City Hall to meet the Governor and other officials.

Ahmad Sohrab.

WORDS OF ABDUL BAHA.

Were it not for the favor of the Blessed Perfection, no one would have given us any importance. There are some people who become proud and haughty and forget this fact. In their utter blindness they consider themselves to be somebody; then they fall from their high pedestal, and great is the noise thereof; Meekness and humility are the hall-marks of faith. As soon as a believer feels himself in the least bit superior to others, the beginning of his spiritual decline has commenced, all unaware to himself. There are no offices in this cause. I do not and have not "appointed" anyone to perform any special services, but I encourage everyone to engage in the service of the kingdom. The foundation of this cause is pure, spiritual democracy and not a theocracy. The difference between me and other is this: I confess and acknowledge my own inability, weakness and humility and know that all these outward confirmations are the favors of the Blessed Perfection; but there are some people who think, and little by little, come to believe that all these spiritual successes are by and through them.

There is a power in this cause, a mysterious power, far, far, far away from the kin of men and angels. That invisible power is the cause of all these outward activities, it moves the hearts, it rends the mountains, it administers the complicated affairs of the Cause. It inspires the friends. It dashes into a thousand pieces all the forces of opposition. It creates new spiritual worlds. This is the mystery of the Kingdom of ABHA!

Tiberias, Sea of Galilee, Syria
May 24, 1914.

Dear Friends:-

Before giving you portions of the last two interesting letters of Mrs. Stannard regarding her work in India, I would like to quote a significant passage from the Gospel of Buddha by Dr. Paul Carus, concerning the future Manifestation. It is on page 217, a clear, definite prophecy about the coming of another Buddha. In the following passage he converses with his beloved disciple, Ananda:-

"Why should I preserve this body of flesh, when the body of the excellent law will endure? I am resolved; having accomplished my purpose and attended to the work set for me, I look for rest! This is the one thing needed. For a long time Ananda, have you been very near to my thoughts, and by acts of such love as never varies and is beyond all measure. You have done well, Ananda! Be earnest in effort.--------"

"And Ananda, supressing his tears, said to the Blessed One: 'Who shall teach us when you are gone?'

"And the Blessed One replied: ' I am not the first Buddha, who came upon the earth, nor shall I be the last. In due time another Buddha will arise in the world, a Holy One, a supremely enlightened One, endowed with wisdom in Conduct, auspicious, knowing the universe, an incomparable leader of men, a Master of angels and mortals. He will reveal to you the same eternal truths which I have brought you. He will preach his religion, glorious in its origin, glorious at the climax, and glorious at the goal, in the spirit and in the letter. He will proclaim a religious life, wholly perfect and pure; such as I now proclaim. His disciples will number meny thousands, while mine number many hundreds.'"

In a letter of April 22nd, Mrs/ Stannard says: 'I am still in the city of Calcutta and this has been possible owing to the unprecedented coolness of the weather, and rain showers, never known before. All the papers are commenting on it. I, in my heart, am thankful, since it has enabled me to carry out many useful works.------- I have some further experiences these days of an interesting nature, and there have been revealed to me the extraordinary spiritual forces working here in Bengal towards the Bahai Principles. More and more do I see that the visit of Abdul Baha to this side will be fraught with momentous importance, and I am being quietly asked by mature thinkers to establish definite Bahai work here. 'This is the religion for Bengal and progressive India!' was excellently said to me the other day, and the interest is keen everywhere to learn more and more. The spirit moved me to notice a leaflet which had been sent me, inviting anyone who cares to go to a great inaugural Festival in North Bengal, about half way to Darjeeling, branching off up country. I had an idea that it must be one of those religious schools of philosophers of which there are mant over all India, and wrote tentatively that I would come if practicable. To cut a long story short, they sent a respectable man Hindu to see me, as they thought I was a 'brother'. However, the town being a Magistrate Center, one of the Government Dak bungalows was available, so they said all would be managed and sent us a young man--a Jew photographer and Bioscope operator. He seemed a student of religious philosophy and quiet; so off we went--an afternoon and one night journey! I took my camera and my companion his tea. Well, it was a typical Hindu affair--enormous crowds--installation of a new 'Aaram' or religious colony. The leader, a king of god

to the people, who prostrate in the dust and roll in frenzy of hypnotic ecstasy at his feet when he is in public. Ten thousand people were fed, irrespective of cast or creed. I heard many good things about this man, in trying to establish unity and progress among his followers. The police were everywhere, but the festival had been licensed by the governme for two years ago a great plot had been worked up against this brotherhood by the jealous fanatics, and calling out 'sedition', He and his followers had been persecuted in a small way, like the Bahai, because he has such an enormous influence for good on the village people. Any how his Secretaries and personnel were very nice, good men and intelligent, The Inspector of Police and his assistant asked for information about my work, and I showed them the articles and illustrated papers., etc. Well, for three days I saw many most interesting scenes. We did Cinema photos, and the crowds were thousands, always surging around. My visit was regarded as the most remarkable event, some prostrated flat as I walked about. I was favorably impressed by the leader. He struck me as possessing some illumination and very intelligent, another kind of Rabindranath Tagors, the poet. He appears to exercise a purely subjective influence, for he speaks little. When the festival procession was finished, we had some time to sit with him in his own hut, and I told him something of our work. I had brought him the illustrated papers, which he looked at long and intensely. As he speaks a little English, we were able to converse, and he expressed great desire to hear about the Bahai Movement. A friend, a religious barrister, when he heard I was the lecturer on the Bahai Movement in Calcutta, he greeted me with excited interest. He said, he heard much, and was keen on learning more, felt it to be a most fortunate chance I had come,etc., and then begged me to deliver a lecture. When the leader heard that many wanted to hear me, he immediately said it would be done, and it was arranged for the following night. The scene the next evening was interesting in every way, and I wish much you could have seen it. The Common was well lighted, and a new table had been placed near a large, open ground. The music and festivities of the religious order were stopped for an hour, and my audience was large, at least one thousand. Hundreds seated on the ground and hundreds ranged round at the back of me and everywhere; two Police Inspectors with lanterns sat close, taking down everything, and many prominent men of the town came specially. Afterward the Police asked for certain details. I handed them my long article in India D. News, with precepts. They returned it next day with a courteous letter:--Hope I was able to do a little mild propaganda in an unexpected direction by this! I spoke for about one hour, and no one moved, and all seemed keenly interested. I gave them a very religious address on progress and on the question of women and the wrongness of useless caste claims to superiority, etc. Anyhow, the next day several good class young Hindu barristers and lawyers called on me for more particulars, and one who stayed some time said he was a friend of Maharanee of Gooch Bahar. He said he would assist the Bahai work materially if something could be established. Another elderly man a Brahmo-Somajoame ohly to ask this: 'Mrs. Stannard! This religion must come here! Tell me: Is all this work of interest to stop when you go? What can be done to keep up the work?' I told him that we were working in the hope of a visit from Abdul Baha next winter, and that beyond a certain point we could do nothing. A master is needed to accomplish the rest."- - - - "Here the people are immensely developed religiously, and know so well the powers and functions of a divine leader. Hindus cannot leave India. They say to me: 'We want a Man, a Master-mind;we are ready. We are sure one sufficiently great could lead us towards unification!' - - - - -If Abdul Baha comes, all will be easy to arrange

and workers come forward--I have Bengali articles coming out, and a Rangoon Bahai going to Punjab calling to see me, I gave him all the papers I could and told him to fire away at Urdu translations so that all will be in readiness---- A charming Indian lady with a magazine here is translating parts of the life of Abdul Baha into Bengali, and will publish it later."

In her letter of April 28th she says:"I shall hope to visit Lahore and Pateila about September if all seems well and favorable to it. I am leaving for Deajeeling. I have been working all the time most usefully here. The spirit leads me from one channel to another, and I leave Calcutta with no end of people inquiring for my return and hoping I shall make this city my headquarters. All is in the hands of God. I never dreamed so much would open here, for my affairs the first two weeks were lost time. This owing to the people I expected a little hope from, failing me, and all were busy in the colleges. Now all the channels are open to my work. The last proof of the way the spirit works has come through that visit I made into the country to that Hindu festivale Through that trip I came into contact with quite another stream, and strange to say it brought my name back to a gentleman who was on the first P & O Steamer I ever boarded to come to India. He remembered some talks we had on board when I had not a glimmer of recollection of him. Well, he did not rest till he found out my address, as he had read of the Bahai Movement. He is a Moslam young man, in good government position here, and says he will do anything in his power to facilitate propaganda work. He will get me to meet all the best Moslams---- I gave a drawing room lecture to some friends of the Jewish man I went that trip with. There I met many well-to-do Jews, and some clever Jewish and Indian ladies, and greatly interested all. A Jewish gentleman - great student of religions, has come to see mee so now I have two doors just opened which will be available on my return. - - - I hope in Darjeeling to be able to do a little work, as there is quite a different class. If Abdul Baha does not come to India by next January, I shall finish up here in March and leave the country, as it will be too difficult to carry on the work without seeing him.------Here the work makes it worth while--it is grateful work. In Cairo I was broken on the wheel for nothing. - Indeed the power of the spirit now in Bengal is little short of astonishing. God is working here for gathering a great harvest. I can hardly utter a word without finding an echo in some heart.- Somehow I feel sure He is coming here next winter. - I had a most remarkable letter from one of the leading pleaders of that country town I visited. I have lent the SPLENDOR OF GOD, and THE MESSENGER. He concludes his letter thus: "I have been very much impressed with the qualities of your mind and heart, and without being duly eulogistic I may safely say that you will be successful in your mission, and wherever you go you will attractevery fertile to your side. As for myself, I am now a sworn follower of your Mission, and for that I pledge you my honor as a gentleman, and I emphatically say that I shall think it a a proud privilege to associate myself with the Movement. Every well-wisher of India should see to the unification of religions and a day will come when East and West shall meet on the same platform and embrace each other as brothers and sisters.

In another letter to Mrs. Stannard from Portam Singh, Professor Ishindiara College, Poliata, he says: "Dear Madam:- I read in the Empress of C alcutta, an account of the Bahai Movement, with illustrations. There was a photograph of Abdul Baha, and also a photo of my friend, Mirsa Mahmoud. I had also great pleasure in seeing your photo there. I learn you intend visiting all the cities of India. When you visit the Panjaub, kindly do inform me. The colleges in our province close about the middle of June, and re-open in the middle of September. We have to

We have to be away for three months. I am looking forward with joy to the time of your visit. I hope you like our country. The Indian Hindus are rather diffident, in accepting the Message of ~~Abdul Baha~~ Baha'o'llah, since the name is Islamic. I wish they were to look at the spirit rather than to the letter.

Abdul Baha has decided to stay for an indefinite number of days in Tiberias, for the weather is dry and agrees with Him. We were with him for a long time in the morning, and he spoke on various subjects. In the afternoon, several Turkish officers called on Him. Invariably the subject of discussion in America, his speeches in the churches, and his admiration of the splendid institutions of that country. He enjoys his quiet days of seclusion. Few people (Bahais) come, and thus he is kept free from worry and mental agitation.

Ahmad Sohrab.

WORDS OF ABDUL BAHA ON HUMILITY.

March 10th, Haifa, Syria, Mt. Carmel.

"Were it not for the favors of the Blessed Perfection, no one would have given us any importance. There are some people who become proud and haughty and forget this fact. In their utter blindness they consider themselves to be somebody; then they fall from their pedestal, and great is the noise thereof!

Meekness and humility are the hall-marks of faith. As soon as a believer feels himself the least bit superior to others, the beginning of his spiritual decline has commenced, all unaware to himself. There are no offices in this Cause. I do not and have not "appointed" any one to perform any special services, but I encourage EVERYONE to engage in the service of the Kingdom. The foundation of this Cause is pure, spiritual democracy and not a theocracy. The difference between me and others is this: I confess and acknowledge my own inability, weakness and humility and KNOW that all these outward confirmations are the favors of the Blessed Perfection; but there are some people who think, and little by little, come to believe that all these spiritual successes are by and through them."

Tiberias, May 25th, 1914.

Dear Friends:-

In the course of conversation, Abdul Baha said: "From the beginning of the Cause, or more definitely from the time that the Blessed Perfection was exiled from Teheran, all the subsequent events have transpired in this movement, although their outward appearances for the time being were fraught with pain and sorrow, yet the happeening of such events were based upon the consumate wisdom of GOD. For example, on the eve of our departure from Persia the believers were tears of blood, it is evident that after those dreadful peesecutions sufferings, trials and martyrdoms, it was most difficult for them to bear this last blow! They thought the voice would be hushed, the truth would die, the light would become extinct, and the truth defeated. However, the spiritual wisdom of such an event became apparant afterwards. Eleven years sojourn in Bagdad widened immensely the circle of influence of the Cause, and carried its fame to the four corners of the earth. Having received the Firman of exile from Bagdad to Constantinople--when the friends heard this dire news their hearts were torn to pieces. Through the intensity of anguish, they were weeping uncontrollerbly. The wisdom of this event became likewise manifest later. When the two despotic governments decided to exile us from Adrianople to Acca, there was such a manifestation of sorrow and anxiety that neither word nor pen can describe it adequately. The flood-gate of unutterable grief was set loose. Thus you observe the ship of this cause has weathered such fearful, fierce storms, the like of which is impossible for you to imagine. Now it has become apparent how these events constitute the unparalleled victories of the Cause, although at the time of their happening, many people thought they were crushing defeats. All this diffusion of the Fragrances of the Cause of God, throughout the Orient and the Occident, is mainly due to these successive exiles and imprisonments of the Blessed Perfection! If these events had not transpired, the Holy Cause would not have left the frontier of Persia, the prophecies of the Prophets concerning the raising of the V oice of the Lord of Hosts from the Mountains and the hills of the Holy Land would not have been fulfilled, and the Tent of the Lord of Lords would not have been pitched on its plains and meadows! The smallest and the greatest event which has transpired in this Cause is based upon an invisible, secret wisdom of the Almighty, which will be revealed in its own good time. Now from whomsoever you inquire whether the exile of Baha'o'llah from Persia was or was not conducive to the greater expansion of the Cause, he would answer in the affirmative. But no one ventured to predict such a thing on the eve of His exile!"

Looking at a number of Jewish Rabbis and later on several monks walking through the streets of Tiberias, he said: "The first opposers and enemies of His Holiness Christ were the Pharisees and Saducees. They were the ones to sentence Him to death. Why? Because their belief in Christ would have closed their Talmudic shops and Rabbinical stores, out of which they distributed amongst the unsuspecting public wares of traditions and loads of dogmas, the weight of which was lighter than air, and heavier than the range of the Himmaleyan Mountains belief in Christ as their God-inspired Messenger presupposed the complete abandonment of their orders and priesthood, and walking in His footsteps! They were too intrenched in their sacredotal authority and surrounded with the unlimited power of Sanhedrin. They reasoned that if they followed Christ, all this worldly pageantry and honor would slip out of their hands; -thus they incited the mobd to cry:

"Crucify Him! Crucify Him!" Many of the Christian ministers and missioneries and similarly situated in this day. Nevertheless we have nothing against them nor are we condemning them. Their deed is their own judge. However, this much can be said: His Holiness Christ did not rest for one moment, nor did He inhale one breath comfortably. He walked around on these shores, through these mountains and across these plains. He had no refuge and no shelter, no home and not even a place to lay His Head, Often the grass of the field was His only food. He had not adequate, and probably He could not afford to change what He had as often as He wished. But day and night He engaged in the resuscitation of the people of the world with the Breath of the Holy Spirit. In this manner He worked ceaselessly. In this way He instructed everyone. But today the majority of these priests and Rabbis are living a vain life--like animals--drinking, eating and sleeping. In the words of Eccl. "whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy." It seems that many of these present-day religious leaders are totally submerged in the sea of lust and passion, and have cast aside the laws of God. They claim to be Christians, to be the followers of the humble Nazarene! What relation does there exist between Christ and these pretended friends! Is it possible for one to be trully christian and yet surround himself with so much pomp, ceremony and dead formulas? His Holiness Christ did not sleep one night peacefully, nor did He get one square meal in a day. Hungry, thirsty, thinly-clad, He walked on this ground and exhorted the people in truth and spirituality. In asmuch as we know so well that He lived such a sanctified, holy life, how can we ever be contented with these human desires and passions, or think to build a nest for ourselves, entertain the idea of tranquility and composure, and aspire for the comfort and pleasure, of this ephemeral life!" --------

Two prominent citizens from Haifa were Abdul Baha's guests and He spoke about the old conditions under the authority of Abdul Hamid, contrasting them with the present state of affairs. "Although the people are freer and the change despotism are broken, yet they are not any happier! They do not avail themselves of the opportunities offered them." The afternoon was spent with the Judge and the Governor and Abdul Baha took a long walk with them. In the evening, before going to bed, he said: "The more the Cause of God is spread throughtout the world, the happier I feel; because I see with my own eyes the believers are shoulding the responsibilities and becomeing the stars of the Kingdom of Abha, and the servants of the world of humanity."

Tiberias, Sea of Galilee, Syria.
May 26, 1914

Dear Friends:

Eleven Tablets were revealed this morning and afternoon for the American and Indian friends. As these words are issued from this holy spot, hallowed with sacred associations, they carry a peculiar message of beauty and sweetness to the Bahai world. May I be allowed to translate a few extracts? To a friend in Montreal, Canada, he writes:-

"O thou who art yearning after the Kingdom of GOD! Thy detailed letter was received. At present I am living on the shore of the Sea of Tiberias. The shores of this Lake have been hallowed by the Presence of Christ; consequently the utmost spirituality and fragrance is obtained. Thank thou God that thou didst meet Mrs.---- This meeting was very blessed, because it became conducive to thy guidance. Thou wert uninformed of the Kingdom of Heaven; thou didst become aware. Thou wert deprived of the Breaths of the Holy Spirit; thou didst obtain an inexhaustible portion. From the world of darkness thou didst hasten toward the realm of Light.-----

"Concerning my power: It is one Bestowal of the Bestowals of His Holiness Baha'o'llah. IT is my confirmer. IT is the light of my guidance. IT is the Fire of my Love. Save IT I have nothing. Beside IT I know nothing. Except IT I wish for nothing.---

To another believer he says:-

"O thou candle of the Love of God! Thy detailed letter was received. It became the cause of great joy. It was a brilliant proof of thy firmness and steadfastness, and a conclusive evidence of the enkindlement of the Fire of the Love of God.--

"From the day I left America I have always supplicated toward God in thy behalf, begging for thee infinite protection and providence;- thus thou mayst be in that city a center for the Bahais, an assemblage of the spiritually minded ones and the cause of the guidance of innumerable souls! To the thirsty ones mayst thou become a fountain of life! to the lost ones mayst thou become a path of salvation! Mayst thou impart freshness and beauty to the withered ones and be the means of the everlasting life of the dead.------

To the Director-in-chief of the International Institute of China, Rev Gilbert Reid, Shanghai, he writes:-

"Dear respected friend! Your letter was received. It imparted exceeding joy;- for you have put forth such a lofty exertion to hold a Universal Congress of Religions in Shanghai--thus with perfect freedom every person may elucidate the principles of his own Faith, investigate the Reality, abandon all the dogmas and traditions, and thoroughly search the truth of all the divine Religions, fo that the religion which today is the means of the life of the world, the enlightenment of this Cycle and the cause of the oneness of the world of humanity may be revealed with the utmost splendor. Then the basis of difference will be destroyed, all the religions will be harmonized and will find themselves gathered around one common point. My highest desire is to be present at such a Congress, but it is regrettable that for the present my health and constitution do not admit such a long journey- I am most pleased with your effort, because you are one of the leading promoters or this Congress. I have the utmost longing to meet you and if in the futuer my health and constitution gain in power and strength to stand the long voyage to the Chinese Empire, I will not fail.----"

To one of the Professors of the University of Illinois, Urbana, he writes:

"O thou seeker of the Divine Light! Whosoever is freed from self and illusion, released from the claws of passion and lust, and holds aloof from the thorn and thistle-like dogmas,-- he will undoubtedly attain to the world of Truth, will be emancipated from darkness and ushered into the Kingdom of Light. He will come out of the pit of error and soar toward the highest apex of the world of knowledge. Now, praise be to God, thou didst hear the Call of Baha'o'llah, and hast turned thy face toward the Center of Reality--thus thou mayst be submerged in the ocean of science and become a herald of the Oneness of the world of humanity.---"

To the little boy of Consul Schwarz, of Stuttgart, whose Persian name is Bahram, he says:--

"O thou my dear son! Thy sweet letter, sweetened the heart and the spirit. Thy lovely face is engraved forever on the tablet of my heart. I am also longing to look into thy countenance. Say always the Greatest Name before beginning thy lessons. The Confirmation and assistance of God shall encircle thee, Convey my greeting and kindness to thy dear father, respected mother and sister.-----"

To the Portland believers he writes:-

"O ye assemblage of Bahais! Your letter was eloquent in the expression of your highest desire and hope;- because you are yearning to become the means of the promotion of the Light of God, and quicken the souls with the Breaths of the Holy Spirit, As this intention is heavenly, merciful and divine, undoubtedly it will have great effect and will confirm you in the service of the Kingdom of GOD! Rest ye assured in the Favor and Bounty of His Holiness Baha'o'llah--for His Mercy, like the downpour of the vernal shower and His Confirmations consist of the Heavenly Cohorts."

This morning the Beloved asked me to read a number of petitions and report to him their gists. These were the letters which he had brought with him from Haifa and this was the first opportunity to go over them. Several Turks and Arabs called on him and each had long interviews. As he is near his three villages, he is attending often to the practical solution of the willagers' problems.

In the evening more than 150 Christian pilgrims arrived from Espagne; so our hotel was filled with Spanish priests--men, and women and girls. They are travelling throughout the Holy Land. They arrived today from Nazareth, and will go tomorrow to Capernaum. They are all strict orthodox Catholics. I wonder what would they have said if they heard the Bahai Truths concerning the Second Coming of Christ? However, they saw the Beloved, and many were they who inquired: "Who is this Man?" All the rooms were filled, and up to midnight you could hear them singing religious hymns and anthems. Many of them spoke French and English, and thus I tried to make friends with a number for future contingencies. They are from Barcelona.

Ahmad Sohrab

Tiberias, Sea of Galilee, Syria,
May 27, 1914.

Dear Friends:-

To-day two beautiful believers from India--one a student at Oxford College by the name of Hashmatullah, another Abbas Ali Khashmeree, a teacher in the Government School of Rangoon, arrived from Haifa to visit the Beloved of the World. The latter has written a letter to a dear friend of his, which I happened to read and was so struck with its wonderful spirit that I would like to share with you the first part of it. He says:- "My dearly-beloved Brother: My hand trembles like the ear of a little barge on a depthless ocean; yes, a grand ocean of spiritual happiness and real joy is astir in me, and its waves reach every part of my body. The extremest desire of my soul is fulfilled to-day. The Dear Face of Him, who was, is and shall be the Kaaba of my soul, is now shining before my eyes. The beautiful rays of this Sun of my life are penetrating to the very core of my mind, and are illumining every corner and nook of my soul. Yes, here before me is the furnace of the Love of God, where every resigned will is moulded and shaped into a mountain of illumination to stand the heaviest tempests of worldly trials and tempests. I have given myself up to Abdul Baha, my life and death is for him and my will is resigned to His Will. He is the Master of my soul, spirit and body, here and in all the worlds that may come. I love him. His love is life to me. I worship him. His worship is a lamp of guidance to me. You were the first, my dearest brother, to introduce me to His Holy Presence, and it is now for you to pray for me that I may be worthy of keeping this sacred love in me. My mind is full of gratitude for you. I prayed for you at the Holy Threshold of the Supreme Bab, and will pray when next I go to the Holiest Spot, for an infallible station for you in His Kingdom.- - -"

This morning a Persian gentleman who was passing through Tiberias came to see the Beloved, and he spoke to him on the liberty of conscience and spiritual sympathy. "This century is the century of Truth," he said. "We must relinquish all rituals and forms which have accumlated for the past ages around the Immortal Image of Truth, completely hiding IT from our views. We must love mankind. We must serve the people. We must not harm the creatures of God. We must scatter the hosts of darkness. We must visualize the Universal harmony of religions. We must realize the divine possibilities of human nature. We must uplift the human race. We must uphold the ideas of justice and equity. We must set aglow the hearts with the Fire of Love. So far the religions have held tenaciously to certain forms and dogmas, and the followers have become the worshippers of the ideas of self and age. The originators of these ideas have been and are still self-seeking, self-glorifying people. Beware of such people who come to you in sheep's clothing; outwardly they are as harmless as the

gentle lambs, but inwardly they are as ravenous as the deadly cobras. Do not listen to their teachings Know of a certainty that mankind are the children of God, and He has not created any intrinsic distinctions between them. Once in Bagdad an European woman was passing through the streets. She happened to see a poor man sitting in dirt, surrounded with filth and clad in rags. She pitied him and took out of her hand bag a piece of gold, and placed it in the palm of his hand. The man hurried to the stream and started to wash the money. The European woman, who was no less a personage than the wife of the English Consul, was astonished and asked him why he did this. "Oh!" the man answered quite calmly; "Because the money coming out of your hands is unclean." The lady was amused. "Is this hand, which is washed with soap several times a day unclean, and your hands, black with soot, dirt and filth, clean?" she half-inquired, and went on her way. The minds of men must become purified from these foolish ideas. This is the time of Love! This is the time of good-fellowship. This is the time of conciliation! This is the time of service! This is the time of affinity! This is the time of purity! This is the time of Illumination! This is the time of brotherhood! Any thought or plan which does not agree with these sterling principles must be discarded. Any idea or suggestion which would help the people to realize God and see their path of journey toward Him, is divine."

When our pilgrims from India stood in His presence in the afternoon, it was the supreme moment of their lives. Because Hashmatullah had come from Paris and London, the Master inquired about the health of many individual believers, and he gave a good report of the progress of the Cause in those countries. Abbas Ali spoke about India and the splendid work accomplished by our brother and sisters. When Mrs. Stannard's name was mentioned, he said: "To-day whosoever will arise to teach the Cause of God, Divine Confirmations will come to his aid. Consider how Mrs. Stannard has become assisted and divinely guided in all her work in the Cause. She has attracted many souls to the Kingdom of Abha! In whichever meeting or Congress she has entered, her words have become effective upon the hearts. Now she has sown the seeds, and ere long God shall cause them to grow and develop."

Other interesting subjects were discussed, such as the Divinity of Christ and Biblical interpretations. The Master inquired about the health of Prof. Cheyne, and whether he had finished his book on the Bahai Revelation. He praised his spiritual and intellectual faculties and spoke of how they are not at all affected by his old age. "His wife is a queen amongst women, a bright jewel in the crown of humanity!" he said.

Our brother Abbas Ali brought with him the translation

of an article in a Parsee paper giving the report of Dr. Getzinger's lecture before the Parsee Writer's Association in Bombay. It says, in part "Dr. Getsinger said: The seven great religions of the world are contained in the Bahai Movement, which teaches benevolence to the entire human race. It does not teach the superiority or inferiority of one religion, race or color over another. The main principle as set forth seems to be that all men should be treated equally and dealt with according to love and justice. That such religion furnishes the proper basis for removing strife, misunderstanding and selfishnessthat is now so prevalent in the world. As long as the followers of one religion condemn those of another faith, there can be no union between them.-----The Parsees have maintained this aloofness because they were troubled by the followers of other Faiths, and thus they associated very little with others. By accepting the Bahai Revelation, they find a solution to all their problems, social, political, economic and religious.---Mrs. Getsinger chanted in a clear, sweet voice a Persian poem in praise of Baha' o'llah, and Persian Monahats which the audience was delighted to hear. All were moved when Mrs. Getsinger sang in such a spiritual manner Monajats in the Mother Tongue of the Parsees.-----"

Ahmad Sohrab.

Tiberias, Sea of Galilee, Syria,
May 28, 1914.

Dear Friends:-

These are spiritual days on the shore of the Sea of Galilee, and the almost hourly association with my Master brings me closer to him, step by step. Here I have unrestricted access to his Presence for hours and bisten so as to bask under the sunshine of his Presence for hours and listen to his words of love and deeds of charity. Like the Tree of Paradise he has grown tall and mighty, outstretching the green branches to every country and clime, and bestowing cool shade to the foot-sore, perspiring wayfarers. Thousands of rain-bow-plumaged birds have built their nests on the top, and every morning they break forth into a song of thanksgiving--a supreme concourse of sweet, symphonic voices; then fluttering their golden wings, they soar away toward the height of spiritual contemplation and beatitude. This is indeed a Tree, the blessed Tree planted in the Rizwan of the world by the Hands of God. The "pure river of the Water of Life, clear as crystal, proceeding out of the throne of God and of the Lamb" is no other than the River of Revelation, laws and principles which have issued from the pens and tongues of Baha'o'llah and Abdul Baha. The Tree of life is the Center of the Covenant, which is bearing many kinds of fruits and yielding his fruits, not every month, but every day and every hour; and the leaves of the tree are for the healing of the nations. From his holy lips proceedeth no curse and no execration, but mercy and clemency. The Throne of God is established in the City of pure hearts, and His servants are serving him, nay rather they are ready to give up their lives for him. Have they not looked into his serene, Godlike face? Have they not beheld his spiritual Countenance? Are they not enraptured and enthralled with his smiles? A Bahai is known by his deeds of service to and love for humanity, hence his name is written on his fore-head. For the believer there is no night of distress, no darkness of misery, no gloom of doubt and uncertainity, they do not need the candle of worldly knowledge, speculation and philosophy, the dim, flickering light of dogmas and rituals; nor they are not dependent upon the sun of the past movements and dispensations; for "the Lord God is in the midst of their congregation." He illumines their hearts and minds with the white light of His Absolute Knolwedge, He instructs and guides them during all the days of their lives. He will place on their shoulders the burden of the spirktual illumination of the world of humanity. They shall reign or in other words they shall <u>serve</u> forever and ever. They will be the true, humble servants of all the people; for the Lamb has chosen for himself the Crown of Servitude, Humility, and Self-sacrifice. This is the reign that shall last throughout centuries and cycles. The fact that shows this latter-day religion is a religion of pure, spiritual democracy and universal fellowship and not one of authority, superiority

and leadership appears from the following verse in the same chapter (22) of Revelation, of which we were speaking. "And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the Angel which shewed me these things. Then saith he unto me, See thou do it not; for I am thy fellowservant, of thy brethern the prophets, and of them which keep the sayings of this book. Thus we observe that we are all fellowservants and brethern, and in this title we must glorify and be proud, because there are many people now-a-days who either publicly or secretly are assuming this big title or that high standing appelation; but the Bahais, who are the people of God and the followers of the Scriptures, do not care for any other title save "servant" and "Maid-servant."

To-day Mostafa Ramzi Pasha, an old retired General of the Turkish army and a devoted admirer of the Beloved, arrived from Beirut, and for the past few days he will be the honored guest of the Master. The General is a striking personality, a scion of nobility and a man of wide influence and popularity. The Blessed One went to the wharf to welcome him, and conducted him to the Hotel. Both at lunch and at dinner, in the morning and afternoon, he spoke much with him. Other prominent citizens, when they heard about his coming, called on him, and hours were spent in pleasant conversation, laughter and story-telling. An old Sheikh called on the Beloved in the course of the day. His complaint consisted of having a large family, with no visible means of support for the present, because he has been thrown out of work. The Master showed him love, told Khosro to bring tea for him, and then gave him two English pounds. Then with his Excellency the Pasha, he called on Doctor Terrence, the Physician of the Scotch Mission Hospital. He stayed with him quite a long time. The Doctor brought in some of the results of his surgical operations and showed them to the Master and his guest.

Mirza Abdorra-ouf brought several cablegrams from Haifa, which were sent from Chicago, Paris, Atlantic City, etc., congratulating the Beloved on the Anniversary of his Birthday. He was pleased and said: "Here in Tiberias I had quite forgotten the fact."

In the morning our Indian pilgrims entered into His Presence. He welcomed them, and asked after their health. Then he said: "To-day whosoever arises to promote the Word of God, the Powers of the world of existence will assist him from all directions. Teaching the Cause is the Magnet which attracts unto man Divine Confirmations and crown his li e with eternal results. The outcome of the effort of every man in this world is limited and unproductive as thgards its results, even if it is the sovereignty of the earth. It is like the shimmering mirage which draws the thirsty traveller but has no reality. The only thing that yields eternal fruits is the Love of God, the

Knowledge of God, Faith in God, the perfections of Divinity and the diffusion of the Fragrances of God. These heavenly Bestowals will impart everlasting benefits, even on this earthly plane, which is the lowest plane of creation. The traces of kings and queens have passed away, but the services of the servants of God have been handed down from century to century. The descendants of Abbas established their seat of government in Bagdad, and they ruled the Islamic world for 500 years. Persia and Turkestan, Egypt and Arabia, and as far as the confines of Indus, bowed to their authority. Thirty-six Khalifs appeared, one after another; but to-day their memory is forgotten. All their palaces and royal residences are ruined, and not one trace is left behind; but the signs of the Master of the Martyrs, Imam Hossein, are clear and manifest even in this mortal world. Although people see these things and observe these events with their physical eyes, they are not made aware and mindful. Were it not for the nearness of God, what would have been the result of this physical life? Were it not for the effulgence of the Light of Guidance, where would have been the illumination of the world of matter? Were it not for the Fire of the Love of God, how could the life of man become a flame of sanctity and severance?"

A number of Zoroastrian believers came over from Adassayeh, and he received them graciously. He asked about their garden and the trees. Then he said: "You are the trees of my gardens. You must bear much fruits and cast cooling shade over weary travellers in the path of Truth. The souls of humanity are like unto the trees. Some of them bear sweet fruits and others produce bitter fruits. I hope you will become the trees of the Garden of Abha which yield fruits for the satisfaction of the nations. You must be loving and kind toward each other, and associate with the Arab tribes who are camping near you. This is very important."

In the evening, the believers from India again met the Beloved. He spoke a few words with them. They presented to him many petitions from the various friends. In conclusion he said:- "I pray at the Threshold of the Blessed Perfection to cause the realization of all your hopes, that you may be rendered successful in this life; that day by day you may become more attracted, more spiritual, more merciful, more severed from aught else save Him; that you may forget every thought and mention and concentrate your ideas and efforts upon the promulgation of the religion of God and the spiritualization of the human race. I pray that you may become confirmed in this."

Ahmad Sohrab.

Tiberias, May 29th, 1914

Dear Friends :-

Early this morning our two Indian friends leaving their little hotel across the street came to see the Beloved. According to our reckoning this was the day of the departure of the Blessed Perfection. Although Abdul Baha has sent instructions to Haifa and Acca to hold a memorial meeting in the Sacred Threshold of Baha'o'llah, yet I will deprived of taking any part in it. Of course with the presence of Abdul Baha in Tiberias, and the rare privilege of daily association with him one yearns for no other eat hly joy.

When Hashmutullah told Abdul Baha that a well known English author, who had been in Persia for a long time, expects to write sometthing about the cause, he said: "The author must first thoroughly acquaint himself with the history and events of the Movement; he must be well versed in the literature of his own language, be well grounded in the subtle expressions and eloquent manipulations of his subject, and be attracted and deeply in love with his theme. If man is not detached, severed, spiritual, merciful, God intoxicated and in the utmost state of sincerity, enthusiasm and the firy conviction his oral or written words will not have any effect; and if there is any effect it will be temporary. The fire of the Message must burn upon the Altar of the heart in order to give light and heat to those who have gathered around it--now that you are returning to your native land, God willing you will become the means of training and educating souls who will attain to the most exalted station of attraction, enkindlement and acclamation. --The people of the world are not just; nay rather they have fallen into a deep slumber. The more they are shaken, that their eyes may be open, the more powerful ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ will become the spell and witchery of sleep. Their sleep is the sleep of the dead. They do not awake. They are deaf. They do not hear. If they were the least mindful, they would have realized that today the call of God is raised from this Cause. The religious and moral conferences of the world are silent and speechless in comparison ~~xfx~~ with the fruitful activities of the Bahai assemblages. The Divine summons is being issued to the world of humanity from this great Revelation. The Vibrant, spiritual, dynamic message of unity and peace is preached and insisted upon by this community. Others lecture, talk, deliver sermons , plot and scheme. The religions of the world are trying to bring about union through political persuasion and sand-rope means, but the Bahais have relied on Divine power. They have turned their faces toward the heavenly Potency and with this instrument they are consolidating the various contradictory factions. Herein lies the difference between the Bahais and others! The religionists seem to say: "We have found our fathers and ancestors in this faith, and we are following in their footsteps. Why should there be a change? But the Bahais can truthfully say: We have abandoned traditions and dogmas and without any prejudice investigated the Truth and reached the goal of our search----The work of some people is like drawing pictures on the surface of a lake, which, no sooner are they drawn than they disappear. But the work of the Bahais is like engraving real pictures on a tablet of Adamantine rock. Everyone is thinking to build some kind of a house. Here a man is building a commercial house; there a travelling agent; one would like to take a long journey, another to make a fortune in a short time, and a third to gather a rich harvest. All these pursuits are similar unto the mirage. On the other hand, the believers of God are anxious to construct the

Home of the good pleasure of the Lord, to lay the foundations of the palaces of Reality, the Knowledge of God and Servitude at the Threshold of God. This is the edifice of the Lord, the tabanacle of testimony."

Just before their departure for Haifa and India, He called them into His own room and said:" I shall expect to receive word of the result of your appearance on the soil of India, to see what services you are rendering, what fragrances shall waft from those regions. We shall inhale them from here. When you arrive in Hindustan, I hope you will vivify that land like unto the fresh, vernal breeze of the mountains. When the zephyr of thr spring passes over the orchards and meadows, the world of nature will be adorned with the daintiest and most graceful draperies. The germinating and growing trees join the bubbling brooks and sighing pines in the singing of their anthems. May you also resuscitate the dead souls with the wafting of the Breeze of Divine Grace! Praise be to God that the Bounty and Bestowal of the Blessed Perfection are with us; His Confirmations, His Spirituality, His teachings, His Advices, and His Exhortations are with us. He has given us such an irrestible power that all the nations of the world cannot withstand it.---May you ever be under the protection of God. May the Almighty Father assist and guard you! I shall never forget you. I will ever remember you. You will always be in my thoughts, and I hope that you will not forget me. I trust that the ideal bonds of spiritual communication may ever become stronger and firmer between us. These celestial ties of communication are eternal. Whenever I supplicate and entreat toward the Kingdom of ABHA, I shall beg for your confirmation and assistance, that the door of every good may be opened before your faces, so that each one of you may become a sign of guidance and a flag of peace. The portraits drawn on the canvass of the world have become antiquaited. May you become inspired to paint new life-like portraits on the frame of the universe with the delicate brush of the spirit." The rest of the day Abdul Baha spent busily conversing with his guests, the Pasha, the other celebreties who called on him at different hours. They are drawn to him they do not know why. In the afternoon, as usual, they gathered on the veranda of the hotel, drank tea and talked on every conceivable subject. Abdul Baha always leading them to the realm of spirituality. Another party of 125 Spaniards from Nazareth. Many are from South America. They bring a din of many voices. Tomorrow they leave for Haifa.

To some of the believers of India who presented to him petitions he said: "I pray at the Threshold of the Blessed Perfection to cause the realization of all your hopes, that you may be rendered successful in this life; that day by day you may become more attracted, more spiritual, more merciful, more severed from aught else save Him; that you may forget every thought and mention and concentrate your ideas and efforst upon the promulgation of the Religion of God and the spiritualization of the human race. I pray that you may become confirmed in this.

Ahmad Sohrab.

Tiberias, Sea of Galilee, Syria
May 30, 1914

Dear Friends:-

"For the present I am living in Tiberias," the Beloved says in a Tablet revealed today, "and walk every day along the shore of the Sea of Galilee. I bring back to my mind those days wherein His Holiness Christ lived in these parts, and how the people were negligent in the recognition of that Incarnate Light. Only a few fishermen, believed in Him and through their faith and assurance they soared toward the Kingdom of Heaven. Thus the regions of the world became illumined through the Light of the Most Great Guidance. However, during their lifetime no one duly recognized them; nay, rather, the people arose to scoff at and ridicule and persecute and kill them. Nevertheless, reflect what a great revelution appeared in the world after them! The humble fisherman became the great Peter, and the peasant woman, Mary Magdalene, attained to the apogee of fame!"

To the Fruitport, Michigan, Bahai Assembly, he writes:-
"O ye friends and maid servants of the Merciful! Your letter, which was an evidence of your firmness in the Path of Guidance, was duly received. You have expressed the yearning that you might become confirmed to live in accord with the Teachings of Baha'o'llah. This is the most great hope of Abdul Baha and the ultimate aim of the Supreme Concourse. We must strive day and night so that this blessed intention may become actualized; from our deeds and actions the signs of holiness and sanctification may become apparent and manifest, and the rays of the exhortations and advices of Baha'o'llah may shine forth from our faces---thus every person who meets us, without recognizing us may judge from our conduct, manner and conversation that we are Bahais, because the Teachings of Baha'o'llah are visible in our faces, bodies and countenances. I will pray for you; likewise you should pray for all.--------- -"

To the Racine Bahai Assembly he says:-
"O ye friends and the maid-servants of the Merciful! Your letter was received. Its contents conformed with the reality, for it was the song of the heart and of the spirit and the sweet melody of the soul and consciousness. You have expressed the hope that in this radiant century you may become confirmed in the service of the oneness of the world of humanity and the promoters of Universal Peace. This hope is acceptable at the Threshold of the Almighty and this intention is the most great intention. Prrseverance and steadfastness in every aim will ultimately bring about its fulfillment and realization."

To Doctor Bahram, of Surat, India he writes:"-
"O thou light of the Love of God! Thy letter was received, likewise thy cablegram. Both of them were evident proofs of thy firmness in the Love of God. It has been some time that the horizon of Hindustan has been dark and all the inhabitants have been submerged in the ocean of dogmas. Now, praise be to God, the breeze of Providence has wafted over that country and the effulgences of the Sun of Reality are shining upon those provinces. Although this is the nascent stage of the rise of sun, yet ere long it shall flood those regions with its glorious lights. Praise

be to God that souls like unto thee are found in that country who are the candles of the Love of God and self-sacrificing in the Path of God. I beg of the Graces of Baha'o'llah to make thee more illumined day by day.

"Concerning my voyage to India: This is hidden behind the veil of fate and predestination. That which God hath ordained and Destiny hath signed shall come to pass.--- I long to meet you, also, with my physical eyes, but this depends upon Fate and Destiny and the Power of God over these laws.-----"

To V. R. Joshi, of Bombay, India he writes:-

"O thou light of love! Thy letter indicated that the call of Abdul Baha in Paris hath awakened thee. Most wonderful indeed! What wisdom lies behind this! This Call was raised in Paris in a meeting wherein many people were present, but most of them were submerged in a sea of slumber; yet it did stir thee out of thy sleep in India. This is truly very mystical. Those who were present were asleep, but those who were absent--thousands of miles away--heard the Call and shook off their slumber. The little slender bar, otherwise known as the magnetic needle, although it may be far away from the Magnetic center of the earth, yet it takes freely that line and is attracted to it; but the earth and the rock which are contiguous to the earth's magnetic center are neither sensitized nor susceptible to its power by reason of their close contact. Therefore, because thou didst have the capability thou didst hear the Call thousands of miles, and turned thy face toward the Kingdom of Baha'o'llah.

Regarding my journey to India!

"This is behind the covering of Fate and Destiny. It depends upon God's ordination and the decree of Fate.---We shall wait and see what the future brings forth.

This morning Abdul Baha had a long talk with Mostafa Ramzi Pasha. Afterward a carriage was hired and both of them went to the Baths. I could not go because the carriage was filled with Abdul Baha's guests and their attendants. It was about noon when they returned, and every one told me that the Master enjoyed the hot bath and intended to go frequently. With the boat two young Zoroastrian Bahais from Bombay arrived from Haifa, and brought us the local news. Abdul Baha received them in the afternoon, and inquired about the news of the Cause and the spiritual work of Mrs. and Mr. Getsinger. "How are the inhabitants of Hindustan? Are they awake or asleep? Active or passive? Enkindled or extinct? Progressive or stagnant? Are they set aglow with the Fire of the Love of God ? Are they inspired with divine ideals? Are they breaking the rusty chains of forms and casts? Are they associating with each other as the children of God? Are they carrying the torch of public education and enlightenment to every corner of that land? Do they raise the fallen and uplift the downtrodden? Do they love or hate each other? Are their hearts the caskets of the highest principles of humanity. Are they defeating the forces of darkness and prejudices? Do they see the splendors of the Sun of Reality? Are they intoxicated with the Wine of the Knowledge of the Merciful? Are their ears attuned to the music of the Brotherhood of man? Do they understand the meanings of spiritual solidarity and celestial interdependence?

Praise be to God that the friends have crossed from the tablets of their hearts all the tales of the past and are working for the welfare of humanity. Although there are many who sleep, yet they are awake; many

who are blind, but they are seeing, many who are deaf, but they are hearing; many who are dead, but they are alive. There are many who have deprived themselves of the inexhaustible Graces of God, but they have received a goodly portion."

The remainder of the day, Abdul Baha called on his friends, and when he returned he found several people were waiting for him. At lunch he spoke about the Sabbath, because Tiberias being a Jewish town, the stores are closed and one cannot buy anything.

Ahmad Sohrab.

Extract from Diary May 28, 1914.

In the morning our Indian pilgrims entered into His Presence . He welcomed them, and asked after their health. Then he said: "Today whosoever arises to promote the Word of God, the Powers of the world of existence will assist him from all directions. Teaching the Cause is the Magnet which attracts unto man Divine Confirmations and crown his life with eternal results. The outcome of the effort of every man in this world is limited and unproductive as regards its results, even if it is the sovereignty of the earth. It is like the shimmering mirage which draws the thirsty traveller but has no reality. The only thing that yields eternal fruits is the Love of God, the Knowledge of God, Faith in God, the perfections of Divinity and the diffusion of the Fragrances of God. These heavenly Bestowals will impart everlasting benefits, even on this earthly plane, which is the lowest plane of creation. The traces of kings and queens have passed away, but the services of the servants of God have been handed down from century to century. The descendants of Abbas established their seat of government in Bagdad, and they ruled the Islamic world for 500 years. Persia and Turkestan, Egypt and Arabia, and as far as the confines of India, bowed to their authority. Thirty six Khalifs appeared, one after another; but today their memory is forgotten. All their palaces and royal residences are ruined, and not one trace is left behind; but the signs of the Master of the Martyrs, Imam Hossein, are clear and manifest even in this mortal world. Although people see these things and observe these events with their physical eyes, they are not made aware and mindful. Were it not for the nearness of God, what would have been the result of this physical life? Were it not for the effulgence of the Light of Guidance where would have been the illumination of the world of matter? Were it not for the Fire of the Love of God, how could the life of man become a flame of sanctity and severance?"

A number of Zoroastrian believers came over from Adassayah, and he received them graciously. He asked about their garden and the trees. Then he said: "You are the trees of my gardens. You must bear much fruit and cast cooling shade over weary travellers in the path of Truth. The souls of humanity are like unto the trees. Some of them bear sweet f fruits and others produce bitter fruits. I hope you will become the trees of the Garden of Abha which yield fruits for the satisfaction of the nations. You must be loving and kind toward each other, and associate with the Arab tribes who are camping near you. This is very important."

In the evening, the believers from India again met the Beloved.

Tiberias, Syria. May 31st,1914

Dear Friends:-

If we can arouse in our minds a most earnest desire to be the promoters of the Glad Tidings of the Kingdom of Abha, we shall not find it necessary to look very far for clear instructions', for if we have insight we will find that this is the time of seed-sowing. "They that sow in tears, shall reap in joy!" Sings the old Psalmist; meaning that if we are beset with difficulties, trials and stumbling blocks in the beginning, we will be rewarded with bliss and felicity in the end. If we could insight in our selves an intense longing to herald the Message of Unity and Peace, we would know that we should concentrate all our forces around one common aim, and leave behind the smaller problems. If we could realize the responsibility of being Bahais, we should strive day and night to carry out the commands of Abdul Baha and would seek the good pleasure of the Lord of mankind. It will not be necessary to write so many letters and consume so much time if we can feel spontaneously the urge of the spirit. Baha'o'llah has chosen us from amongst the creatures for some great purpose. We must not be satisfied to be only the lovers of Truth, but we must be spreaders of the Truth, the teachers of Truth, the ensigns of Truth, the upholders of Truth and the livers of Truth. The religion of Baha'o'llah is the Truth. His laws are the mysteries of Truth, his imperishible character is the Kingdom of Truth; His immortal words are the songs of Truth. Baha'o'llah is the King of Truth, the Founder of Truth, The Instructor of Truth and the Guardian of Truth. As his followers we must not fail to make this precious Truth known to all the peoples' of the world; for they are thirsty for the Water of Truth, hungry for the Bread of Truth, longing ror the Gifts of Truth and aspiring for the Presence of the Beloved of Truth. The wreaths of Truth must be decked the chambers of their hearts and the garlands of Truth adorn their heads.

Our two quiet Zoroastrian pilgrims came this morning tosee Abdul Baha and receive his heavenly benediction. They are so gentle and unassuming and have only a few words to say, but they are full of love and kindness and would do anything to make another soul happy. In the course of his conversation with them Abdul Baha said: "It is a mathematical impossibility that a soul may comprehend the purport of the teachings of Baha'o'llah and then arise to oppose them. The student will come to realize that these principles are as remedies for the sick body of the world and as ointment for its wounds and bruises. The darkness covering the face of the earth will not disappear save through this Light. This is the Truth and there is nothing beyond Truth but error."

Then speaking about the ~~depths~~ debts of the Bahais who pass away from this life,he said:" Whenever a Believer dies and leaves behind debt, the friends of God must exert themselves to pay it off. If he has left some property or real estate, they may dispose of it in the best possible manner and meet the indebtedness of the diseased; if not, each person may contribute something toward a general fund and thus silence the creditors. This is the imperative duty of the believers."

At noon the Beloved was invited out to lunch, and when he returned to the hotel he was perspiring heavily. The heat during the hours of the day is almost unbearable. Beside the heat, there is the hot wind that burns like the heat of a furnace. This dry extraordinary heat has caused oaninemadness in the town.

In the evening Abdul Baha had a select company of guests for dinner. There were twelve in number, and a special table was set apart for them. AMong them was the Gaemmagam, the Motif, the Judge, Ali Mansour Pasha , Mostafa Ramzi Pasha, Sheikh Said Tabari, and others. Aside from the hotel fare which was quite elaborate Khosro had also cooked Persian pilau and chicken. All through the dinner Abdul Baha spoke on various subject, interesting these guest and when they arose from their seats and sat on the hotel veranda, he talked to them about Oriental history and the origin and rise of the Ottoman dynasty. They stayed until eleven o'clock and when they left they knew that they had received a share of the infinite knowledge of "Moulana."

During the afternoon the Syrian correspondent of the Gil Blas paper in Paris called on the Beloved, and had a long talk on the contrast of the Eastern and Western civilizations and his tour in the United States and Europe. The man became so intensely interested that he asked permission to call another time and retired well pleased with the result of his interview and the talk with Abdul Baha.

Ahmad Sohrab

Extracts from Ahmad's Diary--

This morning a Persian gentlemen who was passing through Tiberias came to see Abdul Baha, and he spoke to him on the liberty of conscience and spiritual sympathy. "This century is the century of Truth," he said. "We must relinquish all rituals and forms which have accumulated for the past ages around the Immortal Image of Truth, completely hiding IT from our views. We must love mankind. We must serve the peo ple. We must not harm the creatures of God. We must scatter the hosts of darkness. We must visualize the Universal harmony of religions. We must realize the divine possibilities of human nature. We must uplift the human race. We must uphold the ideas of justice and equity. We must set aglow the hearts with the Fire of Love, So far the religions have held tenaciously to certain forms and dogmas, and the followers have become the worshippers of the ideas of self and ego. The originators of these ideas have been and are still self-seeking, self-glorifying people. Beware of such people who come to you in sheep's clothing; outwardly they are as harmless as the gentle lambs, but inwardly they are as ravenous as the deadly cobras. Do not listen to their teachings. Know of a certainty that mankind are the children of God, and He has not created any intrinsic distinctions between them. Once in Bagdad anEuropean woman was passing through the streets. She happened to see a poor man sitting in dirt, surrounded with filth and clad in rags. She pitied him and took out of her hand bag a piece of gold, and placed it in the palm of his hand. The man hurried to the stream and started to wash the money. The European woman, who was no less a personage than the wife of the English Consul, was astonished and asked him why he did this. "Oh!" the man answered quite calmly; "Because the money coming out of your hands is unclean." The lady was amused. "Is this hand, which is washed with soap several times a day, unclean, and your hands, black with soot, dirt and filth, clean?" she half-inquired, and went on her way. The minds of men must become purified from these foolish ideas. This is the time of Love! This is

the time of service! This is the time of affinity! This is the time of purity! This is the time of Illumination! This is the time of brotherhood! Any thought or plan which does not agree with these sterling principles must be discarded. Any idea or suggestion which would help the people to realize God and see their path of journey toward Him, is divine."

When our pilgrims from India stood in His Presence in the afternoon it was the supreme moment of their lives. Because Hashmatullah had come from Paris and London, the Master inquired about the health of many individual believers, and he gave a good report of the progress of the Cause in these countries. Abbas Ali spoke about India and the splendid work accomplished by our brother and sisters. When Mrs/ Stannard's name was mentioned, he said: "Today whosoever will arise to teach the Cause of God, Divine Confirmations will come to his aid. Consider how Mrs/ Stannard has become assisted and divinely guided in all her work in the Cause. She has attracted many souls to the Kingdom of ABHA! In whichever meeting or Congress she has entered, her words have become effective upon the hearts. Now she has sown the seeds, and ere long God shall cause them to grow and develop."

Our brother Abbas Ali brought with him the translation of an article in a Parsee paper giving the report of Dr. Getsinger's lecture before the Parsee Writers Association in Bombay. It says in part: "Dr. Getinsinger said: the seven great religions of the world are contained in the Bahai Movement which teaches benevolence to the entire human race. It does not teach the superiority or inferiority of one religion, race or color over another. The main principle as set forth seems to be that all men should be treated equally and dealt with according to love and justice. That such religion furnishes the proper basis for removing strife, misunderstanding and selfishness that is now so prevalent in the world. As long as the followers of one religion condemn those of another faith, there can be no union between them. The Parsees have attained this aloofness because they were troubled by the followers of other Faith, and thus they associated very little with others. By accepting the Bahai Revelation they find a solution to all their problems, social, political, economic and religious. Mrs/ Getsinger chanted in a clear, sweet voice a Persian poem in praise of Baha'o'llah, Monajats which the audience were delighted to hear. All were moved when Mrs. Getsinger sang in such a spiritual manner, Monajats in the Mother Tongue of the Parsees.

Complete

Complete.

Tiberias, Sea of Galilee, Syria.
June 1, 1914

Dear Friends:-

"O Master! Today I am so miserable and unhappy. I am so dissatisfied with myself!" A person spoke to him from the depth of his heart. The Blessed One smiled, looked into his troubled face and said:

"Thy present condition is transitory. It shall pass away. What thou callest 'misery' will be replaced with felicity, and unhappiness shall vanish and overflowing joy take its place. Dissatisfaction with one's self is a sign of progress. The soul who is satisfied with himself is the Manifestation of Satan, and the person who is not contented with himself is the manifestation of the Clement One. If a person has one thousand good qualities he must not look at them; nay rather he must strive to find out his own defects and imperfections. For example, a person having a palatial residence furnished with the most expensive furniture and decorated with the most exquisite arts, unquestionably he will forget all these adornments as soon as he finds out there is a crack in the wall or ceiling, and without loss of time will set to repair it. On the other hand, 'Absolute Perfection' is unattainable by man. However much a man may advance, yet he is imperfect; because there is always a point ahead of him. No sooner does he look up toward that point than he becomes dissatisfied with his own condition and aspires to attain to that. Christ desired to teach us this thing in a concreat manner, when someone said 'O Thou good Master!' He answered: 'Why dost thou call me good? There is but one good, and that is God!"

"What can I do to become the real servant of God?" Abdul Baha answered: "Live thou in accord with the teachings of Baha'o'llah. Do not only read them. There is a vast difference between the soul who reads the Words of the Blessed Perfection and the one who tries to live them. Read thou the Hidden Words. Ponder over their meanings and embody the behests into thy life. All that I might say is only one drop of that illimitable sea. My duty is to explain, to elucidate, to interpret the Writings of Baha'o'llah. For example: We must investigate the Reality: we must show real love to the world of humanity; we must work for the establishment of Universal Peace; we must sacrifice our lives in the guidance of mankind; we must be kind to all the creatures of God; we must raise the Call of the Kingdom; we must characterize ourselves with spiritual characteristics; we must show forth in our words and deeds the attributes of the Holy Ones."

Will you pray for us?

Abdul Baha said: "You pray for us and we shall pray for you:- so that God may assist us in the performance of good deeds. I declare by Him beside Whom there is nought else, if we live in accord with one of the Teachings we will become radiant like unto this lamp. If we confess verbally that Baha'o'llah's Principles are the cause of eternal salvation and the means of nearness unto the Throne of God, and yet do not live according to their instructions, we are not Bahais. Therefore day and night we must pray for each other--so that we be assisted to express in our lives the universal spirit of Baha'o'llah. This is the Everlasting Glory! This is Divine Bestowal! This is the honor of the world of humanity! This is a never-ending outpouring!"

"May I hold a weekly meeting in my house?"

Abdul Baha said: "Yes. Whenever the Name of God is mentioned in a home, that home will become the nest and shelter for the love-birds of the Paradise of Abha; for therein the light of guidance is enkindled; the rays of the Sun of Truth will pour upon it and the rays of the confirmation of the Blessed Perfection will environ it."

"I am sorry I have little of this world's goods, and my room is furnished so simply."

Abdul Baha said: "No matter how small a room is, and how simply it is furnished, when a candle is ignited therein we exclaimed 'The room is lighted!' Therefore you must make an effort to enkindle the lamp of guidance in your hearts, for a well-furnished room without a lamp, a heart without spirituality and a meeting without the power of the Love of God are anomalies. A room must be lighted up, and the heart must of a necessity be spiritual. A tree MUST be fruitful; it may be very tall, very verdant, but yielding no fruits. The fruits of the tree of the human life are the love of God, magnetic, spiritual susceptibilities, heavenly illumination, the knowledge of GOD, praiseworthy attributes, good morals and conduct. A person whose tree of life produces such fruits is a Bahai; otherwise he is of the earth earthy, self occupied, and following the dictates of his own desire, and is man-- only by name. It is this that His Holiness Christ says: "Ye shall know the tree by its fruits."

Our two Zoroastrian Bahais came again this morning to visit the Beloved, and before noon they met him several times, and he spoke to them on spiritual topics. As he walked in the long corridor of the hotel, they asked their questions and he answered them.

Several baskets of apricots were brought from Nogaib and Asassayah, and Abdul Baha divided them amongst the guests in the hotel and to the servants.

When about noon the pilgrims expected to receive permission to return to Haifa, he told them to stay another day and leave tomorrow. And Mostafa Ramzi Pasha departed right after lunch for Beirut. The Master insisted that he should stay longer, but he had to leave.

Concerning the teaching of the Cause Abdul Baha said: "All the believers of God must be teachers, each individual Bahai must know how to deliver the Message of the Kingdom. A person is able to devote all of his time to the teaching; another soul only one hour during the day. Both are the servants of the Cause. The thoughts of everyone must converge toward this Center. When a person teaches this Cause he learns more than the pupil. From his heart will flow the fountains of explanations and the springs of marvellous utterances."

Ahmad Sohrab

Tiberias, Sea of Galilee, Syria.
June 2, 1914

Dear Friends:-

Abdul Baha said: "His Holiness the Blessed Perfection has raised the station of woman and hath glorified her before the eyes of all the world. On her head he hath placed the crown of Everlasting Glory and in her hand He hath put the sceptor of equality. From the lowest degree of humiliation He hath uplifted her to the highest realm of heavenly brightness. He hath bestowed upon her a ray of His Supreme Intelligence whereby to grapple with modern social problems and at the end come out triumphant with the garland of victory on her noble brow. In Persia, Arabia, India, Turkey and other Asiatic countries, woman was a negligible personality, a creature not to be trusted,--belonging to the lower order of cfeation. One of the most uproarious insults that could be heaped upon a man of some spirit was to call him a 'woman.' The person making such an abusive remark was severly called to account, and often an anmity lastingfor years would be the outcome. However, His Holiness Baha'o'llah hath breathed a new Breath in the mouldering body of the East, and is slowly changing the archaic thoughts of ages into modern ideals. In short, He hath illumined the world of womanhood."

The New Woman in the Orient is working hard to assimilate the "modern ideals" and to equip herself with all that science and educations are offering to her. Here and there you will find a number of educated women who, impatient with the weight of restrictions laid upon them by the inherited outcome of ages, try to shake them off; but unfortunately the bulk of men's prejudices is too much for them. The men say the time has not yet come in the Orient, even for the partial amancipation of women;-- and the women-- What do they say? Of course, it is difficult to read the thoughts of women, especially in the East, where social intercourse is an impossibility. If you allow me, I will reproduce herein a talk which occurred between two educated women--one from the West and the other from the East, which may or may not give you a glimpse of the undercurrent of revolution going on in the Harem. We may name the Eastern woman Jamileh Kahnom and the Western woman Miss Mary Queen. "A marriage had been arranged" long ago, for Jamlieh Kahnom's brother-- Ezzedin Khan--with the little daughter of Reza Khan living in another city, and the wedding would take place when the bridegroom reached his eighteenth year.

"My grandmother arranged it," said Jamlieh Khanom, playing with the bits of red stuff which were sown to her baby's cap to keep off the evil eye. "My father is a man of the old school, and a very rigid Mossulman, so he has consented to this arrangement."

"But have they never seen each other, poor little things?" asked Mary in surprise. "What a pity that you couldn't have asked the little girl to stay with you while we were here. They might have taken a fancy to each other." "Oh, Miss!" laughed Jamlieh Kahnom reproachfully. "This shows that you are not yet acquainted with out customs. If others heard you saying such a thing they would be struck with horror! You don't think that the girl's parents would ever allow such a thing! That is sacrilege in their estimation." "But how can they ever love each other without seeing each other before marriage? How can your laws yoke two human beings together,who have their own likes and dislikes

and who have never spoken one word to each other? Where is the element of love in such marriages?" Asked Mary passionately while her whole being quivered with revolt and protest.

"Love" answered Jamlieh Kahnom, "is not to be taken into account. The girls must curb their wills to their superiors. They must bow down before the iron wills of the parents. Why should a girl exercise a choice? Is it not enough that she gets a husband? Oh! my blood boils when I think of the shame and ignomy heaped upon us all during these past generations! What greater shame is possible for a girl than to be taken to a man whom she has not known in all her life, and whom she may never love? What has the old religion for a woman anyhow? Mary was astonished at this unexpected outburst from the common dignified Jamlieh Khanom and could not but help look at her twice. Have you felt this Khanom? " Then she asked at last, "How can I help it? I have read your books, I have associated with many cultured Americans and European women, and I have seen the difference between your life and ours." said Jamlieh Khanom. Our boys, like my brother read your books, see your laws and their results, and they think it is all very good. They are also taught the old religion and they say:"It is destiny. I was born a Mussulman. My frather and all my ancestors were good Moslems. Why should I change a religion that was good enough for them? In this way they agree together to dismiss the subject. They have many things to occupy their thoughts and they go into the world and do pretty much as they please. They have all they want, friends, companions and freedom, but with us it is different. All the long, long days, months and years what can we do but sit in the Androun and never leave its precincts. Oh the weariness of those idle hours! Our life is like a blank page, and we have few things to talk about. What can we do but think and wish and dream of a freedom which is so far away from us. Oh they should not have educated us, let us read your beautiful stories about your life in Europe and America. If they wished us to remain contented with what satisfied our grandmothers. I, myself have a daughter, and she is being educated in one of your schools. The very thought of her marrying a man without seeing him, without conversing with him, without knowing and loving him, is repellant to me, and yet I cannot help it. I cannot protest against this dreadful custom. I am too weak for such a mighty task, we need women of the Amazonian type. We need women like Florence Nightingale, Clara Barton, Frances E. Willard and Kurat el Ayn. Oh! We are tired of our jewels, and our fancy dresses, and our housekeeping and our embroidery; tired of making sweetmeats and eating them; we are so tired--you cannot imagine how tired--of being shut up always in the same rooms, with the same faces around us. We are not like birds and wild animals, to be kept in cages; we have minds and hearts, and we want to be able to go out in the world with our fathers, brothers and husbands, and enter into all they do." "But couldn't you do that now-partially at least?" suggested Mary, still more surprised.

"How can we?" she asked. "Our husbands go out into society with out us. They meet the European and American ladies, talk to them, dance with them, admire them, and then come home to us, poor, ignorant creatures, who cannot talk to them of the things they care for, and know how to please them when we are most anxious to do it. Our husbands are the sun to us; we are less than the moon to them:"

"But how can anyone help you if you don't help yourselves?" asked Mary?

"What are we to do?" asked Jamileh Khanom. "They say our rights are secured by law, which is not true; but what we want most is the right to select our husbands. Often we are actually sold to the highest bidder. With that right of selection once secured, we might be able to do something; but how dare a woman be anything but submissive when she may find herself divorced, or set aside for another wife, on account of the slightest effort for freedom. As I told you, we need martyrs in our cause; but who will be the first and the second and the third? How can a woman who has grown after years to love her husband and for whom there is no other opportunity in life, slight as is her hold upon him, alienate herself from him deliberately."

"But you cannot fear anything of the kind with your husband," said Mary, losing sight of the general question in this particular case. "He would never set you aside for another wife."

"No; because I am the Khan's daughter. But he has the right. Suppose my father fell into disgrace, or anything happened to my boy, who would stand for me then?" No one."

"And what can remedy all these things?" asked Mary. "Only the Bahai Revelation, for it is the only religion which teaches the perfect equality between man and woman. It will set us free from the prison of ages, and usher us into the new era of culture and enlightenment. There are so many selfish men who do not care to raise us even to their own level, but this wonderful Cause is enjoining upon them to respect and honor womanhood and give the best education to the girls, so that as mothers they may shape the character of the rising generation and lay a firm foundation of universal happiness."

Today three pilgrims arrived from Haifa--Aga Mehdi, Aga Abdossamad and Mirza Jousoff. They brought with them fruits and candies etc. The Master was out when they arrived, so he received them in the afternoon. Having met them and talked with them, he left the hotel to call on the Governor, who loves and respects him very much. It was about sunset when he returned from his walk along the shore. Both at noon and in the evening he sat at the table and partook of the fare prepared by the hotel; often Khosro prepares his food and brings it to him.

Before the Zoroastrians left for Haifa and Bombay, he called them into his own room, embraced and kissed them, and said: "While you are travelling on the broad sea, I will pray for you, and will never forget you. I hope through the activity and work of the friends India may become the home of spirituality, that the believers may show forth deeds and words as to attract the people to the Cause. I hope you may become the mainsprings of human perfections, that the fame of your sanctity may be spread throughout all regions, that the fragrance of your thoughts may be diffused in all parts, that thax you may become conducive to the eternal glory of the Cause of God and the means of the guidance of the souls! This is my prayer for you at morn and eve!"

Ahmad Sohrab.

Tiberias, Sea of Galilee, Syria,
June 3, 1914.

Dear Friends:-

Our dear Bahai Indian Brother, Abbas Ali Cashmiree, having reache Haifa safely, sent me the following letter: "The days of meeting are coming to a close. We reached here under the shade of Abdul Baha's Mercy, and are enjoying the wonderful, spiritual fragrances that fill the atmosphere of this Blessed Land. While I was in Tiberias, I was in lapse of a sweet sleep, the dreams of which were love, severance and a deep, sweet longing for sacrifice. They have left an everlasting effect upon my mind.- - - - I am going into the wide world, leaving the Only One whom I can call mine own. In the whole world I have none except Abdul Baha. He is the Only One who has a thought of mine. Leaving him, I am going to a world that has already wreaked its vengeance upon me in terrible atrocities.- - - The only thing I want is the Mercy of my Beloved Abdul Baha, the Spirit of my spirit, the sovereign of my heart.- - - - -I pray for you dearest brother to kindly beg, on my part, my most Beloved Lord to grant me a pure heart, free of all thoughts except His Beloved thought; to grant me a pure sight so that His Face may shine before my eyes above all other sights, and to bestow upon me a consciousness that I may be ever alert to keep His Beautiful Countenance before me and His Universal Ideal within me. - - - - I am fully confident that only a single Word--nay a single ray of attention from Him can cleanse me of all these impurities and can make me pure of all these diseases. Before I conclude, I once more beg you to kindly convey this humble petition from me to my Beloved Master, perchance the Sun of His Mercy may throw its rays upon me and bestow upon me the condition I aspire to attain.- - -"

In such a beautiful spirit of enkindlement and attraction ,our friend leaves the Holy Land for his field of labor after a short stay of two days. Let us all wish him great success and spiritual victories.

This morning the three pilgrims came to the hotel, and the Master, after bidding farewell to Mansour Ali Pasha, came down onto the veranda, and while he was walking to and fro and looking over the Sea of Galilee, he said: "Man must be known through his deeds and actions. Mere words have no weight. The Persian Nationalists have loved to theorize on certain Democratic principles without understanding their significances, and thus they came to a sad and calamitous end. They did not pull together, but each person pushed in a different way. They had agreed to disagree upon all the questions of national importance; but even at that time a far-sighted man could easily foresee their ruin and failure. One of their most pronounced characteristics was to reproach and censure each other's acts as soon as they came to know about them. Were they united together, the results of their deliberations would have been marked improvement in the life of the nation. The language of criticism and fault-finding is bad. It has become, however, second nature in some people. All these evils are issued from self-adulation and personal conceit. Man must be pleased with all mankind and displeased with himself. For example: We have often come across a person who is a liar, but he censures another soul because of the same tendency; or a person is stingy and close-fisted, yet he takes his brother to account for the same unlikeable habits.

"Man must not see the evil qualities of the people; he must look at his own shortcomings and make an effort to remove them. A believer and assured soul lives eternally in this condition. When I

was very young, one day I was taken through the Bazaars of Teheran. The shop-keepers had the custom of calling aloud after the people to sell their wares, and in order to entice the prospective customers they would call them by the most flattering names and titles. There was a very old woman--probably 80 years old--with bent back and wrinkled face, who was walking through the Bazaar. The shop-keepers would shout after her: 'Miss 'Miss Khanom! O thou never fading rose! O thou young, beautiful maiden! Come here, grace with thy lovely presence our shop! We will reduce the prices for thee and sell thee cheaper than the rest!' All the time she knew well that these were foolish compliments, but just the same she liked them. She would smile and pass by them, taking everything they said seriously. There are today so many people who are like that old woman. They love inane flattery and empty compliments, which are no other than nets to snare unsuspecting people."

While he was talking in an animated, happy mood, the correspondent of a European Newspaper arrived, and hearing the name of the Beloved, he was anxious to meet and interview him. As he spoke Arabic conversation was carried along in that language. Other people called on him, and still noon he was busy talking with the callers.

At the table, he asked the young Frenchman who has been in the hotel since our arrival, what books he reads. "I see you often with a book in hand. What do you study? What kind of books are they?" I am interested in philosophy and the theory of a well-known philosopher that there is no 'motion'." "Does this philosopher, "The Master asked, "Mean that there is no 'motion' whatever in Nature? For as we know there are several kinds of motions. There is, for instance, a 'creational motion' or movement, a 'conditional motion', a 'motion of environment', etc. The world of existence predicates motion. Life is motion. Progress and movement are the two unchangeable laws of the Universe. For instance, this chicken that you are eating was once in the mineral kingdom; through successive stages it reached the vegetable kingdom, then the animal kingdom, and now it is going into the make-up of your constitution, which is the human kingdom. Therefore movement, evolution and progress are witnessed in all the conditions of existence. Nothing remains stationary."

Then he spoke in detail on the psychology of 'laughter'. "Laughter", he said, "is caused by the slackening or relaxation of the nerves. It is an ideal condition, and not physical. Laughter is the visible effect of an invisible cause. For example, happiness and misery are super-sensuous phenomena. One cannot see happiness with his own eyes. It is not a tangible thing. One cannot hear it with his ears, or touch it with his hands. Happiness is a spiritual state. But happiness is caused either by looking at a beautiful picture, or witnessing a delectable panorama, or associating with the person whom you love, or listening to a good voice, or solving an intellectual problem. All these are the motives of happiness, but the real cause is spiritual."

For the last few days, the Mufti has been inviting repeatedly the Master to his house. As he has two houses right on the shore in front of the pier, one adjoining the other, he has been offering one of them to the Beloved. As the invitation was renewed almost every day, the Master at last decided to spend the remaining days of his stay in Tiberias in this house. Hence, no sooner was he up from his usual nap than he ordered us to pack up and leave for the house. It was such an unexpected decision, and Mr. Grossman was very sorry to lose the Master. However, we are here to obey the command of the Lord, and not follow our own desire. It took us only a few minutes

to pack our baggage, because we have very few things with us. After half an hour, we found ourselves in the house, closing the chapter of a fortnight's experience in the hotel, and going back again to our Eastern life and its reposeful charm and fascination. This is much better, because the Beloved is not very fond of European cooking and Khosro can cook for him his favorite Persian dishes. For the present we may stay in Tiberias much longer than I thought. The dry hot climate agrees with the present constitutional need of the Beloved, and he is enjoying good health and all the past ills are entirely eliminated. I am feeling hot, but happy, and the daily, nay hourly association with the Adored One acts on me as a cool, refreshing spring.

Ahmad Sohrab.

Tiberias, Sea of Galilee, Syria,
June 4, 1914.

Dear Friends:-

Our new home is the second floor of the house of the Mofti, on the shore of the Sea of Galilee, near the landing of the steamer which plies twice the Lake between Es-Samach and Tiberias. It has five rooms, one large central hall, a kitchen, a lovely balcony on which the Master sits to watch the sea and the mountains, and a spacious back porch whereon we find vases of blooming flowers. The room next to the porch on the right hand is the sleeping room of the Beloved; opposite it is the drawing-room; next to the drawing room is my humble room, having two windows looking into the Court. The view from the porch is very magnificant. Right below you see every morning and evening hundreds of women and girls bringing on their heads empty jars to fill with the water of the Lake and carry away to their homes for drinking purposes. One never gets tired of watching this seemingly interminable chain of native women in their many-colored Oriental dresses with their big jars on their heads and the dexterous way they manage to walk erect without even touching the jars. This morning, after drinking his tea, the Master went out to call on his friends and speak with a number of store-keepers who knew him when he was here the last time. Even the Jews love him and have the greatest admiration for him, but they do not know his station, for they are wrapped up in their own dogmas and stick tanaciously to their old, tattered thoughts. They do not know that we are living in a wonderful age, an age of the revelation of the Mysteries of the Kingdom, an age of the downpour of the Bestowals of the Holy Spirit, an age of spiritual revivification, an age of celestial brotherhood. They believe in the iron rules of the Gamara and Talmud more than the commands of the Prophets. They see only a wonderful man walking in the narrow streets of their town. They gaze at him, and wonder at the majesty of his presence, the suavity of his manners, the comeliness of his face, the gentleness of his speech, the beauty of his bearing and the generosity of his hand. "His Highness Effendi?" said an old Rabbi to me the other day: "Oh, yes! I believe he is the greatest man on the face of the earth. His fame hath reached the East and the West. He loves all mankind, he is kind to all humanity, but I wonder whether those who call themselves his followers are as broad and as tolerant as he is! As long as he lives in this world, the people will draw great benefit from him, and what a calamity when he is taken away from us! Don't think that we don't love Abbas Effendi. Did not his Father command his followers: 'Associate with all the people with joy and fragrance?' Ask any Jew in Tiberias whether he loves Abbas Effendi? and the answer will be most emphatically in the affirmative."

When the Beloved returned from his calls, he sat in the drawing-room, and one thing and another brought in the name of the Greek nation. "The Greek people", he said, "are scattered all over the world. No matter where you go, you find a number of them engaged in divers lines of human activities. They are merchants, hotel-keepers, artists, financiers, restaurant managers, and inventors, and generally they make a success of everything they undertake. They have a great deal of pluck and determination, patience and will. Whenever there is war or national crisis, they come forward most nobly to help their afflicted countrymen with money and person."

Then the Mofti came in, and after a short talk with him, the

Beloved asked me to go out with him. He walked toward the hotel, and as there were several Arabs, he spoke about the possibility of the Jewish progress and advancement for Tiberias. "This town", he said, is very sacred in the estimation of the Jews, yet they seldom think of its improvement and cleanliness. The Jews who live in Europe and America are extremely rich, and if they could devise some means to cause the growth and refinement of this town, it would be a great lesson to the world of humanity. Already various Jewish Societies, benevolent and otherwise, have founded thriving, progressive colonies in various parts of Palestine and Syria, but they have done nothing for Tiberias. In the future they must turn their attention more to this town and the shores of this wonderful Lake."

Leaving the Hotel, he entered the Mosque for a few minutes, and then called at Sheikh Said Tabori. Here also he met a number of people, especially a tall, dignified Sayad with a very long beard, almost reaching to his waist, and whom he called "My old friend from Acca." After this, he returned to the house, and by this time it was about eleven a.m. The boat from Samaeh arrived soon afterward, and brought Mirza Jalal on its decks. We were all glad to see him, for he brought with him the mail of the last forty days, accumulated in Port Said and just received at Haifa. The Master had specially asked Ahmad Yazdi to keep the letters, and not forward them for a month. There were actually hundreds of letters in large, heavy packages, from all parts of the world, and if the Master decides to answer even one fourth of them, it will take days and days. In the afternoon, Mirza Jalal brought out of his satchel these many packages of letters, and while the Master was sitting on the balcony, they were presented to him. He was dismayed when he looked at them, and made a sign of astonishment. Then he started to open the packages one after another, and had just ~~[illegible]~~ time to feel the envelopes. A few cables demanding immediate attention called forth answers, to be sent from Haifa. As the Master was handling letters from America, Europe, Persia, India, Turkey, Egypt, Russia, etc., the picture of the lowly Nazarene, 1900 years ago, was brought to mind, and the marvellous progress of this Cause in this day in ~~the~~ comparison with the Day of Christ. The Master is seeing with his own eyes the results of the spiritual awakening in all parts of the world. These letters are evident proofs of the tremendous progress of the Movement, and no doubt each one is bringing the sweet message of love and the promotion of the Cause. "When will we get time to answer the letters?" he asked as he looked smilingly into my eyes and put back the last envelope in the hand-bag.

Then he took Mirza Jalal back with him and walked out of the house, calling on Said Effendi Molki. On his return he took his supper and went into his room to sleep to the next morning. I hope that in the course of the next few days, at least short answers will be revealed for each soul.

Ahmad Sohrab.

Tiberias, Sea of Galilee, Syria
June 5, 1914.

Dear Friends:--

Filled with many spiritual experiences, rendolent with divine Fragrances of the Kingdom, today stands out in the Bahai Calendar as one of the most beautiful and significant days that I have so far spent in the servitude of Abdul Baha. To sail on the Sea of Galilee with Abdul Baha and to listen to his Teachings and instructions while the boat is gliding on its smooth surface, bringing to my mind parallel events which transpired 1900 years ago, when Christ sailed on the same sea, in the boats of his fishermen-disciples, and the event was such a unique and peerless privileges that I rubbed my eyes several times to see whether it was all real or a dream! But my enthusiasm is carrying me beyond the starting point. A few days ago Abdul Baha invited the officials of the Government of Tiberias to pass a day at Nogaib, and the date was settled on Friday. A gasoline launch belonging to the hotel management was hired yesterday by the Beloved himself. It was so decided that all the guests should come very early in the morning, so that we might cross the Lake and reach the other side before sunrise. and have our breakfast there. This was just what I loved the best! For this reason it was about 3:30 A. M. when I heard the clear voice of Abdul Baha calling us to get up and be ready. Although we were going to have tea and other delicious things, yet Khosro offered us a cup of tea before we descended the stairs of the house. We locked the door, because there was going to be no one in. The main door is quite large, and has a small opening in it, which many people supposed to be the Needle's Eye spoken of by Jesus Christ, for the difficulty of getting a camel through is apparent when you first look at it. Such a large door with a small wicket forming part of the same door, is an everyday sight in the Holy Land.

Little by little our guests arrived and gathered on the landing Several were late, and thus the sun appeared before we could get off. Meanwhile the Master and the rest sitting on boxes of potatoes talked of the beauty of the Lake. Coffee was served, and one by one they arrived. As the launch could not hold all the guests, a large boat was towed by it to accomodate everyone.

The names of some of those who were the guests are as follows: Mohammed Ali Bey, Governor: Zakki Bey, Inspector - General of Syria: Rashid Effendi, Director of Finances: Toufik Effendi, the Judge: our host, the old Mofti and his two sons: Sheikh Saiid Tabari: the president of the Board of Municipality, Ashraff Effendi, City Accountant: Rostam Ramazan, head of the tax department: Gadri Effendi, Lawyer; Ebrahim Effendi Elyass, Military Agent for enrolling new recruits: Hosni Effendi Zahve, Surveyor: Hosni Effendi Khalif, Secretary to the Government: Ali Effendi, Supervisor of the Village: Saiid Effendi Molki, Chief Clerk, and a number of merchants and prominent men in the busy life of the town. Including ourselves, we were altogether in the two boats thirty-three people. The distance to be crossed between Tiberias and Nagaib is about eight miles, and is covered in an hour and fifteen minutes. While we were in the boat the Samovar was boiling, and tea was generously served. Abdul Baha sat between the Governor and the

Inspector-General, and kept talking to them, now in Turkish and again in Arabic. Now he would speak most eloquently on the deeper meaning and spiritual significance of a verse in the Holy Books, and then just as naturally explain the Capernium system of astronomy, or the theory of Aurora Borealis in the North Pole, or the principle of declination of the compass--the horizontal angle between the needle and the true north and south line ---and his meeting with the Discoverer of the North Pole, Admiral Peary, in the United States. The talk was most scientific and intellectual, and our guests listened to him with deep and revered attention. By this time we reached the other side of the shore. Mirza Abdor-Raouf and his brother and Aga Ali and several Zoroastrian Bahai farmers from Adassayan and the neighboring Bedouins were lined on the shore, to welcome the King of Kings with his guests. An impromptu pier was arranged, and after a few minutes we were all landed safely, sitting on a large veranda -- a few feet from the shore. Tables were set, and we all had a hearty breakfast. After this, Abdul Baha, as the host, commenced to welcome them to the garden, and related for their amusement and instruction several stories relating to his life in Acca and his connection with the officials in that city. Then somehow the question of law was touched. Abdul Baha said: "Man, as an individual unit of human society, must not base his deeds according to the law of retaliation. He must forgive, just as God forgives the sins and transgressions of his servants. But the community as a whole must enact a set of defensive laws for the protection and safeguard of the rights and property of the individual. Such laws will have a salutary and deterrent influence over the minds of the lawless and unrestrained. For example, if a person breaks the hand of your son, you have no right to revenge yourself by breaking his hand; but the body politic, through its courts of laws and the decision of a jury, may measure to the offender a similar retribution to serve as an example, so that other members of society may not commit such evil deeds. Hence, individuals must fashion their lives according to the law of forgiveness, but the community in the most up-to-date, humane method must punish the criminals, or in other words instruct them in the better ways of life."

Then the question of Divinity and the proofs of His existence were brought forth. "Just as the created things of this world are infinite, so as a necessity the Essence of GOD must also be infinite. We confess that we do not know the essence of electricity and ether, but we know it by its effect of Light, heat, magnetism and attraction. These evident and undeniable effects lead us to the conclusion that there must be a cause, the function and nature of which we are entirely unaware. Do we not see the sign and trances of God the Unknowable, primal Cause--scattered all about us? Are not these 'Effects' sufficiently reason to demonstrate to us that there is behind all of them, a Creative Cause?" On and on the Beloved spoke, filling their minds and hearts with the jewels of wisdom and heavenly id eals.

Meanwhile, coffee was served, tea was drank, fruits eaten, a number of the guests walked in the garden and admired the orange, mandarine and lemon trees. Before noon, fifteen more Arab guests arrived, with their horses, and Abdul Baha as a noble Sheikh welcomed and entertained them. Then for an hour or two sirocco started to blow, and the Lake got quite rough, thousands of little pearly-white waves were dancing on its surface, washing the shore, with musical rythm and cadence.

An elaborate lunch was served, consisting of several kinds of Pilau and roast meat and chickens, and various kinds of desserts, etc. There

were nearly a hundred people to be fed, and according to their rank and station in life, group after group sat around the table, till they were all fed and satisfied. As a mark of honor to his guests, Abdul Baha did not eat with the first group/ but walked around the table and served.

Then his guests, being accustomed to take a short nap in the afternoon, went to the large orange grove skirting the shore, and they were lulled to sleep by the wafting of the cool breeze rising from the swelling sea. Abdul Baha also slept under one of the trees. Personally, I was so glad to retire under my own tree. I sat on my mat and instead of sleeping I used the time in writing. So many nightingales were winging sweetly above my head, mingling their soul-uplifting songs with the music of the waves; the refershing breeze cooled the brow and the rays of the sun played and frolicked through the interstices of the green branches. Oh! it was so charmingly quiet and beautiful, so delightfully sweet and heavenly. The atmosphere was interwoven with the spiritual romance of the East, bringing back to mind the past days of the Holy Prophets and the Patriarchs who lived and taught on these very shores.

After the nap, tea was served on the veranda, and Abdul Baha again spoke vividly about his experiences in California, and gave an outline of his talk before the Forum Club of San Francisco.

With Mirza Jalal, Khosro and two Arab guides, we rode to the top of the mountain, where there is the ruins of a large, ancient town celled El-Hosn. It is a Roman town. In the ruins were interspersed tall columns of granite, peristyles, engraved stones, cicterns and arched rooms, etc. For nearly half an hour we walked through these noble rains and mused over the lives of thousands of people who have lived and died here generations ago. Their grave-yard on the slope of another mountain has been excavated, their stone sarcophagi are thrown hither and thither, many of them mutilated and their treasures no doubt pillaged by the antiquarians to enrich the museums of Europe and America, both public and private. The city was built on the highest plateau of a rocky mountain, a plain table-land overlooking deep ravines, precipices and valleys and having a full, commanding view of the Lake. It was after sunset when we reached the garden and found the Beloved still engaged in happy conversation with the Governor and the Inspector-General.

The tomb of Mirza Mohammed Goli, the brother of Baha'o'llah and the father of the three sons who superinted the cultivation of the garden, is here in the midst of the grove. Abdul Baha walked through the garden and visited the Tomb, standing before it a few minutes and offering a prayer.

About eight o'clock, dinner was served on the veranda, while the glorious, silvery moon was shining. Then at 9:30 the launch and the boat were brought into service. On account of the roughness of the sea, they were anchored quite away from the garden, and Abdul Baha, and the guests followed Him, walked on the shore till they reached the spot. The boat could not be brought close enough to the shore so that everyone might step into it. Hence the boatmen pulled off their clothes and taking hold of each person in turn, raised him up in the air and carried him to the boat. Abdul Baha was quietly speaking with the Governor and watching the waves, when all of a sudden Mohammed Ali Haxme, Cook's

chief boatman--a tall, sturdy Arab p took hold of him, enfolded him in his capacious arms and waded through the rushing water toward the boat, and before we knew what had happened, Abdul Baha was safely put in the boat, to his own amazement. When all the guests were safely in the launch and the boat we sailed away from the shore. As the sea was rough, we sailed slowly along the Eastern shore as far as the Jordan River and then returned toward Tiberias on the Western shore, it took about three hours to reach our destination. The night was simply divine, the silver rays of the almost full moon shimmering on the surface of the water, and Abdul Baha--wide-awake-- gave us spiritual food. The Captain of the launch was a little sleepy and made one of two mistakes, so that the launch reeled and lurched for a few minutes, but he was immediately called to his senses and his responsibility was impressed upon his mind by the Governor and other officials. But Abdul Baha assured them that there was no danger, and that we would land safely. "Rest assured in the Protection of GOD. He will preserve His own children under all circumstances. Be ye not afraid nor be ye agitated. He holds the scepter of Power in His Hand, and like unto a hen He gathereth His chickens under His Wings. 'To everything there is a season, and a time to every purpose under the sun. A time to be born and a time to die, a time to weep and a time to laugh; a time to keep silence and a time to speak.' Now, friends, this is the time of assurance and faith and not fear and dread." By this time the sea was comparatively calm, it was past twelve when everybody had landed safely and Abdul Baha, standing erect on the prow of the vessel bade farewell to the guests and wished them a good night and pleasant sleep. I opened the wicket, and Abdul Baha entered the house. I walked in after him, "Didst thou enjoy the day?" he asked me, as he ascended the stairs? "Yes, my Lord! It was the best day of my life." When I entered into my room, the incident in the launch brought to my mind another similar event, on the same sea, 1900 years ago: "And when He was entered into a ship, His disciples followed, Him. And behold, there arose a great tempest in the sea, insomuch that the ship was covered with waves.----And He saith unto them: Why are ye fearful, O ye of little faith? Then He arose and rebuked the winds and the sea; and there was a great calm. But the men marvelled, saying: What manner of man is this, that even the wind and the sea obey Him?"

Ahmad Sohrab.

Tiberias, Sea of Galilee, Syria
June 6, 1914

Dear Friends:-

An Editorial in a recent issue of the CHRISTIAN COMMONWEALTH, entitled "The Challenge to the Ministry," was read to Abdul Baha as he walked along the shore of the sea of Galilee -- on the very ground that Christ walked and taught His humble disciples 1900 years ago. Did Christ ever realize that almost 2000 years after Him the whole Western world would worship at His Feet, and upraise His simple Name to the highest pinnacle of heaven? It looked to me most significant as I translated sentence by sentence this illumined Editorial to One who embodied in his life and teachings the highest ideals of the Christ-life. "The task confronting the Church," the Editorial remakrs, "was never more far-reaching; it creates a demand for an order of life and a seale of sacrifice to which there has been no parallel since the days of the Apostles.----That the challenge or today has been heard is in itself a hopeful sign. Numbers of men are grouping themselves together to this problem in the right spirit.------The Moderator of the Presbyterian Synod, Rev. J. R. Gilles, M. A., speaking last week of the need of sacrifice as a principle of the Kingdom of God which must be expressed through Christians--sacrifice which would give all for God--went on to say: 'We ministers must lead here. The day cannot be far off when we shall be ashamed to draw large stipends, or, at least, to spend them on ourselves-- to be rich while the Cause of Christ is poor; to be at ease while others suffer stint. Then our congregations will follow. The pagan ideal of self-development will yield to the Christian ideal of self-sacrifice all round'.-----

We want a new kind of ministry today, a prophetic remnant of men who will embrace with eagerness and joy the simplicities and rigours of the Kingdom of God. Not that men are unwilling to shoulder the cross, but that cross should not be of man's appointing.----- Every man who would go out in response to the call of the world in need would come to feel thankfully and gladly that the only peace to which he has the least right is the peace of God in the midst of the sins and sorrows of life.-----" That the Master (Abdul Baha) listened to such and other pregnant passages goes without saying, and I waited eagerly to hear his commentary on the subject. Continuing his walk and looking over the waters of the sacred Lake, he said: "These are the harbingers of the coming of the spiritual spring-time; the foreshadowings of the appearance of the Kingdom of God; the certain promises for the dawn of the Sun of Reality and the struggling voices that are ushering in the era of human and celestial brotherhood. Discarding all the accumulated dogmas and pagan rituals of the last ages, we must return to the fountain-head of the Teachings of Christ as He uttered them here many generations ago. This is the only way. A whole-hearted surrender of our will to the Will of God, a degree of self-sacrifice as manifested in the lives of the saints and the martyrs, a spiritual enthusiasm and attraction capable of disregarding all the world's hardships and persecutions, a complete self-surrender to the influx of the Holy Spirit, and a holy dedication of one's entire forces to the service of humanity, will establish the Kingdom of God in the hearts of all men. Our deeds must conform to our professions. The disciples of Christ LIVED the life of Christ; the trees of their lives yielded good fruit; upon them was 'great power' and 'great grace' encircled them; they did not receive any stipends, but sold everything they

had and went out to preach the Gospel of the Lord. 'Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold. and laid them at the Apostles feet, and distribution was made unto every man according as he had need." The apostles labored and gained the means for their livlihood and supported themselves, so that they might not be a charge to those who believed in Christ. They were the patterns of sanctity and holiness. 'For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness; nor of men sought we glory, neither of you, nor yet or others, when we might have been burdensome, as the apostles of Christ. But we were gentle among you, even as a nurse cherisheth her children; so being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own soul, because ye were dear unto us. For ye remember, brethren, our labor and travail, for laboring night and day , because we would not be chargeable unto any of you, we preached unto you the Gospel of God. Ye are witnesses, and God also, how holily and justly and unblamably we behaved ourselves among you that believe.' In short, such as the life and manner of living of the Apostles. Are the Christian Ministers capable of living according to this standard? Have they faith enough to work and preach and not receive a large salary? If they have made up their minds to walk in the footsteps of Christ and His Apostles, this is the path. (Read Matt. Chap. 6 v. 24-34.) If they do not live according to these clear injunctions, all the lectures, articles and talks will bring no results. 'Not every one that saith unto me,Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father which is in Heaven." Many such ministers mean well, but they have not the resoultion to practice what they preach. It is easily stated, but not just as easily performed. Who is amongst them who will be glad at heart to face persecution, ridicule, scoffing, derision, imprisonment and martyrdom for the sake of Christ? Are there many, very many, or few, very few? This is the test. If one of their fingers is wounded with the point of a needle their cry will reach heaven and they will run hurriedly to the Doctor for prompt treatment. What relation between Christ and His self-sacrificing Apostles and these modern preachers of the Gospel? They have brought down the name of Christ and put in its place church services, Anathesian Creeds, liturgy, denominational rivalries, bitter controversies, factional spirit, etc. Where are the spirituality, the charity, the tolerance, the loving-kindness of the Apostles? Many of such ministers, priests and clergy are unable to breathe even one breath like unto the disciples, how much more to walk in their foot-steps. Only the Bahais in this age have fulfilled all the requirements of the Apostleship of Christ. They have suffered infinite hardships, were starved, hailed tortures and persecutions, carried their cross on thei shoulders and under the most trying circumstances traught the Gospel of the Kingdom. Like unto the early Christians,more than 20,000 of them suffered martyrdom with serene joy and innate happiness. Once a Mohammedan Mullah thought that one of his fingers had become impure, because he had touched an unclean article, and consequently he thought it must be cut off. Passing by the Butcher's shop, he stopped and asked the butcher to cut off his finger. The butcher was astonished, and refused. The Mullah explained his reason, and persisted in his extraordinary demand. 'Alright,' said the butcher at last, 'put thy hand on this block of wood and I will cut off thy finger.' Then taking his large cutting knife, he brought down with apparent force, its blunt side on the hand of the Mullah. No sooner had he felt the harmless pain, than he pulled away his hand, while crying and cursing

the butcher for his merciless, cruel heart. 'Oh thou tyrant! What have I done to thee that thou wilt thus cut my hand?' he moaned. The butcher realizing the utter weakness of the Mullah, laughingly said: Go to; I did not harm thy hand. Thou coward: I just tested thee to see whether thou art made of heroic stuff.' Many people think it is easy to walk in the foot-steps of the Apostles, but it is most difficult; it is the task of the superman. Only those are able to do this who are awakened with the outpourings of the New Spiritual Consciousness in this age. During the last 30 years, many societies and individuals have attempted in certain parts of Europe and America, to live according to the lives of the Apostles, and bring in the old simplicity and rigors, but they did not accomplish their object and failed; because they could not interpret the Will of GOD according to the need of modern life."

... ... Ahmad Sohrab.

Tiberias, Sea of Galilee, Syria,
June 7, 1914.

Dear Friends:-

A most significant Tablet was revealed this morning to one of the Bahai Assemblies, concerning the organization and the conduct of meetings. I believe its publication will have profound effect in the Bahai Cause, not only in the present but for all time to come. It defines in unmistakable terms the ideals of a Bahai meeting; how it should be organized, how to be conducted and those things to be avoided. I have great pleasure in sharing its precious contents with you. He says:-

"Concerning the meeting: In the meeting spiritual discussions must be the rule. Speeches must be delivered concerning the Manifestation of the Most Great Luminary, the Rising of the Sun of Reality, the Grandeur of the Blessed Cause, the Potency and Penetration of the Word of God, the Proofs and Evidences from the Holy Books, logical and intellectual demonstrations and the Power of the Lord's Covenant and Testament. Such a program will be the means of the spirituality and illumination of the hearts. Any other discussions save these, and similar ones, will bring forth no complete results. Hence in the meeting you must have no secret and in the board of consultation you must have no discussions, the disclosure of which may be the means of harm or the cause of pain to any heart. The deliberation and talk of every member must revolve around the central and primal object, which is the promotion of the Cause of God and the promulgation of the Religion of God. Under such circumstances there will be no secret to be devulged by any person; because we have no secrets. Praise be to God that we are well-known as God's lovers, wooers and thralls, and in the Path of Love we are made famous throughout the world. Except this we have no other aim. Moreover, it is a mathematical impossibility that a secret be hatched amongst the believers and not be divulged. This has been repeatedly tried. Especially when the so-called secret is to be kept by innumerable souls. In this instance it is said: 'Every secret that goes beyond two persons is already promulgated, for every member of the meeting has unquestionably one confidential friend and feeling himself one with him places upon him his entire confidence; similarly the second person has a trusted friend to whom everything is related with perfect assurance. Thus, little by little, the circle is enlarged and the secret will be found on the lips of all men. Consequently it is better not to have any secret or mystery in your midst. This is more acceptable and beloved! Let all the mysteries be sacrificed to the Mystery of Baha, and all the secrets be ransomed to the Secret of Baha. The Mystery or the Secret of Baha is the oneness of the world of humanity, Universal Love, benevolence and mercy toward the broken-hearted ones, sympathy with the down-trodden, Peace and welfare amongst all the children of men, the Breath of the Merciful, attraction of the Divine Fragrances, severance and detachment of heart to this mortal world, freedom, liberty and release from the pains and sorrows of this earthly life, and so forth. And when these mysteries are fully revealed, they will be conducive to everlasting Life.- - - - -"

Beside the above Tablet, a few others were revealed for the friends of Paris and Port Said. Then the Pilgrims came, and he received them in his own room, cheering and exhilarating them with heavenly talks. Mirza Jalal left to-day for Haifa. We wanted him

to stay a few days longer, but his business called him back.

In the afternoon, several Arabs came in to see the Beloved, and he related to them the story of Saul and David and how he killed Goliath, and how he carried a number of his military exploits in and around these holy grounds, and how he was finally anointed to be King over Israel.

The Mufti and his two sons were his guests at dinner. Before eating, they sat on the porch while the world was submerged in the silver beams of the moon. Many stories were related about Abboud and Ebjassi Khammar, both from Acca; how they were formerly very rich and how the descendants have become extremely poor. It was altogether a lovely night;- the spirit of peace and consolation pervaded the whole atmosphere.

Ahmad Sohrab.

Tiberias, Sea of Galilee, Syria,
June 8, 1914.

Dear Friends:-

Wherever Abdul Baha is, there is spiritual life and activity. His presence is permeated with Divine Idea, and his words are robed with celestial ecstasy. He is the center of creative energy and the main-spring of heavenly light. We have nothing, but having him we have all. Whosoever has his love is the richest person in the world. We are engaged in spiritual commerce, and his Love is the capital. We were formerly dead, but His Breath hath quickened us with eternal life. We are not indifferent toward this world and its problems, because he is living in it, and by his examples and teachings we are daily learning new lessons and becoming more inspired to meet our trials and difficulties. The world and all the things of the world belong to us because we have him. What if we are despised in the sight of men! We are glorified and honored in the Kingdom of Abha! With the Love of Abdul Baha we shall gain victory over all things and strike at the root of evil. Let us all grow in the grace of his Love and strive to win his good-pleasure. For Abdul Baha is teaching the Truth, is leading mankind back to the Truth, is living the life of Truth, is helping people in the understanding of Truth, is meditating on the subject of Truth. He is the Path of Truth, the topic of his conversation is the Truth, his ideals are always devoted to the Truth. He is the King of Truth; lo and hearken, he is the Truth!

This morning the pilgrims came in and had an interesting interview with the Beloved. They asked a number of questions concerning Bahai laws, inter-calary days, feasts, etc., and were rewarded with inspired answers and lucid explanations. For an hour or two after he stayed in his own room; then he went out and remained away until noon. All morning the Eastern Hills were covered with a white mist or fog; to the extent that one could not find any trace of them, and looking to the sea, one supposed it is a vast ocean limited only by the misty horizon in the far distance. From the Lake arose columns of vapours, adding to the heat and general discomfort.

The pilgrims left at one p.m., and so the Master called them into his presence and spoke to them as follows:

"May you be ever under the protection of the Merciful One! I supplicate for you the Bestowals and Favors of the Blessed Perfection!

Rest ye assured! Have abounding Faith in the Lord! Ye shall be confirmed from all directions. I shall never forget you. The memory of your services will be cherished in my mind. I am most pleased with you. Convey to each and all the believers of God my wonderful Abha Greeting. Summon them all to be firm and steadfast in the Cause, so that they may not become dismayed by any trials and vicissitudes. Nothing must discourage them. Should they be surrounded with a hundred thousand tests, they must not turn away. After His Holiness Christ, His Apostles did not rest for one moment, and devoted all their energies to the promotion of the Gospel of salvation. With what greater enthusiasm and sincerity should we serve at the Threshold of Baha'o'llah. If the Apostles had not manifested that superhuman steadfastness, the Cause of Christ would have disappeared entirely from the face of the earth during its infancy. In a similar manner, the believers of God must show great fortitude in the propagation of the Principles of the Cause, and let their deeds be as examples to others. I will pray for them."

During the day, our faithful Zoroastrian Bahais brought for us uits and vegetables, half of which were sent to the house of the Mofti. In return, the Mofti sent to the Beloved a dish of Arabian food, specially prepared by his family.

In the afternoon, before going out, he dictated several Tablets for the believers of Persia. The news from that country shows a marked increase in the number of the believers and the establishment of greater unity and affinity amongst them. They leave no stone unturned in order to teach the souls, and invite the inhabitants to the divine Banquet of the Lord. Their cups are filled with the Wine of the Love of God, and they are suffering others to drink from its ruby contents. In many of their letters, they wish to be remembered t to the Western Bahais.

Ahmad Sohrab.

Tiberias, Sea of Galilee, Syria,
June 9, 1914.

Dear Friends:-

Mr. E.M.Newman, the famous traveller and lecturer, with three other Americans, called on the Beloved. Mr. Newman is travelling through Palestine and Syria, collecting up-to-date material and taking photographs of the ancient and modern sites of cities, as well as prominent personalities, for the course of his Lectures on the Holy Land, to be delivered in the United States during the coming Winter. He had been in Acca, and not finding the Master there, he was keenly disappointed, and could get no knowledge of the Master's whereabouts. This morning, he saw the Beloved walking into the Hotel. Being much impressed by his majestic carriage and personality, he asked someone who that person might be? "Oh!" he was answered, "Do you not know him? He is Abbas Effendi." Well, you may imagine the delight and suprise of Mr. Newman to find the Master in such an unexpected manner in Tiberias. So they came this afternoon to take his picture and to listen to his exposition of the Bahai Movement. About a dozen photographs were taken of the Beloved, some having the old castle, the Lake and the Mountains as the back-ground; two, in a natural attitude, reading an Arabic newspaper, and one with Mr. Archie Bell, the Correspondent of the Cleveland PLAIN DEALER. I have no doubt our friends in Washington and other cities will make it a point to go and see these colored pictures, and hear what Mr. Newman has to say about Abdul Baha. I was secretly longing that some good photograph might be taken of the Master while he was staying in Tiberias. I am more than glad that my prayers are answered. When Mr. Newman expressed the object of his tour in Palestine, and his desire to take the photographs of the Master, he said:- "Why do you want to take my photograph? You must take the pictures of the famous men in the world. I should not think you would like to photograph a person who has been in prison forty years." "Yes" Mr. Newman said: "A person who has been able to withstand so many years of imprisonment with its attendant hardships and privations for the sake of his convictions and ideals, is worthy of every honor."

Tea and apricots were served, and meanwhile the photographs were taken. Then Mr. Bell, as he is going to write an article on his visit to Abdul Baha for the Cleveland PLAIN DEALER and other papers, asked several questions on the history, teachings and the relation of this Cause to Christianity, which were taken up by the Master one by one and fully answered. "The principle aim of this Movement", he said, "is to investigate reality and promote the underlying unity of the world's religions. His Holiness Baha'o'llah suffered imprisonment, exile, persecution, for more than fifty years, so that the Divine Idea might become fulfilled. Now, praise be to God that His Principles have illumined the East, the souls and the intellects are delivered from morbid dogmas, the Flags of Guidance are unfurled and the people of the Orient and the Occident are increasingly united through the bond of spiritual brotherhood. There are many instances in history that often through the instrumentality of one soul--no matter how poor and simple--a whole nation has been saved, Godly ideas have been promoted, celestial thoughts born and stupendous progress made possible. Amongst such benefactors of the human race was His Holiness Jesus Christ. Although outwardly He was poor, He possessed the treasures of the Kingdom; although He was

humble, yet He was the Sovereign of the realm of hearts. Through the Light of His Command Europe emerged out of the darkness of idolatry and ignorance. Christ was an example to all humanity."

☆ I had just received from Haifa four packages of the WASHINGTON Post and the LITERARY DIGEST. Not having seen an American paper, for a long time, they were delighted when the Master offered all the papers to them. I had not even looked at them. Well, I parted with them reluctantly. The interview coming to an end, they left the Beloved, thankful and happy. ☆

On the morning the Beloved went out, and when he returned he retired to his room to read the petitions. At 11 o'clock, three pilgrims arrived, two from Yazd and one from Gazwin. About twelve pilgrims arrived in Haifa yesterday, and they are waiting their turn to come two by two. The Master received them with much love and tenderness. They had travelled for thousands of miles for this moment, and consequently their tears of joy were falling from their cheeks. "How are the believers in all the cities that you have passed thro?' Are they enkindled and attracted? Are they serving the Cause with enthusiasm and earnestness? Those souls who arose against the Cause and fabricated instruments of persecutions and oppressions, and surrounded the friends with sufferings and hardships, thought they would be honored amongst men; instead they are in manifest loss and in great regret. They are humiliated, and the public looks down upon them without contempt. What do the people of Persia say about this Cause? They have seen so many things with their own eyes, have heard so many wonderful things with their own ears, and yet are they not mindful? Are they not awakened out of their sound sleep?"

When our American visitors left the house, a Christian Minister called on the Beloved. He was anxious to hear the Master speak to him about Socialism and its theories, which he did at great length, illustrating it with intellectual and historical examples, to prove the equality of all classes is an impossibility. What is desirable is to foster the spirit of a broader justice and sympathy amongst the rich--thus all classes may enjoy the benefits of society. There must be no starvation, no misery staring in the eyes, no overworked factory boys and girls, no sallow, hardened, emaciated faces. This earth belongs to all, the distribution of its products must be universal. Riches must not be concentrated in the hands of a few. It must be limited through wise legislation and laws. The legislators must see to it that the poor are protected from the greed of the rich men. They must 'charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate.'" In this strain the Beloved went on, speaking in the Cause of those who have little or no share in the wealth of this world. Then the Minister asked about the mission of Christ. Without pause, he continued: "His Holiness Christ came for the promulgation of the Law of Love. All the prophets were sent, all the Books were revealed, so that the Law of Love might be promoted. But a few self-seeking people subverted the original aims of the Religion of God, changed its pure current and made it an instrument of hatred and rancour and quarrel and sedition. Why should we hate the members of other religions? Why should we not love each other? Why should we be tattlers and busybodies and gossip-mongers? Why

are we not looking at our own shortcomings? Why do we not let people alone? Why do we not search after our own faults? 'And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, 'Let me pull the mote out of thine eyes, and behold, a beam is in thine own eye. Thou hupocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye.' Let us have Love and more Love; a love that melts all opposition; a love that conquers all foes, a love that sweeps away all barriers, a love that aboundeth in charity, large-heartedness, tolerance, and noble striving, a love that triumphs over all obstacles, a boundless, resistless, sweeping love. Ah me! Each one must be a sign of Love, a Sea of Love, a Center of Love, a Sun of Love, a Star of Love, a Haven of Love, a Pearl of Love, a palace of Love, a Mountain of Love, a World of Love, a Universe of Love. Hast thou Love? Then thy power is irresistable. Hast thou sympathy? Then all the stars will sing thy praise."

Ahmad Sohrab.

Tiberias, Sea of Galilee, Syria,
June 10, 1914.

Dear Friends:-

As Mr. Newman and his companions were going to leave for the old ruined city of Petra, the Beloved left the house very early to pay them a visit; but he found them on the steamer, which was going to take them in half an hour to Es Samaeh, then by rail to Dara, and then on horse back for about two or three days to Petra. They are going to have a mounted escort, securely pass the magnificent gorge of the Mojib (Arnon) and visit the remains of the once-powerful Crusaders Castle of Kerak; pushing southward, they will cross the valley El Hassa and then enter the ancient land of Edom, camping within the precincts of its ancient capital. Petra, the "rock" city, was under the Edmoites known as Selah or Sela, also meaning "rock", and under this n name is mentioned in 11 Kings Ch. 14, v. 7, when it was captured by Amaziah. At a later period, when a Kingdom of the Nabateans was established here, Petra was the central point for Caravans from Arabia, Persia and India; it was the place of refuge amidst the dangers of the desert; its wealth became enormous, and a large proportion of its architectural beauties date from this time. Rome in the first century of the Christ extended her sway over it, constructing great roads, extensive remains of which can be seen to-day, and adding to its buildings. The city perished with all the great Graeco-Roman civilization of these regions, and for one thousand years its very site was unknown. The surviving remains of this once mighty city are to-day carved out of the solid sand-stone rock enclosing the shut-in v valley of Wady-Musa. They cover a great area. No more romantic spot can be found in the world. Here in the midst of an ancient waterless desert are the remains of early Semitic high places, of temples, theatres, tombs, etc., showing all the traces of high culture and civilization. The natural colouring of the sand-stone, red, purple, yellow, azure, black and white, blended in every hue and shade, gives these architectural works a beauty of quite a unique kind. Well! for goodness sake! Where am I going? What have you and I to do with the old ruins of Petra! I was going to tell you about the visit of the Master to Mr. Newman, and then I fell unaware into this digression. Please forgive and forget. You are a sweet, patient friend, and I hope you will get over this.

"I hope", the Beloved said, "you will bring to an end this trip of yours with the utmost comfort and pleasure, and without any accident. I supplicate God that when you return to America you may be enabled to render a great service to the world of humanity. I shall always remember you, and will never forget this meeting of ours in Tiberias." From this ship, he went to the Hotel, to inquire about the health of a friend, then passing through the bazaar, he sat at the s store of a friendly merchant from Acoa and started to speak with him about the old times.

At eleven o'clock, Aga Sayad Yahya, the brother of the Beloved's wife, arrived from Haifa, and brought us some letters and news-papers.

In the afternoon, Abdul Baha came out of his room and sat near the balcony, and wrote several short Tablets with his own hand. One was a beautiful short prayer for the friends in Yazd. Here is the translation:-

"O Lord! Save these servants and maid-servants of Thine through the wonders of Thy Bestowals, and the Graces of Thy Gift. Suffer each one of them to be submerged in the Sea of Thy Forgiveness, to obtain Thy Bounty and Favor, to attain to their greatest hope, to arrive at the most eminent capacity and endowment in the beginning and the end-- so that the angels of inspiration may descend upon them in the morn at

the eve. Verily, Thou art the Mighty, the Clement and the Most Exalted!

(Signed) Abdul Baha Abbas."

Another is about the father of one of the three pilgrims, who died last year:-

"O God! O God! Verily Thy servant, the faithful Joseph, hath hastened toward Thy Supreme Concourse, hoping for Thy Bounties which are countless. O Lord! Save him through Thy Forgiveness and Pardon, O Lord the Merciful! Enter him in the most delectable Paradise! Dilate his breast on his enterance into the center of Thy Rose-garden. Verily, Thou art the Compassionate, the Clement, and verily Thou art the Benevolent and the Forgiver!

(Signed) Abdul Baha Abbas."

Then an Arabian journalist called, and because he has just returned from a long trip through Persia, India and China, he related his thrilling experiences in those far-away countries. The Master listened to him most attentively, and asked him many questions about those countries.

It was about 9 p.m. when he returned from the several visits. He sat on the balcony. The Lake was very calm and the rays of the lovely moon, translucent and beautiful, and a cool breeze was wafting. The scene was mystical, its subtle influence, stealing over one's mind and heart unheralded, raised One's thoughts to the sublime. All around the blue Lake the outlines of the circling mountains were silhouetted against the begemmed sky. The atmosphere was throbbing with spirituality and generations of sacred and divine associations, and in the core of my inmost heart the still, small voice whispered to me: "It is good and sweet to be here. The King of Kings is here. The Beloved of the world is sitting beside thee. The searcher and knower of hearts is close by. Let his peace take possession of thy heart. Let his light illumine thy soul. Let his power hold thee in its grasp. Let the chalice of his Love intoxicate thee. Let the waters of his inspiration overflow the banks of thy life. Dedicate thy life to his service. What else matters? Everything for his sake is sweeter than honey and more welcomed than the fluttering wings of the angels. He is the Alpha and the Omega, the first and the last, the hidden and the manifest."

Then out of the silence of the night his clear voice rang out: "This is the Lake around which His Holiness Christ often walked, over which he often sailed. The site wherein He called His apostles into active service is very near. While He was walking and thinking about the Kingdom of God, He saw them fishing and realizing that they were endowed with receptive hearts, he addressed them: 'Come and I will make ye the fishers of men!' and Baha'o'llah, address the people of the world, said: 'Come and I will make ye the vivifiers of mankind!' Strange that in the beginning of all the past dispensations, only common, ordinary people embraced the Cause--those souls who had no outward stations in life. But one of the most distinctive features of this Revelation is that important people, from the world's standpoint, have accepted this religion. Hence the enemies of the the Cause cannot contemptuously cry out: Oh! Only the fishermen and tax-gatherers and simple people have accepted it! This door of objection is also shut to them. Similarly people addressed Mohammed: We see only the low and ignorant members of the community are Thy followers! Therefore we cannot believe in Thy divine mission!"

Ahmad Sohrab.

Tiberias, Sea of Galilee, Syria,
June 11, 1914.

Dear Friends:-

From India comes the news of fresh victories, new souls attracted to the Kingdom of Abha, and so I would like to share with you some of the news,--thus connecting the Holy Ganges with the sacred Sea of Galilee and the outside world; binding the land of Brahma, Buddha, spiritual Avatars, Bhagavad Gita and Upanishads, Vedas and Mohabarata, Rishis and Sakuntala, with the land of Abraham and Moses, ~~Mohabarata~~ Isaiah and Daniel, Jesus Christ and the Gospels, the patriarchs and prophets, Ruth and Esther. These accounts carry with them the spiritual fragrances of the presence of the Beloved, and the whispering beauty of Galilee, because they were read to him this afternoon as he sat on the balcony looking over the lake. His ears have listened to every word quoted in the following pages, and so I hope this fact will invest them with a double significance.

His Highness, the Maharajah of Jhalrapatan, Rajputana, inviting Mrs. Getsinger to his country in order that she may lecture to his people on the Bahai Revelation, writes as follows:

"Dear Madam: While in England, I had the pleasure of making the acquaintance of the leader of the Bahais, Abdul Baha. It will give me much pleasure to have you at my place. But may I ask you the exact time when it will be possible for you to pay me a visit? I am asking you this, as it is very probable I may have to leave my capital about the middle of the month of April. Yours truly,
(Signed) Bhawani Singh."

Mrs. Getsinger, describing her visit to the Kothi palace of the prince, as she was invited to dinner immediately after her arrival, says: "I was happy to feel the entire absence of conventionality. Most Americans are unaccustomed to the conventions surrounding Kings and Princes, which may or may not be a very good thing. I was very greatly pleased to find myself like one of the happy group of friends. But I soon discovered the secret of this to be the remarkable personality of His Highness himself. He is a man of perhaps 35 or 38 years of age, possessing a temperament difficult to describe, inasmuch as he is at once both very dignified and extremely simple. His face is calm and placid, and at the same time very mobile and expressive of a tender sympathy, which might well adorn the countenance of a good, pure woman; followed immediately by expressions of such forceful courage and unswerving will as might become the character of an ideal man. His bearing is both magnetic and genial, while at all times and on all occasions he is most courteously kind to everyone, even his servants, whose loyal obedience to him is something to be remarked, as it is entirely free from the spirit of servility and absolutely characteristic of a spontaneous desire to serve through loving devotion."

Mrs. Getsinger stayed 13 days in Jhalawar as the guest of His Highness the Prince, and almost every day she addressed a meeting or spoke for hours to the officers on the Bahai Cause. Before going to deliver a Lecture on "Messengers from God", she writes to the Beloved: "This invitation came to-day, after seeing and talking with some of the officers of His Highness. The lecture is to be given in the home of the Minister of State, the uncle of His Highness. O my Lord! I pray that my tongue may be eloquent with Thy Wisdom and Thy Truths which I have gained from Thy Holy Lips. With Thee is all power. With me there is nothing save desire to do Thy Will."

On the tenth day of her visit, she writes: "I have been most kindly and hospitably entertained by His Highness, and nearly all the time has been passed in speaking of the Cause. Thanks be to God

I have through His Mercy been able to speak about the Glorious Revelation."

On April 11, she writes: "I thought last night I should leave to-day for Bombay; but after dinner His Highness said: 'I wish you would stay two days longer as my guests do not wish you to go, nor do my people.'- - - - -Last night I was very much surprised to find a large gathering of people in the House of the Minister--so many that some were standing outside looking in at the windows. I spoke for one hour and a quarter, and endeavored to show them how man had received all his knowledge through the Messengers of God, and the world has been educated spiritually by them--until in this great century the Supreme Beloved One has come--to unite all in the bonds of real love and brotherhood. They all seemed greatly pleased and clamored afterwards for the printed Teachings of Baha'o'llah.- - - - Those Bahai friends who can write cogently should be devoting themselves to that service, for the need of it is very great. What a gigantic work is the work of the Kingdom! And it seems to one now that in reality 'the laborers are very few.' I talk all day and half the night on the subject of the Cause, and yet the ground is just only lightly gone over, simply for lack of time. The people are all so anxious to know and there is so much to tell them, so many aspects to deal with that more teachers are necessary- - - - -I think that the enlightenment of India depends only upon the spiritual awakening of a few. For example, one, two or three chief rulers would accept the Revelation--the people would follow. The Indians are like tender children, and their rulers are their fathers. The Chief is the head of the State in everything, in every department, religious, political and judiciary. The English people who know all say, that in India a more just, a more noble, a more sincere man could hardly be found than His Highness the Maharajah of Jhalawar--that no one is more fitted to rule over the people in large numbers than he is, on account of his integrity and upright character. He treats all people alike, whether they are Mohammedans or Hindus of his own caste, which is very remarkable in comparison with what some other rulers do. He is gradually working, more in example than in any other way, to remove the prejudices, of caste and religious differences. In his actions and deeds he is a Bahai.- - - - -One servant, a Mohammedan, came to me and said: 'I have heard you speak so much about Abdul Baha. Tell me, is He Imam Mehdi or Qasem?' Then I told him the best I could. 'Oh!' he said 'If I could only see him; if he comes to Bombay let me know, and I will go to see him! I told him you might one day come to Jhalrapatan, and he was very pleased. Then he said: 'Because you have told me about Him, I want to call my little daughter 'American Begouma', so that we shall always have something in our house as a remembrance of your visit here.' His little daughter is really very clever--a child of three years. I offered her a pèece of sugar blessed by the Hand of Abdul Baha, and while she had previously refused to touch a piece of money which I handed to her, she took the Sugar at once, and laughed with glee. I thought at first that she did not know what money was, but her father soon dispelled the thought by giving her some from his own pocket, which she took. I gave the father Rupees; as he said he wanted to call her 'American Begoum', but he refused it until I said: 'I give it to your little daughter in the name of Abdul Baha!' then he accepted! I gave two very poor children each five rupees, so that they could buy books and go to school, and six rupees to some poor children in the temple. This is all I could give, for no one else would accept anything. His Highness told me that he has made it a rule that his servants should not accept anything from his guests, and they are very loyal to his orders. Only several of

them asked me to write for them a paper, saying I was pleased with their services, which I did with great pleasure--as it was the least I could do.- - - - - His Highness thinks of paying a visit to America after two years, and it will be well for the people there to know something about him, his noble character and lofty ideals: his hopes for his people are very progressive and uplifting.- - - - -"

Mrs. Getsinger has written an able article about her interesting experiences while staying in Jhalawar as the guest of His Highness the Prince, telling us entertainingly about this Indian Ruler and his Oriental Court. The Beloved has approved it, and according to the arrangement, it will be forwarded to Mrs. Fraser, so that she may publish it in a magazine--thus it may be read by an appreciative public. In my letter to-morrow I will give you an account of her spiritual work in Poona, showing how the spirit of God is working for the spiritual uplift of mankind.

In comparison with other days, the Master got up late--a very unusual phenomenon in connection with his fixed habit of early rising. Coming out of his room, he walked for a while in the hall, and then entering the reception room, he corrected several Tablets and then speaking only a few words with the Pilgrims, went out and stayed away until noon. For lunch, he ate only bread and milk, and then entered his room to take his nap. At 2:30 p.m., he came out of his room with a large number of letters in his hand. He sat on the balcony and called me to him. Several letters from Mrs. Getsinger, brief extracts of which have just been quoted, were read, also letters from Stuttgart and London. At that time the Mufti called in, and the Master went out with him, walking erect and majestic. The Mufti is also an old man, with long, white beard, and the Beloved and he, walking side by side, made a really wonderful picture. In the evening the Master went to the Mosque, and seeing that the old mats were tattered, he gave two or three Pounds to the Imam (Minister) to buy new mats, and told him to keep the house of the Lord always clean. While in the Mosque, he spoke informally with men on the Love of God and the excellency of faith.

Ahmad Sohrab.

Tiberias, Sea of Galilee, Syria,
June 12, 1914.

Dear Friends:-

"This morning", Mrs. Getsinger writes, "His Highness came very early in his carriage and asked me if I would accompany him to visit the prisoners in Jail, which I accepted with eagerness, for I desired to see him among the lowest, as I had seen him among the highest! My heart was deeply touched as he moved about among them, speaking a kind word to each one, inquiring about their health and listening to their complaints. He talked for some time with a man who had plotted against him, trying to raise a rebellion in the State to dethrone him. He said to me: 'I feel very sorry for him--for I know he did it all through ignorance!' Thus he was so kind to him that really it was most affecting! We then went to another prisoner, who had been in the jail for 16 years, and who had absolutely no hope of ever enjoying freedom. He was busy with his work at a printing press, and hardly looked up when we entered. But His Highness spoke to him very gently, and the man fell at his feet, raising his hands in supplications. He bade him arise, then began questioning him as to how long he has been there. The man answered almost in a whisper! Then His Highness said: 'Do you think now you can live outside and do right? Do you think you could behave yourself?' For answer, the prisoner's eyes filled up with tears and he faltered: 'O my liege lord! My life is spent now. Why should I do any more bad things after all these years!' 'Then', said His Highness, 'You are FREE! Go and have your chains removed!' We stood waiting while his chains were taken off, and he returned to His Highness, falling upon the ground, kissing his feet. Quickly he told him to arise, and said: 'Go and get yourself ready, and come to the palace, where I will see you and assist you to begin life anew!' Oh! I cannot tell you how touching it was! His Highness was so gentle, so kind, and the man so grateful, that I just wept, and felt a great hope within myself that perhaps some day my King--Abdul Baha--would also say to me: 'Take off the chains of sorrows and pains!' and freeing me from the prison of mortality, invite me to the white, luminous Palace of His Love and Mercy! Not since I have been here has His Highness so seemed to me so much a PRINCE as he did this morning in the courtyard of the prison, dispensing kindness and administering the attribute of compassion."

"Any Bahai", she says in another letter, "will understand from the contents of the article I have written that His Highness is endeavoring to practice the principles of the Bahai Teachings in all his State over which he rules. All of which is due, no doubt, to the touch which he gained from personal contact with Abdul Baha! Oh! How wonderful is the Beloved Master! With a word he can recreate a soul! When I was in Jhalawar, His Highness was fully expecting Abdul Baha to visit not only India, but his own State! I know he will be deeply disappointed when he hears that He has postponed His visit. He was having his large Palace all remodeled and fitted with modern improvements--electric lights, baths, etc. One evening he said to me: 'When Abdul Baha comes, I hope the Palace will be all in order. Then I can make him very comfortable.' - - - - - - We shall endeavor to kindle such a fire of God's Love in India that eventually the Beloved will become attracted to this country.- - - -

On May sixth I went to Poona, where I spoke on two occasions to 2000 people. Such a large gathering we were all astonished!- - - - - The next day many people called on me. Amongst them there was a Hindu judge. He wanted to know if I would return to Poona after ten days and speak to another audience upon the subject: 'The World's

Great Teacher, Abdul Baha.' He said the Theosophists were declaring he was to appear in the boy who is now being educated at Oxford by Mrs. Besant, and if what I declared the evening before was true--then the World's Great Teacher had already appeared in Baha'o'llah, as expounded by Abdul Baha, and all should be made to understand it.- - - I was greatly pleased with the way he had grasped the situation, and promised to return whenever they would prepare the time and place for me.- - - - "

The newspapers in Poona, both Vernacular and English, have given columns to the account of the lectures. Amongst them is DNYAN PRAKASH and KESARI, as well as the POONA MAIL. I will quote herein a few extracts from the last-mentioned paper, dated May 10. The article is entitled "The Unity of Religions." "Mrs E.C. Getsinger", it begins, "of Washington, D.C., U.S.A., delivered a lecture on the evening of the 8th on the subject of 'Unity of Religions' before a large audience in the Hari Mandir of Prarthana Samaj Poona, under the auspices of Vasant Vyakhana Mala. Honourable Khanbahadar Nourouge Khandalemala presided on the occasion.- - - -Mrs. Mrs. Getsinger spoke very eloquently for an hour, appealing to the hearts of her audience.- - - - She declared the heart of man as the home of Truth and it must be moved and touched ere any illumination of the spirit can be. Being a lover of religious Truth and deeply interested in all that concerns the welfare of mankind, she speaks with a spiritual force and enthusiasm which is both very attractive and at the same time very effective.- - - - -He (Baha'o'llah) came not to bring a new religion, but to renew the spirit of Truth existing in all religions, with the object of forming a basis of essential truths upon which a Universal Religion for mankind can be founded.- - - - - No religious movement has touched the spiritual life of the Modern World, so closely as that which is associated with the names of Baha' o'llah and Abdul Baha: Persian and nineteenth century in its origin. - - - - - The inner truths are the substance of religion, essential and permanent, the outer forms are only accidents of their existence on the planes of the human, the unessential and transient. The former is unitive, the later is separative. The Bahai Teachings lay bare this inner unity, by rending these outer coverings. It behooves us to distinguish between the inner and the outer. We must know- - -That these forms--religious ceremonies-- however beautiful in some of their features, are but garments, clothing the warm hearts and living limbs of the divine truths.- - - - Judged by its achievements, the Bahai Movement is to be a unifying element in the diverse forms of religions, linking them up into an organized federation of faiths, an agency for bringing about in the religious world, a clearer recognition of brotherhood to which other modern Movements, social, Theosophical, industrial and political are leading. As this is its appointed work, the Bahai Teaching presents a regenerative force which may change the form of human society, in a way and in a degree of which we can have in the present confused state of things, no adequate conception. It may be rightly described as the greatest religious movement of the modern times. It reckons its martyrs by tens of thousands, and numbers its adherents by millions, and is surely a a form of the fresh outpouring of a spiritual life. It is not simply a local revival of religious zeal, which will pass away without leaving its impressions on the conditions of the ages. It has already stood the test of some 70 years of exceptionally bitter experiences in many lands, and is now firmly established not only in the East but in the West, where its unifying influence and energizing spirit are so sorely needed. The greatest part which it is destined to play in the spiritual life of the world is to be a Savour of Great Religions.

These exhibit symptoms of outer decay. Their time worn figures-- forms-- are no longer in harmony with their outer environment. With the dawn of a New Spiritual Light, Knowledge has increased and the thought of the day is not in full accord with the presentment of spiritual truths, which satisfied former generations.- - - - - But in all times of world-wide spiritual distress, a Saviour has appeared, some great Teacher of great authority, according to the needs of the time, and has set on foot a regenerating movement. Such a Teacher, Mrs. Getsinger declared to be Baha'o'llah, and such a Movement is the Bahai Revelation." Then the rest of the article consists of the Principles of the Cause, and is closed with the significant remark:- "As God is one, Truth is one, and every Revelation from God necessarily consists in essentials identical with other Revelation. Thus the oneness of humanity through the Immanence of God implies the oneness of humanity's religion, which is the Universal Religion of God's immutable Truth."

The articles which appeared in JAM-E-Jamshed, of March, 1914, from the pen of Mr. Getsinger, forming the substance of his various lectures before Parsee clubs in Bombay, are reprinted in a pamphlet. I hear 2000 copies are published for distribution. It begins with a short introduction, then the three lectures, then a brief history of the Cause, and ends with quotations from the Hidden Words. In its introduction, Doctor Getsinger says:- "The Holy Words revealed by Baha'o'llah stand alone and supreme upon their own merits. Those not occupied in religious strife will preceive their spiritual uplift; those not spiritually blind will see the Light; those not spiritually deaf will hear the Call; those not spiritually dead will awaken to the signs of the times. The Bahai Message is a Call to Religious Unity and not an invitation to a new Religion, not a new Path to Immortality. It is the Ancient Path cleared of the debris of imaginations and superstitions of men, of the debris of strife and misunderstanding, and is again made a clear Path to the sincere seeker, that he may enter therein in assurance and find that the Word of God is One Word, though the speakers were many. Thus Baha'o'llah is the Supreme Unifier of men."

The Monthly Magazine, the BRAHMAVADIN, published in Madras, in its March-April number, carries an article from the pen of Mrs. Stannard. She has also published 500 copies of her lecture for free distribution. The lecture was reported in the INDIAN DAILY NEWS, April 17th.

Her last letter May 20th, is from the Darjeeling Mountain, where she is resting and preparing herself for the great work in the Fall and Winter. She writes, in part:- "I am mailing with this a little booklet sent specially to Abdul Baha by its author, Mr. Hemendranath Sinha, B.A. It is entitled 'The Religion of the Future.' He is a religious writer of Bengal, a man who has caught in greatest purity Bahai ideals and aims. It is wonderful sometimes to find how perfectly the Bahai Light has radiated in the minds of the advanced Bengal thinkers.- - - - -Tell the Master if there happens to be occasion that I have been introduced to a prominent Moslem gentleman, a member of Govern's Council, to whom I am speaking on Bahai Teachings. He is a very broad-minded and clever man. Abdul Baha would be greatly more understood here by the Indian Moslems.- - "

The talk of the Beloved this morning to the pilgrims was based upon the following Eastern thought: "If a man leave behind a good name, it is better than a gilded palace." Then he continued: "Man must characterize himself with the characteristics of the Kingdom.

Man must invest himself with merciful attributes. Man must become the educative origin of divine perfections. Man must become the embodiment of good works. Man must become the means of the well-being and prosperity of the commonwealth of humanity. Man must become the spring of the signs of guidance. Man must strive and make an effort in the advancement of the ideals of justice, universal civilization and the betterment of the conditions of the public. Man must be self-sacrificing in the service of the Cause of God and the diffusion of the Fragrances of God. Man must not be self-centered and self-occupied, but public-spirited." Then he left the house, and was out all morning. When he returned, he gave permission to the pilgrims to return to Haifa and told them that before many days are passed, he will also leave Tiberias and be in their midst. At 5 p.m. the Governor, the Judge and the Mufti, and a few other Government employes, called on the Beloved. They all sat on the balcony and the Master for more than two hours spoke to them, entertaining them with stories and other interesting matters. It is simply wonderful to hear him speak in his rich voice, now in Arabic and again in Turkish. Many people had gathered below the balcony, straining their ears to hear the sweet words which were falling from his lips. Then he went out with them, and stayed away till half past ten. Returning home, he ate his supper, and having finished, arose and retired to his room, with a lovely smile on his face.

Ahmad Sohrab.

Tiberias, Sea of Galilee, Syria
June 13, 1914.

Dear Friends:-

You see I didn't know what to do. I was in my room, sitting behind my table, holding a letter in my hand. It was about 11 A. M., and the Master was out. The door of my room was closed. The letter was from Dr. Rajab Ali Khan, of Salezevar, a Persian Bahai, who was in Haifa about three months ago. It announced the sad news that on his return voyage to Persia, he stopped at Ashkabad for a few days to refresh himself, and meet the Bahais, and while there he received a letter from home that his fourteen year old daughter was dead. This news had robbed him of all joy, as he was most attached to her. He was stunned. He could not understand why God had taken away such a sweet, innocent girl, leaving him bereft of all comfort. He wanted me to bring this misfortune of his life to the attention of Abdul Baha, so that he might honor him with His Heavenly Words of cheer and consolation. I had the letter in my possession for three or four weeks, and could not find the psychological moment to present its contents to the Master. Now I was thinking that the time had come for his letter to be answered, and I had not done what he had begged and pleaded for, probably in the saddest and darkest hour of his life. What could I do? I was going to write him that I had not yet found the opportunity to tell the Blessed One about his bereavement, and that I would try to do my very best in the future--when suddenly the door was flung wide open and I saw the Master there. Without any preliminary, he said: "What is that letter in thy hand?" Well! Just imagine how I felt, and in a minute I explained its contents to him. A shadow of sadness swept over his face, and he said immediately: "Bring paper and pen and I will dictate something for him." I was very happy, for his sake, and while the Beloved walked slowly to and fro in the long hall, he dictated the following Tablet, which will be mailed to him in a day or two, and will make his heart rejoiced over the assurances of the Beloved:-

H E I S G O D !

"O thou my friend! The dreadful and calamitous news of the death of the loving daughter of that spiritual friend, caused intense sadness for surely separation is 'bitter to taste.' But the people of effulgence are rejoiced in the Bestowals of the Beloved of the regions. The Lord of the Covenant has destined for His friends Eternal Union and Everlasting Fellowship. Hence although this temporary separation is the cause of pain, yet boundless Union and unending Fellowship is the consolation to the hearts of the grief-stricken ones. Although we are now dispersed and scattered, regretful and shelterless and homeless, yet in the end we will associate together beneath His Shade, will be confidants to each other, fellow-singers and of one voice. Therefore be thou not sad, be thou not unhappy; be thou consoled in the Infinite Grace and the Glad-tidings of Eternal Life!- - - - -"

In the afternoon he came out of his room, and had many, many letters in his hands. "Come, come! Mirza Ahmad! Relieve me from this burden!" he said, laughingly. "Come! Read these letters to me. Let me hear what is going on in the Bahai world! What are the Western friends doing? What will be the nature and the Magnitude of their services?" He sat in his chair on the balcony, and I was about ten feet away from him. The letters were piled on a chair before him. He would take the envelopes

one by one, look at their stamps and writing, then open it with his own hand, passing it to me for translation. Before translating the contents I must always tell him the name and date; this in the nature of things brings to his face often a lovely smile and a few words of comment, especially those persons who have seen him, know him personally and are well-known in the Cause for their services. The letters were mainly from the United States; now from Los Angeles, Tropico, Pasadena, San Francisco, Denver, Chicago, Boston, New York, Washington, Yenkers, Jersey City, Racine, Muskegon, Malden, etc. etc. For two hours and a half I was reading and he was listening patiently. Those that he desired to answer, he made a sign with his hand to set aside. How different and more far-reaching was this scene than the one 1900 years ago, when the same spirit shining in another human temple was ministering to the need of humanity! At that time His Cause was not known outside of Palestine or Galilee, and His disciples were very few; but now the Cause of Baha'-o'llah--which is the same in object--is known in all parts of the world, and while the Servant of the Lord is amongst us, such earth-wide recognition and such signs of the promotion of the principles of the Kingdom are mailed to him from every corner of the globe! What greater glory and majesty could one conceive of! What other manifestation of the power of God could one demand?

The Beloved was watching the passengers getting off the boat when the evening steamer arrived from Es-Samach. Suddenly he called Mirza Abdor-Raouf and pointed to him two persons-- an old and a young man. "See they are pilgrims. Go and fetch them! How is it that they did not arrive this morning?" When they were brought up, they were weeping and and were going to prostrate themselves on the floor in thankfulness, but the Master did not let them. We found out later that they were taken several stations beyond Es-Samach; then realizing their mistake, they had to remain there and wait for the afternoon train. The older man's name is Mirza Hossein, and he comes from Samarkand, almost the last confine of Russian Turkestan. He is a prototype of our dear brother Sayad Assadollah. In height, in looks, in beard, he looks exactly like him. The young man by the name of Mirza Abul Gasem is from Ardestan, one of the provinces of Persia. The Master bade them a hearty welcome, and they were rewarded for all their troubles by just looking into His Divine Face. Afterward, the Beloved went to the hotel to meet a number of Arabs and on his return it was mentioned to him that one of the Believers in Acca has taken unto himself a wife. "Hurry up and bring paper and pen. I must write him a word of congratulation!" And he was laughing. This is the Tablet of felicitation:-

"O thou illumined Nouri! According to what is heard, through the Bestowals of His Highness the Lord of Mystic Graces the banquet of marriage is spread with inexhaustible joy and perfect beauty. I am assured that great happiness and felicity are in store for you. Although outwardly I was not present in that festive scene, yet with my heart and spirit I was the confident and associate of the merry-makers, and in gladness and delight I was a partner with the steadfast friends. Therefore I send you from here my congratulation and felicitation. Praise be to God that such a blessed marriage has occurred. It is my hope from the Bounty of the Self-Subsistent, the Ancient Lord will bless you with a holy family, so that throughout the coming generations and cycles they may become the spreaders of the Lights of Truth. Convey my greeting with the utmost longing to thy respected father and all the friends of God.

(Signed) Abdul Baha Abbas

Hence I went to bed with joy and happiness, praying to God that such wonderful days with the Master may never come to an end, and that I may have the divine pleasure of staying with him always. Ahmed Sohrab

Tiberias, Sea of Galilee, Syria.
June 14, 1914.

Dear Friends:-

The days of constant, uninterrupted, happy association with the King of my heart are coming to an end, at least for the present. For tomorrow we are leaving for Haifa--thus bringing to an end these never-to-be-forgotten days of love and peace. While here I had the Beloved all to myself, and often I sat in his presence for hours, in silence, drinking in the mystery of his divine Countenance; now furrowed with the deep lines of mighty thoughts; again reposeful as the calm, blue surface of the Sea of Galilee; now animated with the power and force of a high spiritual discourse; again begemmed with the white pearls of sweet laughter and joyful smiles. These were strictly speaking Christ days--because the noble and wonderful personality of Abdul Baha, as he walked through the streets or along the shores or visited the people in their homes, or sailed over the Lake, or taught the Jewish Babis--brought back to one's mind so clearly and vividly the days of the Saviour of mankind, who lived here 2000 years ago and wrought His divine miracles. From this sacred spot for the last 27 days Abdul Baha has been directing the affairs of the Cause of Universal Love and giving food from his spiritual Table for the sustenance of the seven great religions of the world. His striking personality, his commanding figure, his immaculate white locks and his long, flowing robes made me think often of the words of St. John the Divine: "And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the seven candlesticks one like unto the Son of Man, clothed with a garment down to the foot, and girt about--with a golden girdle. His head and his hairs were white like wool, as white as snow, and his eyes were as a flame of fire, and his feet like unto fine brass, as if they burned in a furnace, and his voice as the sound of many waters And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength."

When the Beloved arose this morning and came out of his room, he had in his hand another big package of letters from America and Europe. Amongst them there were the following illustrated articles and others about the Convention of Mashrak El Azkar: The NORTH SHORE REVIEW, May 2, 1914, by Mrs. Isabel Fraser; CHICAGO DAILY JOURNAL, April 28th, by Miss Jean Masson; CHICAGO EXAMINER, April 20th; Cincinati Times Star and several articles on the teachings by Mrs. Aseyeh Allen in April-May Sunday editions of the WASHINGTON POST, the resume of all of which were read to the King of Kings. "This is all very good!" he said. "I hope many such useful articles will appear in the press of America and Europe. The mass of humanity must be informed of the practical, moral, philosophical and spiritual principles of the Bahai Revelation, and the believers must avail themselves of the unlimited possibilities offered to them to spread the correct knowledge of the Cause of God through the instrumentality of the Press. In Magazine and Newspaper articles, dogmatic assertions must be avoided, and only the broad, universal principles be discussed and amplified." After meeting the believers and speaking with them a few minutes, he went out to the hotel and stayed there till noon. On his return, he said to me: "This is our last day in Tiberias. Tomorrow

we shall leave for Haifa. We have stayed here nearly a month. Be ready for departure." For the last three days, our own Commander, Zakki Bey, has been in Haifa, and several telegrams have passed between him and the Beloved. The result is that the Master is going to see him in Haifa. At first there was a rumor that the Master would go all alone for two or three days, and return to Tiberias again; hence Khosro and myself would have to stay here. When I heard this I felt as though someone had thrown a bucket of ice water over me, and as, impatient and as restless as could be, I ran to the Master to find out if this extraordinary piece of news was correct; looking into my agitated face he came near, patted me on my shoulder and laughingly said: "Well! Thou dost look agitated! What is the matter now? Tell me! By this time I have found thy moods. Whenever thou dost come in laughing and smiling, I know thou dost want something-- a Tablet to be revealed for this or that person, or Khosro has brought his book of account, or a poor man is waiting outside,etc., and generally I have to yield; but when I see thee with this grave face and agitated manner, I know that thy demand is about something else. Let me see: For example:- What is the nature of thy demand this time? Probably it is: 'Why should Khosro and I stay here while thou art absent?' Is it not so?" I felt relieved, and tried to laugh in a quiet way. He laughed also. "I know what was the matter when thou didst enter the room. No; I will not leave you here, even if it is for one day. If we go, we will go together, and if we return we will return together. Now, art thou pleased? Now go! I must sleep!" And he got up from his seat, came very near, looked into my eyes and with his blessed hands smote me on both cheeks and laughingly said: "Go now and get thy things ready." "I am always ready!' and I was out of the room, feeling the warmth and the glow of his hand on my face, and the sweet tenderness of his love in my heart.

In the afternoon, eleven Tablets were dictated, to the following friends: Mrs. H. C. Wagner, Pasadena, Calif: Mrs. Bannerjee, founder of Develaya Society, of Calcutta, India; Mrs. J. Stannard, Darjeeling,India; Mrs. Annie B. Killius, Spokane, Washington; Mr. Albert R. Windust, Chicago, Ill.; Miss Juliet Thompson, New York City; Mrs. I. D. Brittingham, New York City; Mrs. Cora Ditmars, Spokane, Washington: Mr. and Mrs. Doring, Leipzig; Mrs. Ross Schwarz, Degerloch, Germany; Mr. Howard MacNutt, New York City. When the last Tablet was dictated, the steamer arrived from Samaeh and Amir Abdul Gadir's son was amongst the passengers. The Beloved called to him from the balcony as he was landing, to come up and drink a cup of tea. He is one of the Pashas, now residing in Damascus, and most influential in military and court circles. They had a long talk together about the celebrities in those parts, especially a few men in Turkey who have done much in the reformation of social laws and the advancement of the public good.

The evening came around, and I found the Beloved on the balcony talking with two pilgrims. Amongst other things he said: "This glorious Cause has appeared from Persia; so many thousand martyrs have testified with their own blood to the validity of this Revelation; hence the future of Persia is very brilliant, very radiant. The Persians have tested every system for the salvation of their country. In Government they tried absolution for many ages, and finally they realized it did not work; then they tried constitutionalism; this also did not yield any result; then they organized various political parties, Democratic,

Liberal, Conservative, Union and Progress Republican etc., those parties also worked against each other and instead of bringing order out of confusion, they made confusion worse confounded, and hastened the ruination of Persia. They have tried every cause, except this Cause; now let them try this also. There is left no other means of salvation for Persia save this Cause; such a Cause which has set astir the world of humanity and quickened the dead souls with the Spirit of Life, and has attracted unto itself the attraction of the wise men of mankind. The means of the progress, happiness and prosperity of Persia is the Bahai Revelation, and no other human agency. If the enemies, such as Haji Mirza Aga Sy and other people, had not placed obstacles in the way of the progress of this Cause, IT would have by this time renovated Persia and infused into its body real progress and true civilization and culture. Such a heavenly Gift God brought for them, but they did not appreciate it. Such Divine Music was played for them, but they did not listen to it."

Ahmad Sohrab.

Bahai Nest, Mount Carmel, Haifa, Syria
June 15, 1915

Dear Friends:-

A London Illustrated Magazine of April 29th, 1914, by the name "THE CAR", contains an illustrated article from the pen of Mrs. M. A. Holbach. As we have just returned to our beloved Haifa and Mount Carmel, I will take the opportunity of quoting a few extracts from it which so nicely describes the place. "Haifa" she writes" is reached from Port Said in 24 hours, including a stay of a few hours at Jaffa, where, if it should happen to be the orange season, there is interest enough in watching the many steamers in the harbor being laden with cases full of the golden fruit for the European Market. Jaffa is the ancient Joppa of the story of Jonah and the whale; likewise it is the place where Peter was taught in vision to call no man 'common or unclean.' - - - -Today five or six steamer's may at times be seen lying in the Bay of Acre. This is one of the most beautiful and historical bays of the world, for at one end of the ten miles semi-circle of golden sand, backed by hills behind which Mount Hermon rears its snowy crest , is St. Jean d'Acre, the Crusader's headquarters in the 12th and 13th Centuries, and at the other end of the Bay Mount Carmel rises crowned by the famous Carmelite Monastery. Side by side with the Arab town is a prosperous German Colony of the Templars, who left their native country and came to Mount Carmel in the expectation of the Second Coming of Christ in the first half of the last century. The sacred mountain has a new 'School of the Prophets' today, for Haifa is the Home of the wise and renowned Persian Teacher, 'Abdul Baha,' whose beautiful doctrines of the fundamental unity of all real religions attracted much attention during his recent visits to England and America. Men of diverse creeds from all parts of the Orient make pilgrimages to Haifa to learn of this modern prophet, who until the granting of the Constitution in 1908 was a political prisoner in the penal tow of Acre. Baedecker, who says that the 'doctrines of the sect form a combination of the practical humanitarianism of the West with a devotional mysticism of a very high order,' makes a mistake in saying that Acre is still the chief seat of the Bahais; since Abdul Baha's release it has been Haifa; but the Tomb of the famous founder of the sect, from whom the Bahais take their name of 'followers of the light,' is at Acre. This interesting Oriental town should certainly be visited from Haifa; it is still surrounded by its mediaeval walls and is extremely picturesque. Unlike Haifa, it is a stronghold of Mohammedanism and has a reputation of being very fanatical, but we never met with anything but courtesy, when photographing in the streets. Its historic interest is of much later date than the Crusaders, for this is the stronghold that Napoleon failed to take, a failure that broke his dream of Empire in the East. The hill on which he stood to direct the siege is still pointed out, and it is the same point of vantage occupied, traditions say, by Richard Coeur de Lion 600 years before. Although Acre is only ten miles from Haifa, there is no road to it other than the sea-shore, and the Kishon has to be crossed. e - - -The most suitable vehicle is the high carriage of the country, which is always driven along the water's edge, where the sand is firmest, with one wheel in the sea. There is also now a railway to Acre, and trains run twice a day. Mount Carmel should also be ascended. - - - -The sacred mountain of Elijah is but a hill compared with the Alps, but has the fascination of association. It is really a range of mountains, the northwest end of which form a peninsula running out into the Mediterranean. The famous Carmelite Monastery is perched on a cliff quite 500 feet above the sea, and every traveller should call upon the monks to see the beautiful view which extends to the Lebanon

Mountains, and to taste the famous Liquor made from the herbs that grow on Carmel. In spring the mountain is carpeted with wild flowers, many of which, like the cyclamen, scarlet and mauve anemones and tulips, are the favorites of our greenhouses and gardens at home, while in March the golden gorse gives the summit of the Mountain the look of an English common. A carriage road leads to the summit of the ridge nearest Haifa, but the traditional place of Elijah's sacrifice, El-Mulraka (the place of burning) can only be reached on horse-back or on foot over a rough mountain track, and the tour takes five or six hours each way.--"

Having thus introduced you to the natural beauty and charm of Haifa and Mount Carmel, I will now take up the thread of my own story. When the Beloved arose this morning at Tiberias, he was thinking of Haifa and the noon hour of our departure. It would be indeed very sad to leave behind these days, but the spiritual stmosphere will be carried with us wherever we might go. When he came out of his room and found that our two pilgrims had already arrived, he beckoned them to be seated and asked Khosro to bring them tea. He spoke of the present unstability of the Persian Government, the selfishness of the leaders and the magistrates, the corruptibility of public men, and the unsound opinions of so-called reformers, political and social. "In the religion of God," he said, "Constitutional government is a religious and binding principle. Every nation must diligently walk in this path and form a government of justice and fairness towards all the individuals of society. The inhabitants of a nation must intelligently fulfill the requirements of the constitutional government and abide by all its conditions, otherwise it will bring upon them greater lawlessness and disintegration; for the reins will be taken out of the hands of an able, absolute Monarch and placed into the hands of a number of self-interested, useless parasites. We have counselled the statesmen of Persia to the utmost of our ability, but no one listened or accepted our advice. While travelling in Europe I met many of the Persian Princes, Ministers and prominent men of that ancient country, and told them the truth of the matter; but the majority of them did not like it." Then he went out and returned about noon. Soon lunch was served, our baggage was transferred to the ship and the Master, after bidding good-bye to the Mofti and his sons, left and went on board the steamer. Many prominent men, including the Governor and his staff, had come to the pier to bid farewell to the Beloved, and expressed the hope that he would soon return to 'illumine' their town. After an hour and a quarter of smooth sailing, we reached Samaeg. All along the way, I sat next to the Beloved, on his right hand. From afar off he could see the green garden of Nogaib and Samreh is only half an hours ride and about one hour more on horse-back will bring you into Nogaib. After waiting in the restmurant and thewaiting room of the station for one hour, the train arrived from Damascus, and gave us only time enough to take our seats. While in the Station, the Master spoke with several people, and expressed a hope to a Turkish Officer that if he could see his way clear, he might go to Beirut later on. The Zoroastrian farmers from Adasayeh arrived in Tiberias just when he was going to leave, and brought with them much fruit and vegetables, all of which we are taking to Haifa. At the station several Persians, including the Parsees, having heard about the departure of the Master, had come to meet him and aid us in transferring our baggage from the boat to the train. In the Master's Compartment there were several Turkish Officers, with whom he conversed all the way along. At the station of Haifa, we found the three sons-in-law of the Master, and Esfandeyar was there with his carriage. Without waiting, the Beloved took his seat in the

carriage and bade us to do the same. It was driven at full speed towards the Home of Truth. On the way, we saw groups of pilgrims and believers, who seeing the Master, were at first startled and then animated with a wonderful spirit of joy and happiness. From that time on, the garden of the Beloved was the scene of the gathering of the friends. In the evening, we were all sitting in the reception foom when the door opened and the King of the Spirit entered. Everyone was up spontaneously, and several newly-arrived pilgrims wanted to throw themselves at his feet, but he did not let them do it; instead he raised them with his two hands and embraced them, kissing them on both their cheeks. After enquiring about the health and happiness of each, he said, in part: "I went to Tiberias, but I stayed there longer than I expected. Tiberias is situated in an out-of-the-way place. It is a place of seclusion and contemplation. There is no noise of men or the uproar of industry. It is as though one lived in a remote desert, far away from the haunts of men. It is a spot hallowed with the presence of His Holiness Christ-- May my life be a ransom to Him! Often he walked around the shore of the Sea of Galilee, and as He walked, taught His disciples. As I walked on the shore, those immortal deeds were brought back to my memory. Two miles west of Jordan and an hour's walk from Tiberias is Tell-hum,now a mass of ruins. The principle ruins are those of the "White Synagogue,' as it has been called on account of its having been built of white limestone. Tell-hum is the famous Capernaum of the Gospel, and it is said this Synagogue is the one built by the Roman Centurion (Luke 7,4-5) Hence in the eyes of all Christendom, this is one of the most sacred places on earth; because it was in this building that Christ gave His spiritual discourse in John 6th, on the Bread of Life. 'These things said He in the Synagogue, as He taught in Capernaum.' (verse 59) Afterwards, during the period of successive wars between the Christians and the Mohammedans, especially the Crusades, this Synagogue was destroyed, and today only the foundation is left. All the Christian pilgrims and tourists visit the place. Such is the effect of the Word of Truth that after 2000 years people come from all parts of the world to worship at this Holy Shrine! But the Jewish inhabitants of Tiberias are very orthodox, living strictly according to their Mosaic Laws, and very well satisfied with their own limitations and ignorance. They have not even the faintest desire of spiritual development and divine enlightenment. On the other hand, the Jews that I met in America are thoughtful, liberal minded and intelligent. They investigate the Truth and listen attentively to one's talk, but these Jews are not interested in any-other subject save their own superstitions and Talmudic doctrines and dogmas. One day I spoke with a well-known Rabbi who knew me formerly, and told him the contents of my addresses in the American Synagogues . At the end of nearly two hours talk, I looked into his face, and there was not one glimmer of interest. It was as though I had talked over his head. He was silenced, but he was not changed. What a vast difference exists between those people who are endowed with intelligence and understanding, and those who are devoid of these spiritual graces! The former are the angels of the world of humanity and the bright rays of Truth. Without prejudice and pre-conceived ideas they investigate every subject presented to them."

Ahmad Sohrab

Bahai Nest, Mount Carmel, Haifa.
Syria, June 16, 1914.

Dear Friends:

Again I walked on the Mountain of God, again I wander about the pathways of Haifa, again I roam in the lovely garden of the Beloved, with its charming array of never-ending flowers, again I inhale the cool breeze wafting over hills and dales, again I look into the bright faces of new pilgrims and old believers, again I speak with them on the intimate terms of spiritual fellowship, and again I live in my lovely nest, built on the top-most branch of the tree of idealism. It looked so much like a warm home-coming. During the past few months I have come to KNOW everyone, and I have grown to love them very dearly. Their lives are like unto an open book, wherein the ideals of the Kingdom are written and the charm of spiritual life revealed. They are very good to me, and Oh! I wish so much I were worthy of this pure, unselfish love. Just at this time there are pilgrims from Persia, Russia, Egypt, Turkey and Arabia. We have believers from Nejaf-Abad and Ardestan, Tabriz and Tajan, Meslan and Yazd, Gaswin and Esphahan, Shiraz and Rafsanjan, Gom and Fargan, Teheran and Mashad, Samarkand and Eshkabad, Nakhjevan and Tiflis, Bakou and Afghanistan, Bombay and Alexandrette, Port Said and Cairo! Who could unite and bring together people from so many countries except Abdul Baha? Here we have an ever changing Congress of Religions and nations, almost every month, who discuss and solve the problems of their moral and spiritual lives. There are also a few women pilgrims in the Home of the Beloved.

I was most pleased to hear yesterday that our dear brother Ardeshir Irani and his little brother had arrived from Port Said at noon, and have taken a room in the Hotel Carmel at the foot of the German Colony, Immediately after the meeting, the Beloved told Mirza Mohsen and this servant to go and call on them, which we did. I was very glad to see our friend from Washington, and welcomed him to the Holy Land in the name of the Master. He is on his way to America, and therefore will stay here for nearly a week. It was then arranged that Adeshir and his brother might come to see the Beloved this morning and also come and live in the Pilgrims' Home.

When they were ushered into the reception room where the Beloved was waiting to receive them, they were very happy. He welcomed them with open hands and heart, and bade them be seated very near unto him. He asked Ardeshir questions about his life, his former stay in America, his studies, his present and future plans, and received answers. Then he inquired about Mr. and Mrs. Getsinger and Mrs. Stannard, and whether they are well and spreading the Cause of God. "We are waiting," he said "to see that perchance, God willing, a new breeze will waft over India, a new spirituality may be obtained and a new consciousness be realized. India has a great latent capacity and its divine progress depends upon the faithfulness, unity and spiritual preception of the believers of God. Formerly the Cause was progressing in India at a great speed, but one or two persons became the means of a temporary set-back. I labor and work, encourage and incite, teach and write and write till a few

souls are enkindled and arise in the service of the Kingdom; then all of a sudden someone with malicious intent comes around and extinguishes these lights; but God will ignite other candles.- - - - - It has been experienced in the past that whosoever arises to spread the Cause of God and deliver eloquent speeches, he will be confirmed by Divine Grace to the extent that the person himself will become astonished." Then he related stories of Bahai Teachers who have had no great education or culture, but were extraordinarily assisted by the Power of God. Stating that a teacher is like unto the spiritual mother to those whom she has taught, he related the following story: "At the time we were living in Adrianople we had a woman as our neighbor who was probably 95 or a hundred years old. She had seven sons, who had all been married, and thus she enjoyed the sight of her grandchildren and in the case of her first two or three sons, they had given her great-grandchildren. It was arranged that on the date of the National Fete, all the children, down to the third and fourth generations, would gather in the house of Mother, and thus a great family reunion be celebrated. As this old woman was our neighbor, I decided to call on her during the holiday. When I entered the room I saw her seven sons sitting around her, talking about the old times. I took part in the conversation, and probably half an hour passed without incident. Close to her sat one of her great-grandchildren listening attentively to our talk. 'Oh! Grandmother! Grandmother!' he cried out all of a sudden: ' I want to ask you a question.' 'Ask my lovely dove!' she said, patting his head fondly. 'Is this my old uncle your son?' 'Yes, my love.' 'Is the other uncle your son too?' 'Yes, my dear.' 'Is that uncle too your son?' 'Yes, my sweet.' He put similar questions about all the seven sons, and the old woman gave proud affirmative answers. The child was puzzled a little. He looked hard at the small, weazened form of his grandmother, and then at the seven big-shouldered, heavy-set, sturdy men, and was puzzled. Then he jumped from his seat and cried out: 'Great Heaven! How many old children hast thou conceived and brought forth into the world like this?' The woman, fearing the effect of the Evil Eye, shook him by the arms and commanded him to say: 'God be praised:' Masha-Allah! Al-hamdo-lellah!'"

Changing the subject and speaking personally to Ardeshir, he said: "I am pleased with you and am glad that you are going back to America, especially that you have been there once before. I hope thy brother will also study well and become a useful member of the body politic. Now that you are going to America, go with the intention and aim of teaching the Cause of God and spreading the Fragrances of God. Then thy study and worldly affairs will likewise prosper. Think of God, let thy thought be of God, and let thy brother be trained according to the highest moral standard. In the tenderest years of their youth the pure hearts of boys and girls must be illumined with the Light of the Love of God. Then when they grow up, most astonishing results will be produced, because the maps of their whole lives would be drawn with the hand of the spiritual Educator. A Bahai child must be trained according to the moral precepts of Baha'o'llah, he must be taught daily of the Love of God: the history of the Movement must be read to him, the love of humanity must be inculcated into every fiber of his being and the universal principles be explained to him in an easy manner as possible be devised. Then the power of great faith will take possession of his heart. But if these

supreme precautions are not taken in the earliest stages of the child's growth, it will be most difficult to curb later on his growing manifold appetites. For then he will live according to the requirements of the world of nature and uncontrolled self. Once the lower and sensual habits of nature take hold of him, it will be very hard to reform him by any human agencies. Hence children must be brought under the control of the Love of God and spiritual influence from their earliest youth. The lower appetites of nature are like kings over men, one must defeat their forces, otherwise he will be defeated by them."

Then Shad'o'llah Khan, a tall, powerfully built Afghan gentleman, a good Bahai from Cabul, entered the Presence. He has been here for more than two weeks, patiently waiting for the arrival of the Beloved from Tiberias. "Thou art most welcome!" the Master said to him. "How is thy brother, Doctor Ata-ollah Khan? This blessed Cause has such a tremendous power that will penetrate to all parts of the globe. I hope that it may greatly spread over all Afghanistan. The Amir of Afghanistan has done much for the progress and protection of his country. The Afghans are a heroic race, powerful and hot-blooded, patriotic and energetic. That is why almost all the Islamic Governments are in a state of decadence and retrogression save Afghanistan." In the afternoon several strangers called on him, especially the Editor of a Persian Illustrated Weekly in Cairo. The Colonel called before sunset, and with him the Beloved took a long ride in the landeau. For the evening, the Persian Editor and the Commander were invited to dinner, and the Master spoke to them at great length about the internal situation in Persia and Turkey. All the friends and pilgrims in Haifa send you longing Bahai greeting, and wish you true happiness.

Ahmad Sohrab.

Bahai Nest, Mount Carmel, June 17, 1914

Dear Friends:-

It will be interesting to remind ourselves that it was June 17,1913 that the Beloved landed in Port Said, fresh from his spiritual triumph in the West, eager to meet the believers in the East and impart to them the glad gospel of the progress of the Cause in the Occident. During the past year many significant events have transpired, thousands of people of all nationalities and religions have met the Glory of Servitude, the Flag of Guidance has been held aloft, the proclammation of the Kingdom of Abha has been sent broadcast, the Glad-tidings of the appearance of the Lord of Hosts have been announced, the hearts were rejoiced, the eyes illumined, the minds enlightened and the souls cheered. Like unto the true shepherd, the Master has been attending to his flock, and every day bringing the wandering sheep of humanity back to the fold. Within this short span of one year, the Bahai Cause has made magnificent progress all over the East, adherents to the Cause of Universal Peace and Universal brotherhood have been won, and the followers of the Light are greatly increased. Blessed are those who have been privileged to serve this Cause and spread its teachings.

This morning a number of pilgrims who were walking in the garden of the Beloved were summoned into the Presence. Amongst them was Haji Mullah Abou Taleb, the old St. Claus of Mount Carmel. "Come! Come to me!" the Master said: "Thou art the father of these Bahais, thou art a good old father, art thou not? Come, sit here! Sit beside me!"and he patted him on his shoulder. "Thou art welcome, dear father! How art thou?" Then, because there were several Bahais from Tabriz, he praised their steadfastness during the hours of trial and persecution, and illustrated their firmness by relating a heart-throbbing story of two believers, the event occuring while he was living in Bagdad.

Yesterday two packages of photographs were received from Mrs. Annie Belle Killius, of Spokane, and another package from Edinburgh, Scotland. These packages were on the table, so when the Beloved gave permission to the pilgrims to retire, he arose from his seat and gave to each,one of his own photographs. When he reached me, he looked into my face and smilingly said:- "Dost thou want one also?" I said: 'No.' "Why?" he asked, as he passed by. "Because I have thy picture engraved on the tablet of my heart.'

For lunch I ascended the Mountain and sat around the table with the pilgrims. They were all eager to know the account of our sojourn in Hammeh and Tiberias, and I was busy telling them the incidents and events of this memorable journey. Afterwards, I had to spend nearly two hours in my Nest, cleaning, dusting and brushing. Now it looks clean and tidy. Rahmatollah, the gardener of the Blessed Tomb of the Bab, had brought two bouquets of roses, carnations, azaleas and pansies They look very beautiful in their blue glass vase, and have added a restful, fragrant charm to the air of the Nest.

No sooner had I reached the garden of the Master than he sent for me. Entering the room, I found him all alone, holding several large packages of American newspapers and letters in his hand. The newspapers containing articles on the Cause were sent by Mrs. Fraser for distribution amongst the English-speaking friends. The letters were from Paris and several American cities, which I translated to him

briefly. He dictated one Tablet to the believers in Paris, when the Colonel was announced. Because a German Dreadnaught is anchored in the Bay and for the last two nights has been throwing its powerful search-light on the Mount, the topic of discussion was naturally on the question of International Arbitration and the limitation of the cost of army and navy; the marvellous progress of Japan and the heavy tax imposed upon the inhabitants of that Island in order to keep pace with the military and naval preparations of so-called Christian nations of Europe. These and other subjects of world-wide interest were discussed.

There was a meeting in the evening. Before the meeting opened, Mirza Hadi distributed the Beloved's photos.,the possession of which made them most happy. Then the Master came in, and after welcoming them, he spoke on the natural charm and attraction of Mount Carmel,its intensely spiritual atmosphere, its happy associations of the past linking it with the present and suffering it to become holier and more loved by the future generations. I wish you were here to listen to him. He was very eloquent. Is he not our heavenly loved one?

The Nightingale of the Paradise of Abha has sung recently several songs on the green branch of the Tree of Life. I may be allowed to reproduce herein one or two of these songs.

To Mrs. Stannard he writes:-

"O thou herald of the Kingdom of GOD! Truly I say in this journey thou hast demonstrated the utmost self-sacrifice in the Divine Path. Thou hast travelled to that remote country (India), journeyed through the various cities and delivered lectures in great and important meetings, and invited the people to the Kingdom of God. Thou didst forsake thy rest and composure and sacrificed thy heart and possession in the Path of the Love of GOD. This self-sacrifice will yield most great results, and this Call to the Covenant of God will circulate through the arteries and nerves of the body of the world of humanity; according to your reqest, a letter is written to Mr. Bannerjee, and is herein enclosed. Deliver it to him. Convey to each and all the believers of God and the maid-servants of the Merciful the wonderful Abha Greeting. Upon thee be Baha El Abha!

(Signed) Abdul Baha Abbas.

To Mrs. Annie B. Killius, of Spokane, he revealed:-

"O thou who art attracted to the Kingdom of God! Thy detailed letter was received. From its contents it became evident that praise be to God, the Sun of Reality has cast the splendor of Guidance over that region, blessed souls have entered in the Kingdom of God, and unitedly they are inviting the people to take a share of the infinite Bestowals of the Almighty; they are awakening those who are asleep, making mindful those who are heedless, granting a portion of the Graces of God upon those who are deprived, suffering the thirsty ones to drink from the water of Life, and bringing back the wandering sheep under the training of the real Shepherd. Praise ye the Lord that ye are so confirmed in the accomplishment of this Most Great Affair, which is the Spirit of the regions and the Light of this Manifest Century.---"

To Mrs. Cora Ditmars, of Spokane, Washington, he says:-

"O thou happy and blessed one! In this Holy Cause the question of the education and the maintenance of the orphans hasthe utmost importance. Towards the orphans the utmost consideration must be shown, they must be taught and instructed; especially the Teachings of His Holiness Baha'o'llah must be given freely to every orphan according to the means at hand. I beg of God that to the orphaned children thou mayest become a kind father and mother, to quicken them with the Fragrances of the Holy Spirit;- thus they may attain to the age of maturity, and each one may become the real servant of the world of humanity--nay rather, they may become as bright candles in the assemblage of mankind.- - - -

(Signed) Abdul Baha Abbas."

Ahmad Sohrab.

Ebrahim and myself were invited for the evening to the house of the bridegroom. The bride was brought from Acca in the afternoon. After dinner, Mirza Mohsen and Mirza Hadi carried the bridegroom reluctantly to the room where the bride and the other women were waiting, and performed the simple Bahai ceremony, and lo! they became man and wife. No man, living or dead, is allowed to look on the face of the bride--so I can't tell you how she looked!

The believers from Yazd, knowing that there would be a marriage today, decided to give a Feast in the home of the Beloved. Tablets were groaning under the burden of candies and flowers, tea was served, lemonade cooled the throats and the breeze wafting through the large central hall of the house where all the friends had gathered, made it an ideal spot to hold such a delightful Feast. Then the Master entered the Hall, and all eyes were turned toward him. He sat silent for more than fifteen minutes. Evidently he was still under the said pressure of the morning experience, which I will never forget; nevertheless he delivered a short talk which more than anything else demonstrated his mastery over outward conditions. "It is more than one month and a half that I have not had the pleasure of being present in the meetings of the believers. Now the means have been brought about for the realization of this much-desired object. Praise be to God that He hath spread today for the believers two banquets of rejoicing. The first rejoicing is that we are gathered together in this assemblage with utmost happiness in the neighborhood of the Tomb of the Bab, on the slope of Mount Carmel. This Most Great Bestowal imparts most great exultation of the spirit. It is my hope that through the Favors of the Blessed Perfection we may breathe one pure breath in His Path and arise to perform those duties which accord with the servitude at the Holy Threshold. Although it is impossible for any one of us to serve the Cause of Baha'o'llah as it deserves. The poet says:

"Being shamestruck with my incapacity, how can I raise my head
'before my Beloved!
'Because I have been unable to render unto him one single
'unselfish service worthy of him!'
"Yet because we cannot perform a universal service, we must not
'neglect the smaller ones. If we cannot get at the sea, should we
'not at least receive one drop through the Favors of the Beauty
'of Abha?

The second rejoicing consists in the marriage of Mirza Moneer. Praise be to God that under the Protection of the Blessed Perfection, this Feast of happiness is prepared and this banquet of rejoicing is spread. I hope that under the shade of the Divine Tree a noble and pure family may be formed, whose members will be occupied in the service of the Threshold of Abha and the spreading of the Teachings of the Kingdom throughout all the confines and cycles. This is the fruit of existence! If the fruit of the existence of man is not servitude at the Threshold of the Almighty, I declare by the Living, Self-subsistent God that life is death, existence is non-existence, non-being is better than being, pleasure is pain, joy is sorrow, immortality is mortality. In this court we must be humble and meek, active and progressive, wide-awake and thoughtful, true and sincere, noble and good, straightforward and zealous. This is the outcome of life! This is the result of ceaseless endeavor! This is the prize to be won! This is the illumination of the world of humanity! This is Eternal Life! This is the sublimity of human nature. This is the Heavenly Glory! This is the radiant crown of the Kingdom of Abha!

Ahmad Sohrab

Bahai Nest, Mount Carmel, Haifa, Syria.
June 19, 1914

Dear Friends:-

The Master was relating to me some of the stirring events that occurred immediately after the departure of Baha'o'llah, when the Commander entered the room, and his highly luminous talk was brought to an abrupt ending. I wished in my heart that the Colonel had not come just at that time; but how could any one help it: It is very difficult to ask the Master to continue an unfinished talk. Don't you think so? At least, this is my experience. The Commander, approaching the Beloved, was going to grasp his hands and kiss them: but guessing his action by his manner, the Master put his hands behind him and would not allow him to do it. Then stepping close in front, he asked frankly the Beloved One to kiss him on both of his cheeks, which he did with much grace and tender emotion. As this was the farewell meeting, at least for the present, I came out of the room, leaving him to talk with the Beloved to his heart's content.

At the noon hour, he was invited to go to the Mosque, which he did with great pleasure. In the Islamic world, it is a pleasant religious duty to attend the service in the Mosque every Friday noon, and with the inborn moral instinct, every Mohammedan attends to this duty. Thus it is evident that the presence of the Beloved during these hours of congregational prayer and amongst these fanatical Mohammedans of all classes, tends to liberate their minds from the influence of dead dogmas and free their hearts from the fetters of prejudices and narrowness. For he teaches them little by little, according to the standard of ultimate Truth and Justice, and educates them in the spiritual precepts of love and friendship.

In the afternoon, six outsiders called on them. Amongst them was the Gaemmagam of Haifa and a Turkish Pasha lately arrived from Constantinople. They stayed with him for one hour, and asked several religious and moral questions. Afterward, the pilgrims were called in, and they were very glad, because it was so unexpected. Ardeshir and his brother went this morning to Acca, to visit the Holy Tomb of Baha'o'llah and they returned in time for this meeting. Ardeshir sat on one side of the Master, and Haji Mirza Heydar Ali on the other side. "Doctor Ardeshir," the Master turned his face toward the Angel of Acca "has learned the science of rubbing, and he would like to give you a good rubbing." Canst thou stand his treatment? It will not be a bad thing if you let him give you a trial. He claims marvellous cures for the science of Osteopathy. For example, a good massage will make the weak strong, the old young and the indolent energetic." Then he gave a description of his visit to the home of Doctor Woolson, of St. Paul, and how he was 'rubbed in' by him on that occasion, and on other occasions by Dr. Harper, of Minneapolis, to the evident enjoyment of the Pilgrims who were listening to him with great attention. Changing the subject he said: "The underlying thought in the mind of every American is to investigate Reality. Although many of them do not do it, yet this is the sub-conscious longing of every man, and may assume its normal activity by only pricking the surface. The United States needs Persian Bahai Teachers, who have acquired mastery over the English language, who are attracted and enkindled, and who know the science of courtesy and politeness and associating with all men in the spirit of amicability and spirituality. Such blessed souls will be able to teach innumerable

persons. There are three islands in the Indian Ocean, situated in the equatorial line. The climate is very hot, but they have a population of about 20 millions (20,000,000) Formerly they were idolaters, sun and star worshippers. During the ninth century of Anno Hegira, a blessed soul arrived there, single and alone, but his intention was in and for God. He continued to teach the simple, democratic principles of Islam, but he was subjected to persecution, cruelty and ignominy. With deep-felt serenity, he suffered all for the sake of his conviction. Through his indefatigable activity, all the people of those three Islands embraced the religion of Islam. He was so self-sacrificing that he did not care to leave behind even his name. When he accomplished his work, he retired from the field, and all his traces were lost.----------
The people of the East and of the West are prepared to receive this Truth; but there must needs be teachers who willingly follow Christ and Baha'o'llah. If my health permitted, do you think I would have stayed here during the past few months? No indeed! I would not have stayed one day, not even one hour. I would have travelled--where? No. Not to America, not now, but to other parts of the world, and by day and by night I would have proclaimed in public and in private the Glad-tidings of the Kingdom of Abha. Had I been free during the 40 years of my imprisonment in Acca, I would have journeyed East and West,North and South, filling the ears of mankind with world-shaking thoughts of the Revelation of Baha'o'llah. Rest? What is rest? Comfort? What is comfort? Peace of mind? What is it? Away with such imaginations, such figments of the brain:' My rest is in the service of the Kingdom. My comfort is in the propagation of the ideals of the Kingdom. My Peace of mind is in the establishment of the Kingdom. My Happiness is in the triumph of the Kingdom--What Kingdom? The Kingdom of Brotherhood the Kingdom of inter-racial amity, the Kingdom of righteousness and the Kingdom of conciliation and good-fellowship amongst all the children of man------The teacher of the Cause must know by knowledge, by intuition, by experience and by inspiration what to say in every meeting. It does no universal good to repeat the same facts in every gathering. A teacher must assume the mental garb of his audience, and speak to them from their standpoint.------" He continued to speak about other subjects, illuminating them with telling stories and making the people feel his wonderful earnestness and unparalleled devotion to the Cause of Baha'o'llah. We were permitted to retire from his Holy Presence,and together with other pilgrims, we ascended the Mountain, thanking our Lord for having brought us together from the four corners of the earth to behold his Glory.

Ahmad Sohrab.

Bahai Nest, Mount Carmel, Haifa, Syria.
June 20, 1914

Dear Friends:-

An interesting story in connection with the life of the Apostles of Christ was related today by the Beloved. Looking over an old manuscript, I find the story embodied in a Tablet revealed many years ago. Therefore instead of translating my notes it will be much better if I translate the Tablet:-

"O ye who are attracted toward the Kingdom and have drunk the Wine, the nature of which is cool and exhilarating! In these days that the Bestowals of the Kingdom of Abha have encircled the visible and the invisible world; the effulgences of the Revelator of the Mountain of Tor are uninterruptedly descending from the unseen heaven like the torrential rain; the waves of the Most Great Sea have washed the shore of existence from the Ideal Realm; the lights of the Generosity of the Beauty of Abha are shining from all the horizons and the Sun of Hope has appeared from the dawning-place of Reality with the rays of singleness;--we must show forth an effort, render a worthy service in the Threshold of God, take a high flight in the atmosphere of the Clement One, and play on harp and lyre in the Feast of the Lord God Almighty!

"Indifference breeds deterioration; silence is the cause of retrogression; speechlessness leads to forgetfulness; passivity and inactivity produce oblivion, and absent-mindedness. Consequently do ye not seek one moment of rest by day or by night; nay, rather, strive after the composure of heart in the Paradise of Abha. Do ye not look for one second to gain the ephemeral tranquility of the soul, the satisfaction of the carnal desires and the gratification of the worldly joy of consciousness Seek for divine happiness through the hardships and sorrows of this physical world, and behold spiritual enjoyment in the struggle of this ephemeral life. Extract sugar and honey out of the bitter poison of sufferings. See the caress of favor in the dart of tests. Consider the lowest degree of humiliation in the Path of the Blessed Perfection as the highest station of Glory. Know the descent identical with the ascent and believe that death is the essence of life.

"What is recorded in the Divine Tablets concerning 'wisdom' (or caution) means this: One must use the utmost precision and thoroughness in all the affairs and under all circumstances hold fast to reliable means which are in accord with the spirit of the time and place--thus the patient may be wholly cured, the illness be diagnosed and the medicine be prescribed according to the nature of the disease. The sick soul must not be abandoned because his malady is grave and outwardly incurable. The temple of existence is diseased and the body of the world is indisposed. If the patient is given up and if the course of treatment is abandoned, more serious and graver complications may result, which might no doubt end in death.

"You must bring to your mind the story of the Apostle Peter. In order to spread and teach the Cause of God, two of the Apostles went to the city of Antioch. No sooner had they arrived than they started to exhort and give counsels to the people. As the inhabitants of the city were totally uninformed of the Divine principles, they started to censure and arraign them, which finally ended in their persecution and torture and imprisonment. The details of these sad events did not reach the disciples

and thus the way of association and communication was entirely barred. But when Peter heard about it, he started for that country without delay Having entered the city, he commenced in the beginning to associate and fraternize with the people until little by little he became the loving companion and comrade of the nobles and ministers. In a short space of time he became well known for his piety, godliness, virtue, explanation, knowledge, perfections and excellences of the world of humanity. Finally he became acquainted with the King of that country, and consorted with him with joy and fragrance. When Peter saw that the King was relying upon him with the utmost confidence, trust and assurance--one night apropos of some question he brought in the names of the Apostles. The King told him that some time ago two such ignorant and illiterate souls had entered his city, and having begun to deliver seditions speeches, he had ordered his officers to arrest them and put them under chains and fetters. His Holiness Peter expressed a passing wish to meet them. The King commanded his attendants to bring them in the audience chamber. According to the requirements of the place and the time, Peter appeared not to recognize them, and then asked: 'Who are you? Where do you come from?' They answered: 'We are the servants of His Holiness the Spirit of God (Christ), and we come from Jerusalem.' Then he asked about His Holiness the Spirit: 'Who is He?' They said He is the Promised One of the Bible and the Desired One of all the servants.' Afterward in the spirit of an antagonist, he asked them the universal and particular questions, and at every step contended with them. Often the very nature of the questions gave them a clue how to answer. In short, one by one he put the doubts and scruples of the people in the form of questions, and they gave convincing answers. Now and then he would accept a number of their explanations, and anon he would wave aside a set of others, bringing forth certain counter-propositions, so that the audience might not find out that he was also one of them. In brief, several nights were spent in these interrogations and answers, now in refutation, again in acceptance; then in discussion; and anon in controversial contention-until all those who were present became fully informed with the fundamental principles of God and all their uncertainties were dispelled. Then on the last evening, he dramatically announced that truly all that we have heard conforms with reality; and everyone concurred with him. Then and not until then everyone realized that this third person was the friend of the first two souls. For this reason it is revealed in the Blessed Verse: 'We have glorified them by the appearance of a third person.'

"The above story illustrates fully the meaning of wisdom. Therefore the teacher must speak according to the acceptable standard of the place and the time, so that his words may affect the hearts and the people may understand his address. Teaching the Cause of God in this manner will produce fruits. We must not remain stationary and silent. If the thousand voiced nightingale does not break into musical trills and rapturous melodies, it is like a mute sparrow. If the thrush of the rose-garden of significances does not sing tuneful lays and dulcet airs, it is the speechless, wingless jay-bird. If the dove of the garden of mysteries does not coo, it is the raven of the wretched ash-heap. If the peacock of the 'Fordouss' (Paradise) of immortality does not display its multi-colored plumage, it is the black raven of the desolate ruin of mortality. Consequently if ye are of the birds of the gardens of sanctity, flutter ye your wings and soar heavenward. If ye are of the nightingales of the Rizwan of the Lord of Lords, then sing and warble His Glorification. If ye are of the lovers of the Countenance of the Almighty, then raise your voices and demonstrate your sincerity. If ye are of

the woers of the Face of the Beloved, then cry and weep disconsolately--so that you may throw an earthquake into the pillars of the world, burn the hearts of mankind with the burning Fire of God's conflagration, intoxicate and exhilarate all the lovers and yearning ones with the Wine of devotion, upraise in this Paradise of Abha the Flag of Everlasting Glory and attain to the ultimate hope of the favored ones and the highest aspiration of the sincere ones.

"Upon ye be Baha!

(Signed) Abdul Baha Abbas."

This morning Mirza Ali Akbar Rafsanjany was called to the presence of the Beloved, and was with him alone for an hour or two. Till noon strangers came and went. In the afternoon, the landeau was made ready, and without anyone knowing anything about it, the Beloved was driven to the Tomb of the Bab. Chairs and sofas were brought out, and he sat in front of the terraced garden. He spoke about the plan which he had in his mind about the arrangement of seven gardens and avenues from the Tomb to the foot of the mountain. After visiting the Tomb and chanting the Prayer, he drove down and took me with him. We alighted at the gate of the house, but he continued his drive to call on the bride and bridegroom. On his return, the Editor of the Persian newspaper called on the Master and stayed with him till late.

These nights are very beautiful, and the believers are lovely. Together we ascend the mountain every night, in the starlight, and they give me the news of the progress of the Cause in their respective countries, and I relate to them the recent news from America and Europe. They are all interested to know the activities of the believers in the West.

Ahmad Sohrab.

Bahai Nest, Mount Carmel, Haifa Syria.
June 21, 1914

Dear Friends:-

They left as the sun set behind the Western horizon and tinted with saffron and golden colors the long ridge of the Mountain of God. Was it not a beautiful farewell, a never-to-be-forgotten farewell, a farewell infused with the mystic spirit of past remembrances, present spiritual experiences and future hopes and longings? Who left Ardeshir Irani and his little brother, Bahman. All the pilgrims loved them. Although they stayed a few days, yet every day was like one year, and they impressed everyone with the beauty of their character and the simplicity of their hearts. This afternoon they were called into the presence of Abdul Baha for the last time, and he gave them the Tablet of permission, written and signed with his own hands. It was as follows: "O ye friends of God! His Honor Ardeshir and his brother Bahman have permission to go to America. Upon ye be Baha'El Abha! (Signed) Abdul Baha Abbas." Then he said: "I supplicate from the Blessed Perfection that you may reach your destination safely. The confirmations of God will always follow you. Convey to all the believers of God in America my wonderful Abha greeting. I am ever thinking of and praying for them, and beg from the Threshold of Baha'o'llah the descent of the Holy Spirit upon them."

In the morning the Master called at the house of Mirza Hadi, and stayed there for more than one hour. On his return, several strangers awaited his coming, and after saluting and welcoming them, he took them with him into the reception room. Afterward the landeau was brought into use, and he rode away to call on the English Consul, the Governor, the Judge and other officials. He did not return till after twelve. In the afternoon, I was in his presence for a long time. He spoke about his good health, and thought that the weather of Hammeh and Tiberias had contributed much toward his well-being and recuperation. "I am ready to work now," he said. "There is much to be done in every direction. I must attend to the thousand and one details of the works of the believers here and elsewhere. They all refer them to me for solution and practical decision." Then speaking about the tests and trials of Baha'o'llah, he said: "In an Arabic poem, the Blessed Perfection says about the calumnies and allegations heaped upon Him: 'In every moment they inflict upon me the wound of polytheism and at every second they aim at me the dart of infidelity. O Thou Divine Spirit! Descend and behold how my humiliation is greater than Thy Glory!'" Then a number of people entered the room, and with each he spoke a few minutes. While he was speaking, he wrote the following Tablet with his own hand to Haji Abdol Hassan Navvab, of Ardekan:-

H E I S G O D !

"Verily those who have drank the chalice of the most great martyrdom in the Path of God are favored with the Bounty of Thy Lord, the Clement, the Merciful! They are the ones whose hearts are chosen by God for the indwelling of His Love; their faces are illumined with the Lights of God in the Paradise of His good-pleasure; they are inspired by the Angels of Mercy and are rejoiced to ascend to the loftiest throne of sanctity, and the highest station of sincerity in the Kingdom of their Lord, the Compassionate. - - - - - O Lord! Assist the remnant of these martyrs in the service of Thy Cause, the promotion of Thy Word and the promulgation of Thy Religion and the enkindlement of the Fire of Thy Love in the hearts of Thy servants. Guide Thou

through them all those who are wandering in the valley of darkness! Verily Thou art the Benevolent, the Mighty and the Powerful!

(Signed) Abdul Baha Abbas .

In the evening, three students from the American College arrived from the American College --Doctor Reza Khan and Badi Bushrui and Mir Sayad Hossein. This was their graduation year, and they carry with them proudly their diplomas, the first, Doctor of Medicine and the others Bachelor of Arts. Doctor Habbibollah Khodabaksh has also graduated, and will be here in a few days. Probably about a dozen or fifteen of the Persian Bahai students will spend their vacation months in Haifa, and for this purpose a house will be rented for them.

When we all gathered in the reception room and the Blessed One entered, he gave this short informal talk: "Nerag is one of the Provinces of Persia wherein the Cause made its appearance from the Beginning, and many people embraced the Teachings. Amongst them was Haji Kamaleddin and his brother, Mirza Mahmoud; these were the nephews of Haji Molla Mohammed the influential and far-famed theologian of the city of Nashan, but an inveterate enemy and opposer of the Cause. He strove most persistently to turn them away from the Cause; but the more he added to the fuel of his opposition, the greater became the fire of their assurance. Haji Kamaleddin was one of God's own servants, severed from aught else save Him, enkindled, trusting in God and free from every tie. Before accepting this Revelation, he was much respected and honored in Narag. When he embraced this Cause, they pursued him with such dogged perseverance and enmity that he was finally obliged to leave his own native land and come to Bagdad. Having arrived, he found himself in most difficult circumstances, and in great need of his daily bread. Being a man of letters, he had never essayed any work; but putting aside his pride, he opened--with a small capital given to him--a little grocery shop at the entrance to the curious boat-shaped bridge of the Euphrates, where multitudes of people cross and recross daily. Not for one moment did he think of his antecedents nor brood over his former position of leisure, ease and worldly honor. He never bothered his mind over what his many countrymen might think who passed yearly by his store to visit the Holy Shrine of the Imams in Najaf and Karbala; nay, rather, he sat there serene and with the happiness of the Kingdom and the joy of heaven in his heart. The spiritual station of that household will become evident in the future. Whenever he would hear that the Blessed Perfection had gone to Kazemain, although the distance was several miles and the weather hot he would immediately shut his store, and start for that town afoot. Although at that time one could hire a donkey for five cents, yet he could not very well afford this lavish expenditure. Nevertheless you never saw him cross or sour-tempered. He was a source of delight and happiness to all. Such souls are the bright gems in the crown of existence.---They belong to another world, they are living in the highest spiritual altitude, they are permeated through and through with the quintessence of renunciation. While they are not assured that their lives may not end in one hour, they appear to be in the utmost state of assurance--they are composed, bright, unclouded. There was always the probability that they might be attacked and killed at any moment, but they were not at all agitated or disturbed. In those days the believers always anticipated martyrdom, marking the day of their trials. They never th thought of rest not dreamed of comfort. They were waiting for the time to quaff the overflowing chalice of martyrdom, hailing the day when they would hasten toward the city of sacrifice, longing for the hour when they would run to the sacrificial Altar of Love, and praying for the moment when they would be so fortunate as to offer their lives in the Path of the Heavenly Beloved! The ethereal influence of the lives to these heroes and martyrs will shape the destiny of nations and peoples. Their deeds will be set before the eyes of the future generations to stimulate them in strenuous endeavor and the life of noble struggle and moral manhood and womanhood."

Ahmad Sohrab .

Bahai Nest, Mount Carmel, Haifa, Syria.
June 22, 1914

Dear Friends:-

The Bahai Colony of Haifa and Acca is affected with an epidemic of marriage: everybody is talking about it. In the short space of time already three marriages have taken place. Today another marriage was recorded in the history of the Zoroastrian contingent. The name of the bridegroom was Isfandeyar, and the bride was named Shahr Banou, the daughter of Jamsheed, the gardener of Ferdouss. There are other marriages contemplated, and a general air of festivity and happiness is abroad. There had been no marriage amongst the believers during the Beloved's absence; but now that he is here amongst them, they think they ought to make amends for their past negligence. Most of the eligible young men have marriage bees in their heads, but I don't know how they manage to win the heart and hand of the fair ones behind the veil. The truth of the matter is, it is all a mystery, and no one can fathom the depth and extent of these secret arrangements. Suddenly we hear so and so are engaged, and within 95 days will be married. But who took the first steps? Who made all the preliminary arrangements? Did the girl and the boy see each other before announcing their engagement?

This afternoon the Zoroastrian believers gave a feast in the home of the Beloved. At noon all the pilgrims were the guests of the bridegroom, and a sumptuous Oriental dinner was prepared. At four o'clock all the friends were gathered in the large central hall of the Master's House. Miss Sanderson and Mrs. Hoagg were also present. Then the Master entered the Hall, like the angel of the glorious height, a poetic personification of beauty and art. He was the embodiment of majestic authority and humble simplicity; a sublime patriarchal figure whose slightest wish is a law to those who look up to him. His deep searching eyes, his broad forehead, his ample brow, his towering, dome-like head, his falling locks, his silken beard, his straight, commanding form, his firm assured steps, impress one with the thought that he is standing before a Godly Man, the Master of human destiny and the Lord of Love and Peace, in this complicated world of hatred and war. From him the spirit of gentle love issued forth like a clear, limpid stream. In his court all are welcomed, in his estimation all are the children of God, in his capacious heart every child of Light has a place. His entrance in any meeting creates a spiritual atmosphere and casts over the audience a silence of reverence and respect. No sooner does he enter into a gathering than spiritual vibrations start to emanate from him, propelling the souls to higher and loftier stations. He is like a flower, the fragrances of which are sympathy, clemency, charity and love for all mankind. I love him because he is the Ideal Lover of humanity. The uncalled for reverence and unconscious devotion that his disciples show toward him is to my mind the greatest miracle of this or any other age.

After sitting, he gave a long, historical talk, a few extracts of which may I be given permission to translate herein:-

"When I was a small boy in Teheran, I remember whenever two of the believers of God desired to meet each other they could not do it during the day time, so a time was set for the evening, between sunset and

midnight. They were so persecuted that if they met each other in the Bazaar, they would not show any sign of recognition. The meetings were held at midnight. One of the believers acted as a guard and watched the street so that they might not be seen by any strangers. The guard looked continually on his left and right, in order not to be detected by the night police. At that time, all the inhabitants of Persia thought that the Fire of this Cause was entirely extinguished, that all traces of internal growth were effaced. Everyone who was known as a Bahai was arrested, thrown into prison and then killed and their possessions pillaged and their houses destroyed. The Cause had enemies such as Nasereddin Shah, Abdul Hamid, Ministers and Courtiers, the entire body of Mohammedan theologians and the ignorant mob--their blind followers! But now beneath the Bounty and Favor of the Blessed Perfection-- May my life be a sacrifice to his believers!--such great meetings of different nationalities and religions are held here at the foot of Mount Carmel, adjoining the Tomb of the Blessed Herald of the Day of God, Tablets are chanted, poems are recited, speeches are delivered and the feasts of marriages between the friends are held with such perfection and rejoicing, while tea is served and delicacies of many forms and confections are handed around. The hearts are turned toward the Countenance of the Blessed Perfection, the spirits are rejoiced with the glad-tidings of GOD, the eyes are gazing toward the Most Great Outlook, there is no other thought save mentioning, and there are no other signs except His Signs. All the believers are His servants and are being gathered here beneath the Power of His Name. What a Bestowal is this! What a Favor is this! In those days, it was beyond the wildest stretch of human imagination that such a great expansion was in store for the Cause of God and that so many people would gather in these meetings to commemorate the unparalleled progress of the Movement." Here he related two very long stories in connection with the difficulties of the early Bahais, depicting their anxieties, sufferings and hardships, which I will share with you no doubt at some future time. Then he said: "In reality those were days of self-sacrifice, days of great tests, days of matchless heroism, days of spirituality, days of complete severance, days of attraction and enkindlement, days of divine bliss and beatitude The material conditions were made subservient to the spiritual laws. The believers were filled with the Spirit. Although they walked on the surface of the earth, yet were they living in the Supreme Concourse. They were submerged in the sea of detachment. It is impossible to find souls more attracted, more severed, more self-sacrificing than they were! When Baha'o'llah was thrown into the dungeon, there were many other believers arrested and imprisoned at the same time. The Bahais had arranged them selves in two rows, one opposite the other. Their feet were shackled, their hands manacled, their necks chained. The prison being an underground room, it was so pitch dark that they could not see each other's face. The Blessed Perfection was in the right row and in order to keep their spirits up, he taught them two verses, each line to be chanted in turn by the two rows during the evenings. Their loud, clear voices, singing in unison, pierced through the impenetrable darkness of the jail and ascended to the very Throne of the Almighty. The first row would sing: 'He is my Guardian and the Guardian of all creatures!' and the opposite row would cry out: 'Sufficient unto us is God, and to this we bear witness!' There was such exultation and serene happiness in the awful darkness of that gaol that it was illumined with the Light of the Kingdom of Abha. Amongst the Bahai prisoners there was a man by the name of Mirza Abdul Vahhab. Every day the executioner would come and standing at the door of the jail, cry out the names of the person they wanted to kill. Therefore one day, in the early morning, he called out

'Mirza Abdul Vahhab of Shiraz, come out! This is the day set for thy execution!' Then the jailer came and took the chains off his tired limbs. As soon as he was freed from the fetters, with an astonishing degree of calmness and serenity he embraced and kissed each one of the believers; then he went into a passionate song of thanksgiving and danced his way from one end of the prison to the other; for several minutes the executioner continued calling aloud his name, but he was so intoxicated with an ecstasy of spiritual happiness and was singing and dancing with complete abandon! 'This is the day of my joy! This is the day of my union with the Divine! This is the day of my marriage with the Heavenly Bride! This is the day of feasting and rejoicing!' All the prisoners were wonderstruck at this outburst of spiritual constancy! Their eyes followed every movement of his body as though hypnotized, having finished his dance, he walked straight toward the Blessed Perfection and prostrated himself on the ground before Him, begging His Pardon and Mercy, and kissing His chained Hands and manacled Feet. Then rising from the ground, he walked out of the prison to meet his fate, serene and calm, imperturable; the glory of the Kingdom of Abha crowning his head and the majesty of steadfastness encircling him like a halo of light.---

"In short, I hope that, God willing, this marriage may become very blessed through the inexhaustible Bestowals of the Beauty of Abha, heavenly benediction may descend upon them, the Protection of the Almighty surround them, and that they may form a family the members of which may become the active members of the Cause of God."

Last night, two of the Beirut students arrived, and the rest of them will come in a few days. When this morning we entered the garden, we found the Beloved sitting at the entrance of the house. The two students were presented to him, and he was most pleased to see them. "The Beirut students," he said, "have conducted themselves most wonderfully in the College. Everyone praises their behavior and studious habits, even the Protestants are pleased with them. The College Faculty gives the highest testimony to their moral and spiritual standard. I am also most pleased with them. A person with clean habits is always happy, and everyone is attracted to him. He finds himself in the paradise of the good-pleasure of the Lord."

Ahmad Sohrab .

or

In fact, according to the report of this last paper, one of their lecturers feels that 'such an action as that which took place on Thursday night must enormously help the Cause, because the King and Queen know now, if they did not know before, that the women mean business.' Again she says: 'Whether we are militants or whether we are not, I do not think it matters.We must all take our hats off to the woman who showed such terrific courage.' The question of the equality of right between male and female is one of the fundamental laws of nature, and it will be realized sooner or later. It is bound to come. However,the leaders of the Suffrage Movement in England must not retard the realization of their aspiration through incendiary and militant methods. Such rash and unseemly deeds are not worthy of the noble station of womanhood. They must hold fast to pacific methods, like their American sisters across the Atlantic, who have secured the right of universal suffrage in nine states, with others on the list. If the English women desire to keep their traditional dignity and natural self-respect,they must avoid all revolutionary and lawless methods. They should demand their rights through the acquirement of sciences, arts, belles-lettres, and literature, and not through window-smashing, derailing of trains, putting bombs in the churches, burning the houses of public officials and destroying the letters in the post-boxes." He continued to speak along this line for some more minutes, and our Commanders looked at the photographs and admired the pluck and energy of Miss Mary Blomfield. Then other topics were brought into the discussion, the Master telling them something about his experiences in Europe and America, and brought forth his logical proofs concerning the immortality of the soul and the existence of an All-wise Creator. Our Commander invited the Beloved to take a trip to Jerusalem, which he answered with the word of Ensha-Allah (God Willing) In turn, the Beloved invited both Commanders to lunch with him tomorrow, which they accepted with great pleasure. At the same time, other people entered the room, and were received graciously. We did not have a meeting for the afternoon; therefore about sunset all the pilgrims joined together and ascended the Mountain with great happiness and spiritual contentment/

May I bring this letter to a close with the translation of a Tablet revealed for Mrs. Stannard, in Acca, on the 24th of April:

"O thou herald of the Kingdom of God! Truly I say in this journey thou hast rendered the utmost service to the Kingdom of God. Thou hast overlooked thy rest, thy comfort, and thy pleasure, and with the utmost severance travelled throughout those parts. In reality thou hast sacrificed thy health and thy tranquility, thy possessions and thy life in the Path of His Holiness Baha'o'llah. It is certain that in the place of this self-sacrifice, Divine Confirmations shall descend upon thee uninterruptedly. Rest thou assured!

Convey on my behalf the utmost love and kindness to Mr. Rabindranath Tagore, and say to him: 'I am most pleased with the educational instructions, because thou art instructing those students in the sciences of literature and philosophy. But I hope that thou mayst become the spreader of heavenly arts and promulgate the science of the Divine Spirit and be confirmed with such power as to gain superiority over all the Illuminati philosophers."

Ahmad Sohrab.

Bahai Nest, Mount Carmel, Haifa, Syria
June 23, 1914.

Dear Friends:-

The DAILY SKETCH, of London, Saturday, June 6, contains a long article concerning the attendance of Misses Mary and Eleanor Blomfield at the Court of England, and the speech of the former in behalf of the Suffrage Cause. The paper publishes the photographs of Lady Blomfield and her two daughters. Above the photograph of Miss Mary (Parveen) Blomfield, on the first page, is written: "The Suffragette in the Throne Room! Lady Blomfield's daughter, who causes the sensation at Court." Below the photo.the following is written: "'Your Majesty- - - - for God's sake stop forcible feeding and leave the women alone!' Here is Miss Mary Blomfield, the Society Suffragist, who made the impassioned appeal to the King in the Throne Room, and created the Court sensation that everyone in England was talking about yesterday. It was the first time in history that so dramatic a speech had been made by a girl at the Throne of England." The paper was given to me by the mail-man in the morning, and I read the article on page seven with much interest. In half an hour, every Bahai knew about it, the pilgrims were talking about it and admiring the supreme courage and fearlessness of Parveen Khanom. As everybody knows, Lady Blomfield and her daughters were the Master's hostesses on the occasion of his two visits to England; therefore our interest in this matter resolves itself into a more particular form. "What matchless resolution: What an heroic deed!" were the words uttered by every lip as soon as they heard the story and looked at the picture. I had the hardest time to keep the paper in my possession, because every one wanted to have it for himself. At last the afternoon came around and the Beloved sent for me. I took the paper with me to show it to him. I knew he would be interested to hear the news. As soon as I entered the room, he said: "What is in thy hand?" I gave the paper to him. At first glance he recognized Lady Blomfield and her daughters. "Oh! What is this?" Then I gave him an outline of this most dramatic event. He listened most attentively, and then laughed heartily. "What courage!' he said. "Come! Take the paper and read the article to me." which I did with equal ardour and spirits. He was especially pleased with the remark in the CHRISTIAN COMMONWEALTH of June 10th, in an Editorial on 'King and people', in answer to the criticism of the Press.It says: 'The original idea of these Royal receptions was to afford an opportunity for the Sovereign to become personally acquainted with his subjects and to receive any communication they might wish to make to him."

After this, he dictated eleven Tablets for the believers in America and Persia, and just as he was going to continue his dictation they brought the news that the Commander, accompanied by the General of the forces in Damascus, would call on him in a few minutes. After awhile, they came, and the Master welcomed them at the door-way. Our own Commander embraced the Master, and wished to be kissed and loved right before his colleague, who had never seen the Beloved. After a few minutes conversation, the Blessed One said: "Today we have received a newspaper from London containing the photograph of a Bahai girl who has given a most dramatic speech before the King and Queen of England in favor of Suffrage Cause. Will you look at her photograph, as well as that of her mother and sister? When I was in England, I met many leaders of the Suffrage Movement, amongst them Mrs. Pankhurst. Day by day they are getting nearer to their goal.

Bahai Nest, Mount Carmel, Haifa Syria.
June 24, 1914.

Dear Friends:-

The health of the Beloved continues to improve all the time, and in a corresponding manner he is adding to the list of his activities and enlarging the circle of his work. "Whether I am feeling well or not I must attend to my numerous duties which have been apparently neglected," he said. And so he is working from morning till late at night, meeting friends and strangers; lightening their loads; relieving the needs of the poor, despatching the various affairs of the Cause; calling on the sick and the poor; carrying the light of hope and cheer into the despondent hearts; dictating numerous Tablets to the friends of the East and the West, spreading the sunbeam of joy and happiness; giving luncheons and dinners to various classes of people; beautifying the characters of all those who come in touch with him with the touchstone of the Spirit; suffering the benefice forces to play upon the souls of men; diffusing the Fragrances of good-will in the hard and cruel atmosphere of this civilization of the Twentieth Century; setting the stage for the display of the slowly evolving, marvellous, energies of the New Race; developing in the consciousness of man the ideals of honesty and uprightness, and through his teachings and deeds transforming this mound of earth into the delectable Paradise. These few remarks will be better understood in the light of the following extracts from a long Tablet:-

"O ye friends of GOD! The morn of Guidance is radiant and the hearts of the people of faithfulness are like unto the garden. The divine Breeze is wafting by; the spirit of God is manifest, the faded hearts are quickened and rejuvenated; and the withered bodies are vivified with the stimulus of infinite beauty and utmost charm. Turn your faces toward the rose-garden of God; for, verily, the Fragrances of the Holy Spirit are passing. Gaze ye toward the Kingdom of Abha, for His Ancient Bestowal is descending. Look ye up toward the Supreme Horizon, for the Sun of Hope is dawning. This Bestowal is one of the most particular Gifts of this most great Cycle; for from its beginning to its end it is the dawning-place of the penetration of the Lights of the Ancient Beauty. Therefore appreciate ye the value of these times, and let not the opportunity slip by from you hands. For the zephyr of the morn of Unity is blowing and the rays of the Sun of Reality are shining from all the horizons of the universe with universal force. This Century is the beginning of all future centuries and this period is the most great period. Although in future generations the standards of guidance shall wave over all the countries, yet in this period the power of confirmation is most perfect and well-nigh inexhaustible, and the lights of Unity are irradiating from the hearts of men. To take one step in this day is equal to one hundred thousand days in the future, and to inhale one breath in this age is compared to one hundred thousand breaths in the future. For this is the beginning of the Age of Grace, the time of the downpour of the rain and the season of the heavenly spring. Its freshness is heart-entrancing and its charm most wonderful. Its beauty is captivating and its elegance very exquisite.-----"

This was another day of much work for the Master. From morning

till noon many people called, amongst them was the Consul-General of Persia from Damascus. In the afternoon, I had the pleasure of being called into his presence. He had just received several letters from Persia; amongst them was one from Haji Ameen. The Beloved was so pleased with the gentle, unassuming tone of his letter that he read aloud a portion of the same. "This is real, genuine humility," he said. "Haji Ameen is one of the most faithful, active Bahais in the world. All the Bahais love him and will give up their lives for him; but he considers himself most unworthy of all these divine blessings. Yet I consider him real worthy." Then he started to dictate Tablets, one after another After an hour, a Turkish gentlemen called and the Master related to him the story of his exile from Bagdad and incarceration behind the fortification of Acca. In the evening, the Damascus Persian Consul-General and the German Consul of Haifa were guests at his table for dinner, and the topics of conversation varied between these men of various tastes and habits. Yet the Master was the Supreme Commander, and comprehended so fully the longing hopes of both that when they left the house, each one had his own exalted opinion regarding his sociability and the extent of his knowledge. During the day, the Master called the Pilgrims into his presence. Speaking about the religious leaders of Persia,he said: "The religious authorities in Persia became the cause of her retrogression. In every country the leaders in religion must live in accord with the highest standard of ethical laws and practice the noblest principles of morality. The first condition of a religious teacher is to believe in God, second to turn his face toward God, and third to be severed from aught else save God. Such teachers shall constitute the illumined lamps of guidance, the stars of the heaven of mercy, the trees of the orchard of Abha, the flowers of the garden of mystery and the torches of the Path of Salvation. Amongst the laity of Persia you will find many people who are pure-hearted and sincere, loving God and their fellow-men, but the Mohammedan theological student--no sooner does he enter college than he commences to build imaginary castles for acquiring fame, honor (worldly), and usurp the possessionsof the orphans and the fatherless. Such men are like unto a horrible nightmare that weighs on the sleepers, not letting them raise or move their limbs. For this reason, the signs of a truly religious preacher are enumerated in the following verse: 'It would be well for people to walk in the footsteps and imitate in all his good works, a religious teacher who protects his spirit from his SELF; guards his religion from spiritual tests and discards passional desires (hatred)etc) and inclinations, and lives in accord with the Commandments of God.'-------"

Then he reviewed the life history of some of the recent pious Mohammedan theologians in contrast with those who have done everything to harm Islam and cast a blot upon its fair name. He could not see with what right they have kept the people in the bondage of ignorance and darkness; with what authority they confiscate the properties of others,-for the multitude of injustices perpetrated in the name of religion made it only a by-word for satire and ridicule. In short, the Ulemas have been the chief cause of the deterioration of public morals, the instruments of perjury and corruption, the tools in the hands of extortionate and avaricious governors, and the main reason of keeping the people in such a low state of intelligence. Not only do they not contribute anything to the sum total of human welfare and social enlightenment, but they are adding constantly to the confusion and darkness as prevalent amongst the masses. They are indeed wolves in sheep's clothing, full of deceit, and wanton pride. They are blind and deaf, and are not to be trusted as leaders of the band of the faithful. Whatever they do is based upon self-glorification.

Ahmad Sohrab..

Bahai Nest, Mount Carmel, Haifa, Syria.
June 25, 1914

Dear Friends:-

Today many Tablets were dictated by the Blessed One as he paced to and fro in the reception room. There was no one else present in the room, and thus I had the great pleasure of seeing him, in this quiet, spiritual manner, communicating with the friends in different parts of the world. I would like to share the contents of some of them with you. To Rev. H. C. Ives, he writes:-

"Thy letter was received. Its perusal gave me great hopefulness, for its contents proved that through the entrance into the Kingdom of God thou ar progr ssing day by day. As this upward advancement is becoming continual, thou shalt find a most great center in the universe of God and shalt behold the confirmations of the Holy Spirit face to face. Thou shalt be baptized in the fountain of Job and wilt become freed from all the laws of the world of nature. Then thou wilt become wholly spiritual, merciful, heavenly and a bright candle of the world of humanity. Strive as much as thou canst so that thou mayst become entirely released from human susceptibilities, so that the powers of the Kingdom may gain control over the empire of the heart and spirit. Thus although thou mayst be living upon earth, thou mayst abide in heaven; that although outwardly thou art composed of material elements, thy spiritual body may be of holy elements. This is the Everlasting Glory of man! This is the eternal Sublimity in the world of existence! This is the perpetual Life! This is the incarnation of the Spirit in the heart of man.- - - - -"

In a Tablet to a believer in Shiraz, he says:

"O thou illumined man! I became informed of the contents of thy eloquent letter and wonderful epistle. There is no doubt the Doors of the Grace of Thy Lord are open before the faces of the sincere ones; the Fragrances of God are perfuming the nostrils of the firm and steadfast ones: the Light of Guidance is shining in the countenances of the Unitarians; the Angels of Confirmation are descending upon the hearts of the attracted ones and the Breeze of Providence is revivifying the lives of the knowing ones. I beg of God to assist thee with the Supreme Strength of the Kingdom. - - - -"

To a believer in Paris, he writes concerning his station:-

"The lecture delivered by Monsieur - - - - -was perused. It is a good lecture; but he has mentioned the appearance of three Manifestations while in reality the lecturer must refer only to two Manifestations. The ultimate hope of Abdul Baha is the servitude of these holy, divine Manifestations, and his highest aspiration is self-sacrifice and most great martyrdom in their Paths.- - - -I glory in my servitude at the Holy Threshold. This servitude is the brilliant light of my forehead! This servitude is the scintillating pearl of the casket of my heart! This servitude is the light in the glass of my soul! This servitude is conducive to my eternal honor.- - - -"

Regarding his love for the believers, he writes to a friend in Teheran:-

"His Holiness Baha'o'llah knows how much I love you. I wish for each one of you Everlasting Glory, beg for you Eternal Welfare and seek for you Heavenly Illumination. And this Bestowal is obtained through firmness and steadfastness in this most great Cause. I beg of God that each one of you may be divested of every garment and clothe yourselves with the graceful, luminous, Bahai garment.- - -"

As regards the teaching of the Cause, he says:-

"As much as you are able, unloose the tongue in teaching the Cause

of God and demonstrate ye extraordinary effort in the guidance of the souls. The Cause of God will advance only through the effect of teaching and the friends will achieve victory through the Holy Fragrances. I declare by the Mystery of existence that were there a number of souls to arise, opening their tongues and delivering the Message with the utmost severance, sanctification, holiness and power of attraction, the powers of the world would not withstand them and the hosts of the earth would not prevent them from accomplishing their tasks. - - -"

To another believer in Teheran he writes:-

"We only attain to these spiritual stations through the Bounty and Favor of the Blessed Perfection. When I look to myself, I realize that I am an infinitesimal atom. I have not the capacity and ability of any station; but the Graces of the Blessed Perfection have encircled me. Although the atom has no existence by itself, yet under the effulgence of the Sun it becomes apparent. Although the black soil has no value or price, yet through the downpour of the vernal shower, the heat and rays of the most great, heavenly luminary and the wafting of the spring breeze the flowers and hyacinths of wonderful and delicate hues grow therein." "This illustration applies to all of us. Praise be to God that the Confirmations of God are descending from the Kingdom of the Merciful like unto the torrential rain. Therefore in order to offer due praise to Him for these Bestowals and Gifts we must occupy our time in the service of the Cause of God, be patient and long-suffering while we are burning in the crucible of tests, and open our tongues in the demonstration of proofs and evidences, so that the souls may become enkindled, the strangers become friends, the deprived ones receive a goodly portion and the remote ones become near. - - - -"

All this morning and afternoon the Beloved met the pilgrims individually and showered upon them kindness and love. Meanwhile the strangers arrived, and were received and listened to with as much courtesy and attention.

When one of the pilgrims asked him to permit him to stay a few days longer, he answered: "The believers must be most pleased to comply with my wish. If my first expression in any matter is obeyed, it will lead to success and spiritual happiness. For example, if I say to Mirza Ahmad that he must leave for America today, he must do it immediately and start on the journey without delay." And he looked at me and smiled. I thought the Master was trying to discipline me in this way, that whenever he is finally decided to send me away, I may arise to fulfill his command without any personal consideration. Of course, who would like to leave the Beloved's presence and service? But no matter where we are, we are doing our best to serve him.

To a young Persian student, he said: "Thou must strive day by day so that the Fire of the Love of God may burn brighter and brighter upon the censer of thy heart; day by day thy servitude at the Threshold of Abha become more pronounced, day by day thy attachment to the Kingdom of God become stronger. If thou dost this, then all thy studies will be crowned with success; otherwise they will bring thee no eternal results.

While he was dictating Tablets in the afternoon, the German Consul called and stayed for an hour, talking in Turkish with the Master. He looks a young man, and has a decidedly energetic and active appearance.

In a few days all the present pilgrims will leave for their respective homes, carrying away with them the ideals of the Kingdom.

Ahmad Sohrab.

Bahai Nest, Mount Carmel, Haifa, Syria
June 26, 1914

Dear Friends:-

"Mirza Ahmad, Come!" said Abdul Baha as he came out of the house and walked between two rows of spiritual looking Pilgrims, out into the street. He was going to take his regular walk through the German Colony, and the heavenly privilege was given me today to follow him. How can one ever conceive the perfection of his love, the sweetness of his life, the beauty of his deeds and the sublimity of his teachings? If you are able to square the circle, or make the sum of three angles equal to two right angles, then you might be enabled to understand the mystery and greatness of Abdul Baha! I continued to walk after him, listening now and then to the rythmic eloquence of his silence. So far as I am concerned, he may never address me, but I know just the same he is my Master. Were it not for considerations relating to the Cause, I would have stopped long time ago writing these letters, because I feel I have already written so much, and after all words are so insufficient and inadequate. The hearts must be the springs of divine passions, the hearts must be set aglow with the Fire of the Love of God, the hearts must be the caskets for the jewels of the Kingdom of God, the hearts must feel the stir and quickening vibrations of a new consciousness, the hearts must be the treasures of the mysteries of the Divine; otherwise all the writings of the world will not establish that ideal relationship between the segregated members of humanity.

He continued to walk for 45 minutes, and when he returned at the door of the house he said: "It seems to me that I must be travelling all the time. When I continue to stay a long time in one place, my health suffers. I hope to be able to go to Acca in a few days."

In the morning, Mirza Habibollah, who has been in the Pilgrims' House for the last nine months, serving the friends in ever so many ways, went into the Presence of the Beloved. He has received permission to return to Ashkabad and Marv. "Thou hast served us very faithfully during the past few months. I am most pleased with thee. Wherever thou art, thou wilt serve the Cause of God. Thou art a real servant of the Blessed Perfection." Afterwards many Arabs and Turks were received by the Beloved till noon, when he went out, returning at 1 o'clock. Having his simple lunch, he took his customary nap. About three o'clock, all the Pilgrims were called in. He was walking in the reception room, and when we entered, he welcomed us with genuine happiness and delight. Addressing Shadollah Khan, our Afghan Bahai, he said: "During the autocratic reign of Abdul Hamid, while I was closely incarcerated in the town of Acca, a man with a suspicious character called on me. He gave his name as Abdul-Azim Khan. He told me he was driven away by Abdor-Rahman Khan, the then Amir of Afghanistan; that all his property was confiscated and he was reduced to poverty and wandering; that since that time he had been travelling through India, Turkey, Arabia and Persia, and having heard my name and being a seeker of Truth, he had taken especially this trip to come and talk over some deep, essential principles of religion and philosophy. At first glance, I realized that he was a spy of Abdul Hamid, and that he had been sent here expressly to find whether there were any political secrets in our Movement. I simply told him that it would be much better for him to stay in the hotel, for if he lived with us he might be suspected of being in affiliation with the Bahais, and this would surely bring down upon his head the ire of the Sultan. He did not want to go to the Hotel, but he found there was no other alternative. He stayed three months, and called on me almost every day,

asking an infinite number of questions and always trying to bring in the political problems of the day, to invite my opinions. At last he was fully satisfied that the religion of Baha'o'llah is Divine Morality and spiritual susceptibilities. One day I learned that he had left all of a sudden, and since that time I have never heard from him. It is most strange that Sultan Abdul Hamid was not even content with our imprisonment, but he sent continually a host of spies to pry into our open affairs. These spies came and went, but I never divulged their objects and missions to the believers, because I know if they knew anything about it, they would change their manners towards them. The best policy was to give these spies the freest scope of investigation.- - - In former dispensations, the proof of the Manifestation of God was perfect, but now it is more than perfect. The most wonderful event in this Revelation, was the protection of the Blessed Perfection while under the claws of the Shah of Persia and the Sultan of Turkey. His safeguard was like unto the safeguard of a blessed nightingale surrounded by a thousand eagles or an innocent lamb encircled by a hundred thousand wolves, or a small ark encompassed by a furious and raging waves. - - - Consider how the Cause of God was great, that in those very days when the Firman of the Sultan of Turkey came for the exile of Baha'o'llah from Bagdad, those days became the happiest days in the Bahai Calendar--Rizwan Days. Reflect what a degree of spirituality existed amongst the Bahais, that the days of their greatest affliction were transformed into days of rejoicing and pure joy to all the people of the world. When the Blessed Perfection moved into the garden of Majib Pasha, outside of Bagdad, for twelve days there was a general feast. A great tent was raised in the center of the garden, under which Baha'o'llah received all the callers, the ministers, the theologians, the learned and the prominent leaders of the Community. It was like unto a court levee, where these men presented themselves spontaneously without any formal ceremonies, and offered their regrets and grief at the departure of Baha'o'llah. Even Nabeg Pasha, the Governor-General of Bagdad, who was well known for his pride and haughtiness, called and offered his apologies for being put in this position of authority--so that the Blessed Perfection would be exiled during his regime. - - - - In brief, the signs of the power and majesty of the Cause of God are as clear as sunlight, and those who are endowed with insight do realize this momentous fact."

Thus Abdul Baha day after day unfolds to us chapter after chapter, the heavenly story of His Father, the height and the depth of this sublime drama, the poetry and beauty of this universal epic.

Just at this minute a friend related to me the story of a physician. There was a Doctor living in a town where he practiced for several years Passing through the new cemetery, he always covered his face with a veil. People wondered and speculated why he did this, and did not like to ask him the reason for this extraordinary action. One day a fellow-citizen, who was his chum, put to him this query: "Doctor! Why do you always cover your face with a veil when you happen to cross the cemetery?" "Ah, friend!" the Doctor answered: "I am ashamed of the silent inmates of this grave-yard, because they have all been my patients."

The friends of Haifa, and Acca send to all the Western Bahais their spiritual greetings.

Ahmad Sohrab.

Bahai Nest, Mount Carmel, Haifa Syria.
June 27, 1914.

Dear Friends:-

This morning early all the Pilgrims went to Acca to visit for the last time the Tomb of the Blessed Perfection. This is Saturday, and on Monday afternoon they will leave for their respective countries. Not a single pilgrim will be left behind to remind us of the happy days of association and spiritual relationship. Unless I am wrong, because these are going to be the summer months, there will be fewer pilgrims. The Beloved may go to Beirut or the Lebanons for a change of air, but this is only an idea of mine. In contrast with the other days when I could see the faces of so many Pilgrims, walking through the garden, everything was perfectly quiet and I worked all morning in the room, where the windows open on to the lovely garden of the Master. Above my room the Blessed One was also busy writing, receiving people and reading his Persian correspondence. In the afternoon he called me into his presence When I entered the room, he called Khosro and gave him the key of his cabinet for important letters, to repair. "I trust him. I have great confidence in him," he said. Then turning his face to me, he smiled very sweetly, "Thou art very welcome!" He addressed me as though I were a new pilgrim. "Marhaba! Most welcome! Come near! Sit here beside me! Dost thou know that thou hast made great progress? Yes! I give thee the glad-tidings; thou art advancing along the royal road of the Kingdom. I am very pleased with thee. I trust thee. I lay the utmost confidence in thee. Praise be to God that thou hast no other aim save the Cause of thy Lord, and day by day thou art progressing. I know that thy ambition is to serve at the Holy Threshold. My highest hope is to see every soul according to his development and station in life striving in the service of the Divine Threshold. I desire felicity and good for everyone. Some souls do not understand this. They put their thought above my thought. Praise be to God that from the time that thou hast been with me, thou hast been advancing day by day. This is because thou dost desire above all else to be humble and evanescent. Now that such is the case, wait and ere long the door of universal triumphs shall be opened before thy face, the lights of the Kingdom of Abha will pour upon thy head and the banquet of spiritual success and prosperity will be flung wide! Rest thou assured! Be thou confident!"

Then he commenced to dictate Tablets for the German, American and Persian believers. Although about 25 Tablets were revealed and a cablegram the contents of which was similar to those forwarded to London, Paris and Stuttgart, was despatched to New York. About sunset I came out of the Presence of the Lord, filled with the Fragrances of His Love and kindness and hoping more than ever to become a fit instrument in the service of the Cause of God. All the time I have realized how unworthy I am of his spiritual gifts and divine graces, and this I feel so strongly today. Our love for the Cause and the friends must be a "cupboard love. It must be built upon the foundation of sincerity and truthfulness. We must ever guard the Cause from those people who have interested motives. As the first prerequisite of a Bahai life, we must strictly demand of ourselves and others to be sincere and faithful, otherwise on the examination day, which may be any day in our lives --we will be weighed by

the spiritual assayer and found wanting. Now the tests of God are indeed great! This is the day that the secrets of the hearts are exposed before the Throne of the Truth. How dare anyone to harbor either in His Presence or away from Him, the thoughts of disloyalty, insubordination, worldliness and sordid ideas! Friends! Let us all watch our deeds and if there are any thoughts other than those purely spiritual, humble and meek, discard them entirely.

This evening the Pilgrims, arriving from Acca, were received by the Beloved. Amongst them was Mirza Habibollah Khodabaksh, who reached Haifa this morning and met the Beloved on his arrival. After nearly seven years of study in the American College, of Beirut, he leaves his Alma Mater with the deploma of Doctor of Medicine, and the good-will of all the students. As soon as he received his permission, he will return to his native city, Kermanshah, Persia, there to practice his profession and work for the Cause.

When the Master entered the room, after his Welcome and a few preliminary remarks, he said: "Whenever during his lifetime the Blessed Perfection desired to signalize anyone with His special Favor, He encouraged him to go forth and teach the Cause of God. When He spoke to one of the pilgrims or wrote to a far-off Bahai concerning the promotion of the Cause and inciting the former and the latter to arise and deliver the Message of the Kingdom, everyone felt instinctively that these souls were elected, the chosen ones, and that the Glances of Mercifulness had encircled them. It is noteworthy to remark that most of the general Epistles of Baha'o"llah, embracing comprehensive teachings and principles, are revealed in the names of the Teachers of the Cause." A number of rare, spiritual souls having consecrated themselves to the promulgation of the Glad-Tidings of the Kingdom were peculiarly favored by Him. Whenever their names were mentioned in His Presence, His Countenance became a floral wreath of smiles. This was the most notable proof and clear evidence to the Favor and Bestowal of the Blessed Perfection. When He happened to discourse on teaching and teachers, He waxed most eloquent, His Words inspired the hearts, His Face became radiant with the anticipated joy of a humanity instructed in the Laws of God and the application of the laws of nature; and His unquestioned, divine authority filled the listeners with such fiery enthusiasm for the promotion of the Cause that they were ready to give up their lives to execute His Command. He used to say that the Teachers are the Israfels of God, who with the sound of their trumpets blow the Spirit of Life into the dead bodies of mankind. One day in the course of His talk He eulogized so much the lives and services of the teachers of the Cause and expressed such high appreciation of their unselfish lives, that although I was a prisoner, I said to myself: "Oh!' that I might be confirmed in this!' Then I thought I might go to Kashgar,- one of the provinces of China and a place not visited up to that time by any Bahai Teacher. I was going to travel alone, single and no baggage, only a hand bag containing a number of Tablets and books and paper and pen. I secured even my passport, the old deceased Mofti stood as my guarantee. When the crafty Motosarraf, Ibrahim Pasha, heard about this, he sent his Secretary to me with the message: 'I have heard yourExcellency contemplates taking a long journey. I will not be so disrespectful or discourteous as to thwart your plan or in any way hinder your departure, but as I am the Governor of this province, I am responsible to