

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

Dear Friends:-

Doctor E. C. Getsinger came down yesterday from the German Hotel on the top of the Mountain, and was in the Holy Presence of the Master this morning. More than one hour the Beloved talked and joked with him. All of us laughed and were happy. The Master always jokes with the Doctor, because, I believe, he is so good-natured. Probably in a few days he will leave for America, and I am sure he will have many pleasant things to relate about his experiences in India and in the Holy Land, and the hearts of the friends will be refreshed with the cool breeze of his talks. Amongst other things the Master spoke to him as follows:- "I have been thinking always of thy composure and happiness. I desire thy heart to be at peace. Even when I was in America I thought of thy comfort and the rest of thy mind. Consider how difficult it is to attend to the wishes and needs of thousands upon thousands of people and friends. Even now I am planning for thy future joy and contentment. Rest thou assured. The Blessed Perfection will confirm thee and assist thee. I love thee very much. I wish for the happiness of every one. I will arrange thy affairs also. Now that thou art returning to America thou wilt become a herald of the Covenant and call the people to the station of firmness and steadfastness. Thou wilt enkindle the hearts with the Fire of attraction and set aglow with enthusiasm and exhilaration. The only thing that will benefit man after his death is the Love of the Blessed Perfection. If he is the King of the earth and is destitute of this Bounty, he is a poverty-stricken man!" Then we came out of the room and went down town, and the rest of the day was spent quietly. Toward the afternoon, the Master rode in his landeau and went away to call on a number of officials, and came in after sunset. Afterwards we had a spiritual meeting. We just had a cablegram from Remy, Latimer, Azzizollah and Habbibollah, that they are now in Stuttgart and are waiting the instructions of the Beloved. Leaving for the future the translation of the Beloved's interesting talk, I will give you a few extracts from his Tablets.

To the friends in Minneapolis, he writes:-

"O ye radiant Bahas! I am ever anticipating that you make Minneapolis the Paradise of Abha, become confirmed in teaching the Cause of God and diffusing the Fragrances of GOD. Show ye kindness and love to each other to such an extent that the inhabitants of that city may become surprised and astonished! Be ye compassionate to all the souls; breathe ye over the dead bodies the breath of Life, and cause ye the attraction of the hearts of to the Kingdom of Abha. Let such deeds, and actions and words appear from you that they may become conducive to the awakening of the world of humanity and like unto the light of the heavenly Guidance you may enlighten that Continent. May the tongues of all the people be engaged in the praise of your spiritual conduct, and even the antagonists and the heedless ones bear testimony to your rectitude, morality and philanthropic aims. - - - -"

To the believers in Cincinnati, he says:-

"O ye real friends and the favored maid-servants of His Highness Baha'o'llah! The maid servant of God Mrs. A. L. Parmerton

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has written a letter and has given the utmost praise to the abundance of your love, thoughtfulness and awareness. She has given the glad-tidings of your unity and harmony. This news imparted happiness to the heart and soul of Abdul Baha. For the object of the dawn of the Morn of Guidance and the effulgence of the Sun of Reality have been no other than the inculcation of the utmost love amongst the children of men and perfect good-fellowship between the individuals of mankind. Therefore, in the beginning the foundation of this Love and Unity must be laid amongst the believers of God, and then be permeated between other nations of the world. Therefore as much as you can be ye kind towards one another, and likewise to other. The first Melody of the Kingdom is the song of the Love of GOD, and the Love of GOD is realized in the universal love of all humanity. I am hopeful from the Infinite Bestowals of His Highness the Merciful that like unto the Clouds of God's Bounty you may pour upon all the regions and like unto rays of the Sun shine over that country.---

He has revealed the following Supplication for a believer in Washington:-

"O Thou Kind God! To me Thou art kinder than myself and Thy Love is more abundant and more ancient! Whenever I am reminded of Thy Bestowals I am made happy and hopeful. If I have been agitated I obtain the ease of heart and soul. If I am sick, I gain eternal health. If I am disloyal, I become loyal. If I have been hopeless I become hopeful. O Thou Lord of the Kingdom! Cause Thou the rejoicing of my heart; empower my weak spirit and strengthen my exhausted nerves. Illumine Thou my eyes; suffer my ears to become hearing; so that I may hearken to the music of the Kingdom and attain to the joy and happiness everlasting. Verily Thou art the Generous, the Giver and the Kind!-----"

To a ten year old Bahai in London, he writes:-

"O thou spiritual daughter! Thy Letter was received. It contained wonderful significances. Praise be to God that during the age of childhood thou hast attained to the station of maturity. Although in appearance thou art a child, yet in reality thou art precocious. For thou hast heard the call of the Kingdom, opened thine eyes and beheld the Splendors of the Sun of Truth and ushered into the Kingdom of God. I beg of God that all the members of thy family may be blessed and become conducive to the propagation of the Cause of God and the ~~diffusion~~ diffusion of the Fragrances of God.

Upon thee be Baha El Abha!

(Signed) Abdul Baha Abbas

All the believers in Acca and Haifa send you the wonderful Abha greetings.

Ahmad Schrab.

Bahai Nest, Mount Carmel, Haifa Syria
August 21, 1914

Dear Friends:-

Oh, how these divine days, like unto the white, gleaming rays of the morning light, are passing away! Strung on the silken cord of the Spirit, each year is a rosary, each month is a pearl, each day is a prayer, each hour is a blessing, each minute a glorious consummation of all the past yearnings and each second a vision of the upward progress of the infinite possibilities immanent in the nature of man! Borne on the swift wings of the bird of inspiration, we are impelled to rise higher and higher toward the bright summit of the ideals of beauty, truth and justice, and from that radiant height study and contemplate the works of His Majestic Hand. How glad are we that we are living in this Day of the Lord! He is imparting to us the knowledge of His Kingdom, the sweetness of His Grace, His Peace which passeth understanding and the calmness and assurance of His Ultimate Purpose. He is educating us in the colleges of His Wisdom, so that we might be able to adapt ourselves easily to the larger and wider environment of His Mighty Work. He is instructing us in His own inimitable way, developing the center of our mental and spiritual activities and building our characters from the very foundation up to the highest tower of human perfection. For in the University of God, education does not mean reflex actions, automatism, impression and mechanical adjustment. In the highest sense, education presupposes consciousness. In this school we must develop our spiritual consciousness. A human being devoid of this quality lives continually in the world of senses. The sense direct his steps to animalism, worldliness and materialism; while the spiritual consciousness guides him to the fountain of those eternal principles which are conducive to the social and ideal progress of mankind. A man endowed with spiritual consciousness considers the whole world his own kith and kin, becomes merciful, patient, lenient and long-suffering. A truly spiritual man is he, who develops this heavenly quality in the innermost recesses of his heart. He will break the doors of the cage of self and soar toward the blue sphere of celestial brotherhood. Oh! His fellow-men set aside all the laws of God, may perpetrate the most heinous crime against humanity, may go into war and shed the blood of millions of men, may demolish the basis of civilization built by their ancestors--yet because he has been trained in the Divine College, and his spiritual consciousness has become keen and far-seeing, he does not lose his faith and his hope that a day is coming when "of the increase of His (God's) Government and PEACE there shall be no end." For the spiritually minded man believes that God in this latter day must fulfill all His Promises. For in one place He hath said: "The indignation of the Lord is upon all nations, and His fury upon all their armies." Further He says: "Their slain shall be cast out, and their stink shall come up out of their carcasses and the mountains, shall be melted with their blood. - - - For it is the day of the Lord's vengeance. - - - Seek ye the Book of the Lord and read: no one of these shall fail for my mouth hath commanded. - - -" (Isaiah Chapter 34)

But after this universal catastrophe, the nations will come to their senses; they will shake off the deep slumber of sins and transgressions, they will repent their own folly and ferocity;

they will turn their faces unto the Lord God Almighty; they will obey the Laws of Baha'ollah, the "Wonderful, Counsellor, The Mighty God, The Everlasting Father, the Prince of Peace;" they will shout and rejoice and say to each other; "Come ye, and let us go to the mountain of the Lord, to the house of the God of Jacob; and he will teach us his ways and we will walk in his paths;" they will forget their former enmity and racial and religious prejudices; "they will beat their swords into plowshares and their spears into pruning-hooks;" they will lay in their hearts the foundations of eternal Peace; they will sing the anthems of Fraternity; "nation shall not lift sword against nation, neither shall they learn war any more;" they will co-operate with each other in the building up of civilization and consider the harm of one the harm of all;- for then He--the Lord--shall judge among the nations. Then they will know that "righteousness exalteth a nation; but sin is a reproach to any people." With joy in their hearts they will leap over the mountains like unto the hart, and skip upon the hills like unto the roe. Then they will hearken unto the voice of the Lord; "Let nor a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind." And again: "Strengthen ye the weak hands, and confirm the feeble knees. Say unto them that are of a fearful heart, Be strong, fear not; behold your God will come. - - - he will come and save you. Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart and the tongue of the dumb sing. - - - And a highway shall be there, and a way, and it shall be called the way of holiness. - - - No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there. - - - And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Even now the world is going through the birth-throes of that higher life of Peace and good-fellowship, burning the "old self" on a huge pyre of conflagration; meanwhile a Bahai loves these negligent brothers of his and prays for their deliverance from the charnel house of demoniacal illusions. Well he might cry out with that inspired thinker and writer of the 19th Century: "With other eyes, too, could I now look upon my fellow-men; with an Infinite Love, an infinite pity. Poor, wandering, wayward man! Art thou not tried, and beaten with stripes, even as I am? Ever, whether thou bear the royal mantle or the beggar's gabardine, art thou not so weary, so heavy-laden; and thy bed of rest is but a grave. O, my brother, my brother, why cannot I shelter thee in my bosom, and wipe away all tears from thy eyes! Truly the din of many-voiced Life, which, in this solitude, with the mind's organ, I could hear, was no longer a maddening discord, but a melting one; like inarticulate cries and sobbings of a dumb creature, which in the ear of Heaven are prayers. The poor earth, with her poor joys, was now my needy mother, not my cruel step-dame; man, with his so mad Wants and so mean Endeavors had become the dearer to me, and even for his sufferings and his sins, I now first named him brother."

All day I was working in my room, and now and then I could hear the voice of the Beloved speaking with strangers and friends. When I gathered my papers to ascend the mountain and was walking in the garden, I saw him coming in with another man. With a movement of his hand he answered my salutation, and said: "I am well; I am feeling very well." I saw the lovely smile playing on his face as he entered the house.

Ahmad Sohrab.

Bahai Nest, Mount Carmel, Haifa Syria
August 22, 1915

Dear Friends:-

Would you like to read a beautiful poem written by Mrs. Stannard while she was staying in Darjeeling, a mystic tribute to the highest mountain of the world? It is called "A Himalayan Reverie", and the time of writing is at sunset:-

"High are the heights of snowbound peaks,
Rearing their glistening crowns in heavenly calm;
Clouds circle shyly round their forest slopes,
Veiling the too great beauty of Majestic thrones.
Gazing at depths and heights my soul stands mute,
Straining at check of body grip or tie. Yet
To the deeps and peaks something within me cries,
Sending out quivering sighs and silent love-
born thoughts
To One! My hands are stretched to One Great
Source of all!
I can but stretch them out and yearn
Since frail eyes are yet the wings that fain
could soar so high
Broken the limbs on life's rough stoney way,
I can but kneel and view Thy Works afar;
And see the beauty of Thy Golden Ray
Glowing and gleaming into the hearts of men:
Painting Thy Image fair on flowers and trees,
While hurried footsteps careless pass and I,
I am left to whisper praises low,
Drink deep thy breezes in, into my soul!
Dost feel, O Thou who lovest all,
My heart beats on the hill top calm.
My life pulse seeks to merge in Thine and know,
Thy Rhythmic strength and Power, For Thou
Dost seem to lift my slower pace to Thine
And clasp me ever nearer, closer, yet into
Thy heart of Life. Then lo! Thy whisper steals
Like laughter stifled on the roseate mists.
Yea! Thou hast calmed the storm and
Breathed in Peace and left me singing
As Thou passed on serenely glad and blest."

In her letter to the Beloved, she writes: "Thy kind and generous Tablet with its sweet words of encouragement has greatly cheered and encouraged me. It is my great pleasure and privilege to work for the Cause of God and His Beloved Majesty in El Abha has encompassed me with his strength and enabled me to carry out what has been possible, this first season here. In deed I have been truly amazed at times to meet so much ready sympathy and to see how the hearts opened like flowers to the Message of this Sun of Truth. There is a growing spirit for more universal modes of religion in this vast country and this will enable the Cause to be known and heard. Alas! What I can do is little in comparison

with what can still be done and I look forward keenly to next winter when, please God, we shall, all be very busy again. If the Spirit of Divine Will continues to support my frame and voice, my work is fully mapped out from next September.----I shall continue to write articles for Magazines from here, so that my time of rest is profitably spent and I hope to see many prominent Moslems on my return to Calcutta. - - - -I trust that Thou hast received the two pictures I sent of these divine Mountains of Himalayas. They are more immense than Swiss ones, and make me filled with joy and majesty of God eternal. The peace of God seems portrayed by these great silent and pure white witnesses to man - - -in the snow-peaks. - -

In another letter, she says: "I want you to read a kind of Hymn of Praise I wrote down this morning. The first verse came to me quite spontaneously when I had been meditating. - - -I seemed to hear a great burst of music in my imagination, and so I called it a song for the Festival Occasion. Here follows the "Hymns of Praise for Bahai Festivals:*

- (1) O Glory Supernal! Thou Lords of the Heights!
O Splendor Eternal of bright starry Hosts!
Giver of Light! Upon us be Thy Power!
Forever adoring Thee! Hear us dear Lord!
Bahai'o'llah our Lord!
- (2) Pure may our hearts be, O GOD in Thy Sight
Filled with the flame of Love, lit by Thy Word
Keep us Thy children nigh unto Thy Throne,
Behold us, reclaim us! We come to Thee, Lord!
Baha'o'llah our Lord!
- (3) Rich blessings bestow, Thou Ineffable Glow!
As we stretched forth our hands to the warmth of
Thy Fire!
O quicken these branches and leaves of Thy Tree,
Draw us into Thy Vineyard Thy helpers to be!
Baha'o'llah our King!
- (4) Bestow on us privilege our brothers to serve,
Thy standard to raise proclaiming Thy Law.
Let Peace be our motto and Peace our Goal,
Till humanity praises Thee, soul upon soul!
Baha'o'llah our King!

In another letter she says: "I enclose some letters from Editors which will show their cordial spirit towards Bahai articles. All are ready to receive. I must continue the press work in other directions as soon as I get elsewhere. I hope these articles will be useful for India propaganda work as I am doing my best to make them accurately informative. The Vedic Arya Samaj people will be a great help and I must go and meet their leader this Autumn. - - -"

The Editor of the VEDIC MAGAZINE, after writing at great length on the subject of the Vedas being "the primal fount of Divine Youth," and that the Sages of India have been the teachers of humanity, says: "These statements of mine are necessarily imperfect and fragmentary. I wish we could see each other soon. I long so much to talk with you on these subjects and exchange views. I feel that in you I have found a kindred spirit. - - - -We shall have 50 extra

copies of the Numbers of Magazines carrying your articles. You will get a new proof each time after the Magazine is out and when you have made the necessary corrections extra copies will be printed. - - - Let me repeat what I said in yesterday's letter; don't be in a hurry to finish the series. Let the series be as long as you can make it. Why not produce a comprehensive volume of Essays on the Bahai Movement in this fashion? Yesterday I gave your Manuscript to a very competent critic to read. He was charmed with your article and requested me earnestly that the series shall be continued. You write so beautifully, so sanely and so logically that I am sure your series of article will win universal praise. Kindly set to work to write the 3rd article and send it as soon as you possibly can. We shall all be delighted to make your personal acquaintance when you come to Gurukula Kangri. Laksar Junction is on the way between Calcutta and Lahore and Hardwar is only eleven miles from Laksar. Therefore it will be possible for you to pay us a visit on your way to Lahore. - - -"

From Allahad the Editor of the HINDUSTAN REVIEW writes: "I acknowledge with thanks the receipt of your article, which you have so kindly sent us. It will appear in the HINDUSTAN REVIEW. - - - I shall also be obliged to you if you will kindly continue to send your literary contributions to the H. R. - - -"

In her last letter from Calcutta, she says; "I have come to the city to help in the work and rouse interest and feel much vexed to inform you that the Congress of Religions is postponed for one year. - - - This will, however leave me a free hand as to time, and when I have got through August I will try and arrange to take a lecture tour for Lucknow to Lahore. - - - I am now hoping to do some work with a number of Moslems here. I don't know whether you saw the Urdu paper, Al Helal, I have called on Azad, the learned young Editor of this paper, who impressed me very favorably. His father was a sort of religious teacher who had several thousands of followers, and this son has travelled through Turkey and Egypt. He spoke beautifully about the Bahai Teachings, and said nothing could be higher and better than they were and that no one of any learning or religion could disagree with clear expositions. I mentioned that we wanted Abdul Baha to come to India, and he said indeed it was most necessary he should come. - - - If the Master does not come to India I will leave next year in March and go and see you all in Syria, and then perhaps go on to London for a spell. - - - Supposing I see my way clear I might take a trip to Burma in November and just have a peep at conditions there. - - -"

The Beloved delivered a talk on humility, which will be translated in the following letter.

Ahmad Sohrab

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

Dear Friends:-

Last night we had a spiritual meeting. The believers and the students were happy. The hearts were illumined by beholding the Countenance of the Covenant. The eyes were turned toward the Focal point of the Testament. They could see in Him the Supreme Product of the race. The ears were attuned to the melodious notes of his voice. The heaven of Revelation was covered with the Clouds of Bestowals and the rain of Grace poured down without intermission. The stars of Love and Union were shining forth in the horizon of the souls. The trees of human existence were green and fruitful. The highest hope of every one was the establishment of Universal Peace and the solidarity of the human race. In the Holy Threshold each person was a self-sacrificing soul. The signs of the Merciful appeared from their deeds and behaviours. The hearts were captives to the Tresses of the Heavenly Beloved. The lips were laughing like unto an hundred petalled rose. The object of everyone was humility and meekness at the Court of the Blessed Perfection and the desire of all was no other than heartfelt service to the believers of GOD. Therefore, His Holiness the Lord of mankind looked into the radiant faces of the friends with the utmost benevolence and tenderness and delivered the following spiritual utterances:-

"Every meeting which is held for the purpose of teaching the Cause of God, and the people are gathered there to listen to the explanation of the Word and strive to live and act in accord with the advice and exhortation of the Blessed Perfection--that meeting is heavenly and its Cup-bearer is His Holiness Baha'o'llah. The Lights of that meeting are the Confirmations of the Kingdom. Time and place have no control over this. That meeting is attributed to the Blessed Perfection and its results are proportionately great. Therefore, precedence and priority must not appear in a meeting which is organized in the name of the Blessed Perfection. Every part of the hall or the room is equally important. During the first days of the Divine Dispensation such considerations are not at all entertained. These preferences are not harbored. These irons are completely broken and these ideas are not cherished. But afterwards this question of precedence will assume superlative importance in the estimation of man, which will lead to quarrels and acrimonious thrusts. Why this change? Because these sweet Fragrances of the Days of the Manifestations are withheld; the hearts become cold and negligent; the eyes become blind; the ears deaf; pride, haughtiness, superciliousness and arrogance grip fast the souls of men; they lose their way to the radiant goal of heavenly glory and every one exerts himself to attain to high position and honor. He leaves behind the servitude at the Holy Threshold which is identical with the Throne of Sovereignty, and closes his eyes eternally to this majesty, hungering for the position of leadership, superiority and fame and working to win public opinion. He sets aside the most great Thralldom in order to lord over a limited number of souls. He is like unto a man who throws down upon the dust of the earth a brilliant crown studded with shining, precious gems and takes hold of the one made of showy, counterfeit, imitation jewels. What substantial benefit will accrue to a man if a number of souls follow him as their leader and master? Nothing. What profit will come

to him from his self-assumed lordship? But if he drinks one drop from the sea of the Servitude of the Holy Threshold, he has attained to everlasting Sovereignty. Thus the heedless souls neglect the Eternal Sovereignty of the Kingdom for an illusion of the brain. Consider carefully how during the Islamic Dispensation many vain-glorious men appeared who claimed the station of Divinity! What did they gain? There was a man by the name of Bayazeed who said: 'There is no God beside me, therefore, worship me!' Again he said; 'Under my garment there is naught else save GOD.' Mansour Hallaj appeared and cried out: 'I am the True One!' Every one of these leading Sufis claimed the station of Divinity, either in private or in public. What did these presumptuous pretenders gain? On the other hand those persons who arose in the Servitude of the Holy Cause are now established upon the Thrones of eternal Sovereignty in the Kingdom of GOD; even in this material world they have gained the highest summit of Glory. People see all these things and still they are negligent, ignorant and heedless."

This was the Feast of the Month of Ramazan. For one month the Islamic world was fasting and praying, and now, having accomplished their religious duty and the month having come to an end, they are feasting. In a way I cannot say they are really feasting. The stage of the world catastrophe now set in Europe, the black clouds of war gathering over the horizon of the Turkish Empire, the vigorous, universal conscription going on, have imprinted their sad, heart-breaking effects on every face? Each new trade from the Sublime Porte prefigures a great, approaching disaster. People are harrassed and kept in continual alarm. In comparison with three or four months ago, Haifa is a dead town. No business is being done; half the stores are closed; there is no money in circulation; all the banks are closed, and were they kept open they would not honor even the cheque of a king! Many people have drafts, but they are not worth the paper they are written on; others have deposits of thousands of pounds in the banks, but they cannot draw one penny. There is so much suffering everywhere, dire want to be relieved, poverty is stalking abroad and great distress is witnessed.

This morning, because of the Feast, we descended the Mountain and in half an hour's time we were received by the Beloved. After giving a short talk on the significance of Fasting and its spiritual effect on the physical constitution, candies and tea were served, and we were given permission to retire. Then the different Consuls called, German, Russian, English, French, but they were so timed as not to collide with each other. Then the heads of various Christian sects, Sheiks, Mullahs, government officials, laymen, etc.; each group staying only for a few minutes. The Master spoke with them gently and kindly, and in every instance tried to cast away the gloom of fear and agitation through his spiritual discourses. He was inwardly more sad than anyone else, because people are so ignorant as to prefer the laws of their own making to the Divine Law. All day groups of men representing the various classes and guilds called to pay their homage and respect to Abbas Effendi.

It was about sunset when he came out of the house to take his customary walk, and we looked at him, as he passed on, followed by no one.

Ahmad Sohrab

Bahai Nest, Mount Carmel, Haifa, Syria
August 24, 1914

Dear Friends:-

Doctor E. C. Getsinger left today for America. During the day he met the Beloved several times, and each time the Master spoke with him in great length. Economy was the subject of his morning's talk with him. "Economy", he said, "is the foundation of human prosperity. The spendthrift is always in trouble. Prodigality on the part of any person is an unpardonable sin. The fewer the habits the better for the man. It is a divine virtue to be satisfied with very few things. Contentment is the antidote for the cure of all the social diseases. We must live an independent life and never live on others like a parasitic plant. Every person, whether literary or manual, must have a profession and live a clean, manly, honest life, an example of purity to be imitated by others. Contentment is the master-key to all success. If the members of my family starve, I will not ask money from the people. It is more kingly to be satisfied with a crust of stale bread than to enjoy a good dinner composed of many delicious dishes, the money of which comes out of the pockets of others. Just at this time it is simply impossible to get money from any source. Yet for the last three days I have applied to many people and finally succeeded in borrowing a sum for thy travelling expenses. I would not have done this for any Persian Bahai nor for anyone belonging to my own household. A Bahai must be satisfied. There was a time that I lived on five cents a day, and I was then much happier than I am now. The Persian Bahais often live in the utmost poverty and want, yet they never complain nor ask money from anyone. Begging they consider below their spiritual station. A man who is the beneficiary of the treasury of the Kingdom is not poor. There have been some rich Bahais in Persia whose properties have been entirely confiscated. Being thus reduced to utter destitution, they went out cheerfully to work and in their turn spent all they made for the maintenance of the poorer Bahai families. Love, yes, love must be demonstrated through deeds. Love has never been a 'passive noun', a figure of speech, but it has always been an 'active noun', an ideal reality. The sign of true Faith is the service of the believers of GOD, and service must always manifest itself in loving deeds and actions. - - -The mind of a contented person is always peaceful and his heart is at rest. He is like a monarch ruling over the whole world. A small business with a steady income is better than the wild, helter-skelter speculations of the financiers. How happily such a man helps himself to his frugal meals. How joyfully he takes his walks and how peacefully he sleeps!"

In the afternoon, just before Dr. Getsinger's departure, Abdul Baha said:- "I hope and pray that thou shalt safely reach thy native land. I shall always remember thee and expect to receive good news from thee. When thou reachest the United States, convey my wonderful Bahai Greeting to all the believers of GOD. Once they continue to live in accord with my advices and exhortations, there will appear in their words a most miraculous power and effect." Then he embraced him in his two heavenly arms, and kissed his face. We all bade farewell to our good Doctor and loaded him with good-will for all the friends across the Atlantic.

In the morning a cablegram was sent to Stuttgart, asking the two young Persians to return and giving permission to Mr. Remy and Mr. Letimer to return with them to the Holy Land.

In the afternoon two English war-ships were sighted in the distance. They came and anchored in the harbor. The population were panic-stricken. They thought the city would surely be bombarded. Hastily all the locomotives were hurried into the interior, because they were told they would first bombard the railroad station. The Captains of the warships sent for their Consul, and after an hour of conversation they steamed off under the cover of night. The two German cargo steamers are yet lying in the port. They know that as soon as they leave the harbor they will be taken as prisoners of war.

This was the second day of the Feast of Ramazan, and consequently the Beloved was very busy receiving the people. With many Mohamedan Sheikhs he spoke on the importance of the present war and its ruinous effect all over the world. "What blood-thirstiness rankles in the breast of man! What demoniac ferocity prompts him to kill his own brothers!" he said.

In his talk yesterday morning he said: "Real feasts were held during the Days of the Blessed Perfection, for then we used to get up in the early morning with the utmost joy, exhilaration and happiness, addressing ourselves with transport: 'This is the day of the Feast. Soon we shall stand before His Holiness Baha'ollah, receive a new Grace and witness a new Confirmation and Bounty!' But after His departure, no joy equal to the joy of those days has been left for us, especially in these days that the world of humanity is enveloped with the burning flame of a Universal Conflagration. During the Feast Days one is reminded more forcibly of the Days of Baha'o'llah, more particularly the Days of Rizwan. Consider how different it is now! During the lifetime of the Blessed Perfection on Rizwan Days we used to go into His Holy Presence; now during those self-same days we go ~~into~~ visit His radiant Tomb. - - - This year very few of the Mohammedans kept the Fast in these parts. In the Divine Religions, fasting is a cardinal law. Fasting is conducive to the mindfulness and heedfulness of man. Its ulterior wisdom is the sanctification of the soul from carnal and physical appetites. Fasting energizes and sharpens the spiritual consciousness and cleanses the hearts from the worldly desires. They become sensitized and etherealized, conscious of the higher forces and feeling the eternal vibrations of the Spirit. Fasting makes one more observant of the ~~Laws of~~ Laws of God, and grants unto him severance and attraction. These higher reasons of fasting are now completely forgotten. It has become only a habit; a custom, handed down from ancestors and forefathers. In reality they are not fasting; they are keeping up a dead institution. Fasting is like a lamp. What is a lamp for? It is a chimney for the protection of the light. If there is no light in the glass, what use is there for it? Now these people are constantly cleaning the glass and are not thinking of the light. No matter how clean and beautiful a palace may be, from its outside, but if its inside be dirty and unclean, it will not avail! It is related that a Kurd, dressed in a long, heavy fur coat, was standing out in the street, praying. It was summer and the noon hour of an unbearably hot day. Two men passed by, and one said to the other: 'Look! What a wonderfully religious man is this, who is praying during the hot hour of the day!' The Kurd, hearing this commendation, was very pleased, and right through his prayer turned to them and said: 'You do not know! I am fasting too!' (According to the Mohammedan law no one must speak while he prays, otherwise he must repeat his prayer again.) Now the prayers and fastings of these people are similar to those performed by the Kurd."

Ahmad Sohrab

Bahai Nest, Mount Carmel, Haifa, Syria
August 25, 1914

Dear Friends:

The following is the translation of the Persian letter written under the above date:-

"During these days the talks and conversations of His Holiness Abdul Baha concern the bloodthirsty war waged on the continent of Europe and its incalculable damages to the world of humanity. Through explicit utterances and suggestive hints he is trying daily and hourly to impress upon the minds of the believers of God that in this world their responsibility is very grave and their station is most lofty. The measure of their bounden duty to mankind is beyond computation. A Bahai must be a collective centre of the attributes of Peace and good-will towards all nations and in whichever country he happens to live, he must serve this illustrious Cause. With manifest deeds and eloquent words he must prove to all the people that a Bahai life is the life of Peace, his thoughts are the thoughts of Peace, the sustenance of his spirit is the food of Peace, his path is the path of Peace, the fruits of the trees of his existence are the fruits of Peace, his beloved is the Beloved of Peace and his daily effort is an exertion in the Cause of Peace. If the devotees of the Blessed Perfection and the confirmed Bahai walk in this Highway of the Most Great Guidance with the utmost loyalty they will undoubtedly awaken the people of the world and will free them from this drunkenness of ignorance. For the outcome of the armed peace of Europe was nothing but this universal barbarism and savagery. Although in the past years the countries of Europe were made large camps for the manoeuvre and drilling of innumerable armies, yet they have not changed them into general slaughter-house for the killing of millions of innocent sheep and lambs and their green pastures are crimsoned with the blood of these people. The rank and file or the peaceful citizens of these countries have never had any quarrel with each other. They were the very last persons to precipitate such a cataclysmal struggle; nay, rather, they were united together with the ideal relations of Commerce and economics and the bonds of spiritual unity and accord had so harmonized them together that they were considered as true brothers and sisters.

"Since the declaration of war, the Labor Unions, the Farmer's Societies, the Factories' Guilds have held large meetings in each one of these countries, have delivered fiery speeches and protested against the Governments' policy of war and carnage; but the tremendous noise of the Falls of national and racial and religious prejudices and the cries and hues of those mean politicians and self-interested statesmen who are strutting around under the cloak of patriotism have completely drowned the voices of those who are working for Peace! It is as though all of a sudden the wine of bloodshed has intoxicated all the sober-minded leaders of Europe, and within 24 hours the assemblages of their sane and wise men were turned into Insane Asylums and the signs of a general insanity spread like wildfire in every home of the nations, the flames getting beyond control. Those who a few days were discussing the terms of Peace and better understanding, suddenly changed their tones and their cries of 'War! War!' reached the sphere of the Milky Way! O men! What took possession of your brains and made you stark mad! Are you not those self-same people who organized International Congresses, Inter-Parliamentary Conventions, and in each session delivered logical and well-balanced addresses in favor of

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Peace and the damages incurred by war? Did you not explain in harrowing words the awful scenes of the battlefield? Did you not call on humanity to extinguish this world-consuming fire? Did you mean to deceive men through your fair promises? Did you not believe in one word of all that you solemnly declared before the concourse of men? Were you so hypocritical as to announce lying policies? Where are all your protestations of those stirring speeches? Where are the results of those Conferences? Where are the fruits of the 2000 years of Christian training? Where are the lights of the non-~~resistance~~/resistance of that radiant One? Are you not ashamed to attribute yourselves to Christ? Is He pleased with your present actions? Is this your article of Faith? Are you professing to be Christians? Are you the sheep of that Divine Shepherd? If these are the fruits of your civilization, where are the fruits of the Divine Civilization founded by Christ? You are calling yourselves the followers of Christ, His Holiness the Spirit gave up His Life on the cross for the guidance of humanity, but you are destroying the lives of men with Krupp cannons, Maxim guns, smokeless powder, bombs, dreadnoughts, submarines and the fleet of airships, dirigibles and aeroplanes. How can one ever reconcile the Teachings of Christ with your deeds of savagery. Oh! That you did not taint the Glorious, white Name of Christ with your dirty, black deeds, nor attach that godlike Name to your so-called civilization! Indeed you are the followers of your own good, rapacity, passion and lust, and not Christ. Every day you are seeking to find some way in order to kill thousands of your fellow-men and every hour you are striving to lay waste the foundation of human felicity. You are sharpened-claws and bloody-tongued wolves, who are disguised in the garb of innocent lambs, and are tearing to pieces the sheep of GOD.

"The hearts of the Bahais all over the world are sad on account of this great catastrophe and severe affliction, and their eyes are weeping because of this unparalleled calamity. They hope and pray that ere long these warring nations may leave behind their animalistic qualities, that they may walk in the Path of Fraternity, hearken to the anthems of Peace, sing the songs of salvation and be illumined with the rays of the Sun of international solidarity. The Bahais are not lying idle and protesting or praying alone; they are working; Lo! and behold, everyone is doing his best to disseminate the seeds of Peace in the hearts and turn their attention to the benefits of Peace and arbitration. In brief, this is the spirit of the Master's talks to every one who comes to see him. This morning I was called into his divine presence and heard him speak with a number of Christians. He dictated a few cablegrams for the West, and I came out of the room delighted even with these few minutes.

Ahmad Sohrab.

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

Dear Friends:-

You may be interested to know the contents of the Beloved's talk on the night of the 20th. It is interesting from a historical standpoint. It concerned the service of the two oldest Bahais, who are now in the Kingdom, and whose names were Aga Reza and Mirza Mahmoud. The children of these two wonderful men are now grown up and are married and have their own offsprings. They were two of that devoted band who followed and served Baha'o'llah from Bagdad and all through His imprisonment in the penal colony of Acca. Their tombs are now outside of the walls of the Barrack, and this last time while the Beloved was there, he arranged for the engraving of a suitable verse on their tombstones. Now I suppose you would like to read the Master's words. He said:-

"His Honor Aga Reza and His Honor Aga Mahmoud were most sincere. They were serving day and night. In reality they accomplished such services that cannot be duplicated by another human being, viz: it is beyond the power of human endurance. When the Blessed Perfection was exiled from Bagdad, the large number of the believers who followed Him, divided the work of the party amongst themselves. For example, Darveesh Sedk Ali and Haji Ebrahim acted as equerries; Ostad Mohammed Ali looked after the baggage; Mirza Mohammed Goli supervised the pitching of the tents, and I was, if we may use a military expression in this connection, a commissary officer and had to supply the party, including the horses, etc., with food and daily necessaries. Often, either by day or by night, we covered a distance of 25 to 30 miles. No sooner did we reach a Caravanserai than through sheer fatigue and exhaustion everybody would lie down and sleep. Complete weakness having overtaken every one, they were unable to move. But Mirza Mahmoud and Aga Reza would not rest for one moment, and after their arrival would be engaged immediately in cooking for the party of nearly 72 people. (This was after their arduous work of holding the reins of the horses which carried the palanquin of the Blessed Perfection, all day or night.) When the meal was cooked and made ready, all those who had slept would awake, eat and sleep again. Then these two men would wash all the dishes, pack them up in their proper places and by that time they were so tired that they slept even on a hard boulder! During their travelling, when they got exceedingly tired, they would sleep while walking. Now and then I would see one of them taking a bound and leaping from one point to another. Then it became evident afterwards that he was sleeping, and in that state he was dreaming that he had reached a wide creek and hence the jump. In short, from Bagdad to Samson they served with such rare faithfulness and loyalty! Truly, no human being had the stamina to bear cheerfully all these hard labors; but because they were enkindled they performed these services with the greatest amount of happiness. I remember when in the early morning we wanted to start for another Caravanserai, often we saw these two men fast asleep. We would go and shake them and they would wake with much difficulty, and while they were walking afoot they were always chanting communes and supplications.

In those days a famine raged all along the road. Then when we

reached the station, Mirza Jafar and myself would ride and go from one village to another, from one Arab or Kurdish tent to another, trying to gather food, straw, barley, etc., for the men and animals. Many a time we were out till midnight. One day we happened to call on a Turk who was harvesting. Looking at his large pile of straw, we thought we had come to the end of our search. I approached the Turk politely and said: 'We are your guests and one of the conditions of Faith is to honor the newly-arrived guests. I have heard that you are very liberal people, very generous and whenever you entertain a guest, you kill and cook for him a whole sheep. Now we desire to have such and such a thing, and are ready to pay any price for them you demand. We hope this is reasonable enough.' He thought for a moment, and then said: 'Open thy sack!' Mirza Jaffar opened it; and he put into it a few handfuls of straw. I was amused and said: 'O my friend! What can we do with this straw? We have 35 animals and we want food for every one!' In brief, everywhere we encountered much difficulties till we arrived in Karpout. Here we observed our animals had become very lean and walked with great effort, and we could not get straw and barley for them. Having reached Karpout, the acting Governor General came and called on us, and with him he brought ten car-loads of straw, ten sacks of barley, ten sheep, several baskets of rice, several bags of sugar, many pounds of butter, etc. These were

sent as gifts by the Governor-General, Ezzat Pasha, for the Blessed Perfection. Having had the experience, and knowing how difficult it was to get anything from the farmers on the way, when I looked at these things, I knew that they were God-sent, and they were accepted gladly. At that time, Aga Hossein Ashjee was the assistant cook and was working day and night. He had no time to sleep. We stayed in Karpout one week and had a good rest. For two days and nights I did nothing but sleep. The Governor-General, Ezzat Pasha, called on the Blessed Perfection. He was a very good man and showed us much love and service. - - - I have ordered that the tomb of Meshgeen Galam (the great Bahai Calligraphist) may also be built. He was one of the most witty amongst men, and always good natured. With his inimitable stories and mimicry he made everyone laugh. He was a blessed soul. In the Path of the Blessed Perfection he was exiled to Cyprus. His faith was strong and he was never agitated or disturbed. Whatever happened we were together, were not separated and were engaged with our own affairs, but he was left almost alone on the Island of Cyprus. Notwithstanding this, he was always enlightened and attracted. Similarly His Honor Sayyah Effendi; Aga Mohammed Bager and Aga Abdollah. These believers of God remained firm and steadfast. They were all blessed souls. They underwent sufferings and persecutions in the Path of the Blessed Perfection. They became homeless and shelterless--wanderers over the face of the earth. It is most difficult to stand unshaken during the ~~path~~ days of trials. While we were still living in Bagdad, the conditions at one time were so constrained, that the friends of God were always in jeopardy of losing their lives. No night was spent with the assurance that they would be alive in the morning, and no morning did they arise with the heartfelt security that they would see another night: Yet they were in the highest state of constancy, resolution, spirituality and attraction. Aga Reza and seven others lived in one small room. They rested, ate and slept in this one room. Every night they had spiritual meetings and they chanted prayers and poems till long past midnight. Often their food consisted of a few dates.

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"These Bahais were peddlers in the Bazaars; some of them did not sell anything all day. When in the evening all of them returned home they put together the few Piastres they had made and bought their dinner with that small amount of money. Some days they had sold only 20 Pares. With this they bought dates and helped themselves to that. With all they were the richest men on the face of the earth. They were in a state of holiness, sanctity, attraction and devotion. There was amongst them a man by the name of Sheikh Sadek of Yazd. In reality he was a spiritual soul. When the Blessed Perfection departed from Bagdad he supplicated Him to be one of the party. Baha'o'llah told him to continue to stay there for the present. When we arrived in Karkout, which is about 12 days from Bagdad, the fire of separation flamed so intensely in the heart of Sheikh Sadek that he left Bagdad and ran for miles and miles with the post horse to reach us; but he died on the way. There was another man, Aga Ali Ezzat, from Kashan, He was also a most holy soul. There was another man, Pedar Jan. I cannot sufficiently praise him. He was the embodiment of spirituality. He used to carry under his arms dozen of stockings while walking in the bazaars, in the hope of selling them. Meanwhile forgetting his surroundings he would chant slowly the communes, and some one would come up quietly after him and take the stockings from under his arm. Then if a customer wanted a pair of stockings, he would look under his arms and there was nothing to be seen. Then he thought he would carry the stockings this time on the palms of his hands. Again he became absent-minded by the reading of the supplications and the stockings were stolen without his knowledge. There was also amongst this group His Honor Habel. In short, when we mention the names of these true spiritual pioneers of the Cause, our hearts become illumined, and the Fragrances of the Merciful reach our nostrils. For their deeds, the remembrance of their words and actions, make one thoughtful and aware of the stern realities of life. - - -"

This morning a little shower fell, and the air was cleared from its oppressive heat. The Master came out and walked in the garden. In the evening he called into his presence two newly-arrived pilgrims from Bagdad and Teheran.

Ahmad Sohrab

Bahai Nest, Mount Carmel, Haifa, Syria
August 27, 1914

Dear Friends:-

This morning when I descended the Mountain of God and entered the garden of the Lord, I heard that the Beloved is going up this afternoon to stay in the house of Abbas Goli, the guardian of the Tomb of the Bab, for two or three weeks. Well, this news imparted to me much pleasure, because adjoining the house of Abbas Goli is my nest. Good luck! my friends; the Master will be our neighbor and companion of our daily lives for many days to come. Henceforth I shall not have to descend the Mountain, as long as the Beloved stays there. For although I have addressed all my Haifa letters from the "Bahai Nest", they were most of them written from the Home of Abdul Baha. For a while I will not fly out of my Nest, but live there, with great peace and greater contentment. I will inhale the fresh breeze all day, sit under the fig trees and help myself to the big, sweet, juicy fruits, sleep on the veranda in the afternoons while the refreshing zephyr passes by, and walk in the magic moonlight, gaze at the starry hosts of heaven, drink the nectar of the Love of God from the hand of the Beloved and altogether enjoy life.

At two P. M. the carriage was made ready and the Master came out of the house and accompanied by a few friends, rode up. Badsh Effendi and myself hastened up and were there ahead of the carriage. After a few minutes the Master arrived, went into the Holy Tomb, chanted the Visiting Tablet, and then retired to his own room. Shougi Effendi and Monavar Khanon also will be here with the Beloved. Khosro will bring up his dinner and supper, and altogether the Master will have a quiet time.

Three quotations from three letters received from America, India and England will bring this letter to a close.

Miss Florence Harris, a little girl of ten years, writes the following to the Master;

"I feel highly honored in writing to you. I did not see you when you were in London, but I have gotten two photographs of you. Dear Abdul Baha! I want to ask you for your spirit to guide me as I love you very much and I am always thinking of you. Mama, Dad and myself are all Bahais. We have a book called the 'Hidden Words', and it is a nice book. Mr. Cobb, from America, came and I saw him. The last time I saw him was in the Library in Lavender Hill, where I took my friend Nelly. He gave to each of us a flower. I have kept mine till it is quite dry, and am going to press it and keep it as a keepsake. I like him very much. Dear Abdul Baha! I live in the hope of seeing you one day on this earth very soon. I must close with love and greeting from your little loving Bahai. - - -"

She writes a lovely little Essay on "Love". It is as follows:

"God is love. He is the very essence of love. Sometimes things happen. Why? Because we have got to learn something through them. God wants us to share our Love with others. Love one another; that is what we should all do, every one of us. Love is a good thing.

God puts love in all of us, and we should show it by being kind to others and help them when they are in trouble. We should all try to love one another, that is a beautiful text."

Another little girl, from Oakland, California, writes:

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"The throat of humanity is now encircled with a most wonderful string of pearls. The Manifestation and Prophets have come each with a few beautiful pearls to give to humanity. In childhood the pearls have been very fascinating to play with, but their true value was not realized and they became scattered upon the table of the world. Now Baha'ullah has come and run the thread of Unity through the scattered pearls. Humanity has reached maturity, so a few more precious pearls have been added to enlarge the necklace which has been fastened by the 'Greatest Name'. It is all so wonderful! Hardly can I realize it, and yet I am so happy."

Abbas Ali Cashmiree writes from Rangoon, India:-

"I reached here safely a few days ago. The reminiscence of the most blessed days of my life and the love and affection that my Beloved Master showered upon me, are acting as stimulants in my mind and are urging me to sacrifice my life, soul and spirit in the blessed dust of His Chosen one's feet. His Love has taken a deep root in me and His affection has moulded my will in complete resignation to His Blessèd Beloved Will. I am His; no earthly power can separate me from the dust of His Feet. The whole universe may rise against me, but still I adore Him; I will worship Him; I will love Him. I know I am wholly unworthy of even kissing the dust of His Beloved Feet; I am aware I have nothing to sacrifice for Him. Some have sacrificed their relatives, some wealth, some learning and some their pure lives, but I have nothing. I have no relatives, no wealth, no learning. There is one thing, and that is 'life'; but Ah! even this is not worthy of calling His. - - - - There is no one mine in the whole universe except Abdul Baha. He is the ONLY ONE whom I may say as mine and He is mine. - - - - The Cause is no doubt progressing here in India in a mysterious way. The Power of the Blessed Perfection is apparent and the strength of the Centre of the Covenant is manifest. A peculiar turn of events is taking place. India is waking to a sense of spiritual aspirations. The lectures of Dr. and Mrs. Getsinger, as well as of Mrs. Stannard, have done much to alter the haughty atmosphere of this ever-enslaved land. These noble servants of the Most Supreme Centre of the Covenant are accomplishing a wonderful work. Ah! How I wish to sacrifice my life at their blessed feet! The Hosts of Confirmations are certainly with them, and the angels of assistance are no doubt surrounding them. - - - -"

Love and greetings from Mount Carmel to all the friends.

Ahmad Sohrab.

Behai Nest, Mount Carmel, Haifa,
Syria. August 29, 1914.

Dear Friends:-

Our dear brother Nagi Bushrui, being a College graduate, must have some ideas concerning the present universal war in Europe. I have asked him to write down his thoughts, and the following interesting intelligent article is the result:-

"What is the business of life? This is a question which arises in the mind of every intelligent, truth-seeking man. Different answers are formulated, depending of course upon the person's point of view. The biological answer, which is an idea common amongst a class of men, is reproduction and perpetuation of life. In the life of any organism, the one prominent idea is to reproduce one like unto itself and try to perpetuate it. With this fundamental idea of life the question of Right comes in. You have as much right to live and reproduce as any other individual, and hence the introduction of codes of laws into human society.

"In accordance with the Spencerian principles of evolution there is a constant movement from the simple homogeneous state of life toward the more complex heterogeneous one. May not the same line of reasoning be true in the case of nations insofar as is the sum-total of the individual units which enter into its structure. This being true, then, nations as well as individuals are perfectly right in their attempt to reproduce and perpetuate themselves. This is the basis of struggle between nations. One nation, under the pretext of being handicapped by the other, sharpens its claws and springs at the other nation, believing that thus their grievances are redressed. The European war is to-day said to be justified on the same ground. Austria is in danger of being wiped away from the map of Europe if Serbia become a dominant power; then every nerve and sinew is strained to check the progress of Serbia. Alliances, Entente, political, racial and religious prejudices begin to work and other European nations are drawn into this seething imbroglio; thus that continent becomes nothing but a heated blast-furnace of fire.

"The leaders of the 20th Century seem to have lost their power of self-control, the many conclusive arguments showing the futility of war are set aside; the many lasting impressions of Peace Societies and Conferences are suddenly blurred in their minds and many a man in perfect earnestness advocates war as the solution of the sundry problems of to-day.

"Forgetting is sometimes one of the conditions of a good memory, and very often is the cause of the utter destruction of the organism. It is perfectly wise to forget past failures and start afresh for a better career of life; but it is absolutely detrimental to social structure to obliterate from our minds the impressions of our past deeds which have had a helpful influence upon the world of humanity. Our whole life is based on our experiences. We always follow that which is directly or indirectly pleasing to us, and avoid that which is disagreeable. Now it seems to me that we have experimented on war in the laboratory of the world of humanity for well-nigh many thousands of years, and we have had every reason to believe that cutting each other's throats is the poorest way to reproduce and perpetuate one's kind. We have had enough experience in this line of activity. Why should we not then put to test for a time the Principles of Arbitration and Peace. Is it not high time for it? We glory in this, that we belong to the 20th Century, we have given up traditions, set aside the appeal to authority and we test things as they are through our power of observation and thus give up the old garment of imitation: Notwithstanding these scounding phrases we are as yet slaves of imitations, we emphasize the more the Great Illusion and in our narrow-

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minded attitude begin to divide the human race into different races, nationalities and colors, and in this way bring about a bono of contentions.

"Let us turn to life and observe the effect of war within our very gates; means of communication are stopped, all the banks closed, business suspended, commerce at a standstill, the foundation of public confidence overthrown and young men are called for military service. I believe the effect of this war is felt very much more in this part of the world than in any other non-combatant regions. If you pay a house-to-house visit in this town of Haifa, you will find women weeping, shrieking and lamenting. If you have courage enough you ask the reason for the presence of all these miseries. The answer is sure to be, that their fathers, brothers, husbands, are taken off by force to the military field; that the means of their livelihood is cut short that famine is set in and worse than all there is no security of life and property. The clash of arms and the roars of cannons are heard from the far distance, and no one can be assured whether he is going to see his relatives alive who are taken away from him. Can we call this a mode of living the life? The fowls of the air and the beasts of the fields are far better off than human beings. What are the factors, then, what will ultimately bring about peace, security and tranquility?"

"The factors which help the cause of Universal Peace must be such as to change the universal nature of man; then there must be some sort of conversion, otherwise no sovereign can be expected. Spiritual element must form a part of every man's life and how can that be brought about? Through the education, both spiritual and material. By education, I do not mean wholly the prescribed curriculum of the school or the Academic course of a college, but rather the 'preparation of a man for complete living.' This kind of Education, I am persuaded, cannot be acquired unless a man gives attention to the training of the intellectual, emotional and spiritual side of life. In colleges and Universities the spiritual aspect of education is neglected and therefore the students are deficient and incomplete, insofar as the true standard of education is concerned.

"His Holiness Baha'ullah has provided, through His Principles and Teachings, the best methods for the acquisition of the virtues of the world of humanity. Universal Peace can then be realized when nations and individuals take to heart these world-wide Principles and through their application the true position of man in the universe is to a certain extent understood. It would be perceived then that he is a part of a great structural scheme in whom the manifestation of the Universal Energy is shining forth, and therefore man being so noble, who will attempt to take his life and have him a lifeless corpse?"

"The Bahais pray that God may so fill the world with His Glory that the rearing of cannons and the clashing of arms will nevermore be heard."

In the afternoon, the Master came out of his room; we followed him to the Holy Tomb. He chanted the Visiting Tablet and returned to his room without speaking. For the next few days he will rest and may now and then address the friends briefly.

Ahmad Sohrab.

Bahai Nest, Mount Carmel, Haifa,
Syria, August 29, 1914.

Dear Friends:-

Another article from the pen of our brother Badi Bushrui will carry us a little further into the complicated question of the present war on the Continent of Europe. He writes:-

"The present condition of affairs, the battle waged between huge armies, the moving of millions of soldiers from the peaceful homes into the field of carnage, the relentless pursuit of animal greed by the so-called civilized nations of the West, afford ample reason for one to feel somewhat pessimistic. Ever since the appearance of man upon the face of the earth and his attempt to use his mind in the amelioration of his environment, the Divine Virtues, spiritual blessings, good-will toward all men, freedom and peace, happiness and joy have been poured upon the human race through the untiring efforts of sagest philosophers and prophets, and it is rather astonishing to find what a striking similarity exists between the human thoughts and sentiments of the leaders of all races and nationalities and religions.

"Practically all of them have been playing the same musical note: good-fellowship, loving-kindness, generosity and truthfulness. It is this unity of Principles that has led some men, such as Henry Thomas Buckle, to conclude that since the code of morals is stationary when compared with the intellectual progress of man, then by the logical method of concomitant variation the real mover of the wheel of progress is the intellectual power of man. We do not for the present attempt to refute this argument, but we desire to bring out the fact that there is a unity and constancy in all the fundamental teachings intended to establish the organization of society.

"Go over the pages of history in the rise and progress of any nation, and you are sure to find that after all it is the same still small voice which stimulates the souls and minds of great men and powerful geniuses. Volumes of books have been written, all of them full of teachings and instructions. Why, then, it may be asked, is man still negligent and always tries to assert his pugnacity by cutting the throat of his brother? How many dynastic and religious wars were waged and how much innocent blood shed? Yes, we are saturated with theories in regard to our conduct, but we are asked to put them into practice, we fall short. Why such indifferent pusillanimity permitted?

"Infinite Wisdom has established the order of things. Man, the noblest of all creation, is a mirror reflecting the Divine Attributes and through this great Force he is able to dominate all the natural forces. But very often he forgets the Absolute Cause and thus retrogresses and becomes bereft of the high sentiments of humanity. We have had many great leaders with noble ideas, but because their method of instruction has not been perfect they have failed to hit the mark: their plans have come to naught and the masses of mankind to the neglect of these principles is still imbued with bloodthirstiness, respecty and war. Hence the many confusions and the present diabolic struggle.

"What we need, therefore, is a good method of instruction. We need the Archtypal Man, who being the collective centre of all the virtues of humanity, devise laws and systems that will make an everlasting impression on the formative mind of the race. May we not then look around for such a person?

"The highest type of creation and the dwelling-place of the Sun of Truth in this age, we assert, is His Holiness Baha'c'illah. He is the Universal Teacher of mankind. He has formulated such laws and regulations as will satisfy the demands of the time. Many of such tenets may be said to have been in former dispensations, but they are new in the sense that they have been re-stated with a new meaning and

the Spirit of God is behind them. One of His Teachings is the inculcation of Education in all the grades of Society. This is the law and the prophets, and every true believer has to obey it literally. Such being the case, the lofty ideas of the past generations will be taught to the rising youths, who in turn will enrich them through the addition of their own valuable experiences and hand them over to their posterity. We might very well conclude, therefore, that human kind is not lagging behind but always pressing onward. One writer says that human progress is like a spiral. It is always moving forward.

"Therefore, it is for the Bahais to infuse a new life into the body of the world, which might result in the creation of a new hope and aspiration; that every soul, forgetting what has been his career in the past, might forge ahead with new vigor and a fresh start.

"This age of ours may be called the age of Synthesis. We always delve into the constituents of things and deduce new theories and principles. Let us, then, study the ideas of the past and see whether the principle of the unity of humanity and the Unity of the Force behind it, holds true or not. The basis of our progress lies in the ideas of the former ages and philosophers. It was only a few days ago as I was reading over some selections from the voluminous French writer, Belfou, I came across one of his beautiful pieces entitled Nature. Now its contents is applicable to the present state of affairs in Europe generally and France particularly, and the aftermath of this devastating war! In a concise, clear and thrilling style he describes the beauty of nature, the glory of the sun, the crystal sea, the transparent atmosphere and the habitable crust of the earth. Then he points out the superiority of man over all the lower kingdoms of life, his capability to manipulate the resources of nature and his ability to render every disagreeable thing agreeable. But amidst this glorious activity a sudden change comes upon him and consequently he uproots the trees planted with his own hands and suffers the display of the forces of destruction. Then towards the end he says:-

"However, he (man) rules only right of conquest, and enjoys rather than possessions. He can only retain by ever-renewed efforts. If these cease, everything languishes, changes, grows disordered, enters again into the hands of Nature. She retakes her rights; effaces man's work; covers his most sumptuous monuments with dust and moss; destroys them in time, leaving him only the regret that he has lost by his own faults the conquests of his ancestors. These periods during which man loses his domain, ages of barbarism when everything perishes, are always prepared by wars and arrive with famine and depopulation. Man, who can do anything except in numbers, and is only strong in union, only happy in peace, has the madness to arm himself and to fight for his own ruin. Incited by insatiable greed, ambition, he renounces the sentiments of humanity, turns all his forces against himself, and seeking to destroy his fellows, does indeed destroy himself. And after these days of blood and carnage, when the smoke of glory has passed away, he sees with sadness that the earth is devastated, the arts buried, the nations dispersed, the races enfeebled, his own happiness ruined and his power annihilated."

In another quiet meeting held this afternoon, the Vaster visiting the Holy Tomb and then speaking for a few minutes about the purity of the human heart and how the degree of man's sincerity becomes evident, even before he opens his tongue and speaks.

Ahmad Schrab.

Bahai Nest, Mount Carmel; Haifa, Syria
August 30, 1914

Dear Friends:-

Near the doorway of the Tomb of the Bab, the Master stands, a majestic, inspired figure, full of benignity and spiritual peace. In His holy hand he holds a glass rose-water bottle and as the friends file in the blessed room they hold up the palms of their hands and receive a few drops of the fragrant attar. Uniformly he looks into the face of each worshipper, while His own Countenance is wreathed with the delicate garland of a sweet, imperceptible smile, symbolizing the eternal joy of the Bahai life. When all the friends have entered the room, then the Beloved enters with the utmost reverence. While all the believers are lined in the upper part of the room, he stands near the vestibule. The mantle of perfect silence falls upon the Pilgrims, and then the delicious spell is broken by the clear, spiritual voice of the Master. Lo! He is chanting the Visiting Tablet. Little by little the music of his heavenly voice gains volume and color. You listen entranced, captivated; your heart leaps with the inevitable harmony and beautiful rhythm of his chanting; a thrill of acute, receptive feeling flows from head to foot; your heart has suddenly turned into some most sensitive, sense-organ, catching the ethereal vibrations of supernal Glory; you see yourself drawn to the fountain head of life from which flows a continual stream of divine blessings; your inner being assumes the form of a white canvas over the surface of which are drawn the ideal pictures of the Kingdom, with the brush of the unearthly artist. The Visiting Tablet is in eloquent Arabic, revealed by Baha'o'llah Himself, and is most wonderful in its ~~sublimity~~ sublimity of thought and the grandeur of expression. This same Visiting Tablet is chanted also at the Tomb of the Blessed Perfection. I have heard the Master chanting it ever so many times that I think you would like to know its contents. Many Bahais have memorized it and no matter where they are living they read it, while their faces are turned Eastward. I might say that someone else better grounded in the English Language can give you a far better translation than the one I have made; but in all probability it will answer the present purpose. Then, surely, in the future when there are greater facilities, a more critical translation may be required. It is as follows:-

"The praise which became manifest from Thy Supreme Soul, the Glory which dawned from Thy Countenance, the Most Glorious--be upon Thee! O Thou Manifestation of the Almighty, the King of Immortality and the Possessor of all which is upon the earth and in the heavens! I testify that through Thee the Sovereignty of God and His Authority, the Grandeur of God and His Almightyness became revealed. Through Thee the Suns of Priority shone forth in the heaven of Preordination and the beauty of the Invisible appeared from the Horizon of Origin. I testify that through the motion of Thy Pen the Command of 'Be' and 'It was' was published abroad; the Hidden Mystery of God was revealed; the unknown potentialities were disclosed and the Manifestations were sent. I testify that through Thy Beauty ~~the~~ Beauty of the Adored One was uncovered; through Thy Face the Face of the Desired One Beamed; through one Word on Thy Part the creatures were separated and the sincere ones ascended to the Apex of Loftiness while the polytheists descended to the lowest degrees.

"I testify that ~~whom~~ whosoever recognized Thee, has recognized God, and whosoever attained to Thy Meeting has attained to the Meeting of God. Blessed is he who has believed in Thee and Thy Verses; become humble before Thy Majesty, was honored with Thy Visit, obtained Thy Good-pleasure, circumambulated around Thee and presented himself before Thy Throne.

"Woe unto him who oppressed Thee, disbelieved in Thee, repudiated Thy Signs, rebelled against Thy Sovereignty, fought against Thine Own Self, assumed haughtiness before Thy Countenance, contended with Thy Proof, ran away from Thy Government and Supremacy and was written with the Fingers of Command as one of the polytheists in the Tablets of His Holiness.

"O my GOD! O my Beloved! Send to me from the right hand of Thy Grace and Providence the Holy Fragrances of Thy Bestowals, and release me from myself and the world and draw me towards the Haven of Thy Nearness and Thy Meeting. Verily Thou art powerful to do that which Thou wilt and verily Thou art surrounding all things!

"Upon Thee be--O Thou Countenance of God, the Praise of God and His Mention--The Baha of God and His Right! I testify that the eye of creation has not witnessed an Oppressed One like unto Thee. During all Thy Days Thou wert in the dark chambers of calamities. Now Thou wert under the swords of the enemies, and anon Thou wert under the chains and irons. Notwithstanding all these, Thou didst command the people as Thou wert commanded on the part of the Wise and the Knowing! May my spirit be a sacrifice to Thy Affliction and may my soul be a ransom to Thy Trials! I beg of God, of Thee and of those whose faces became illumined through the rays of Thy Face and followed that which they were commanded for the sake of Thy Love--to rend asunder the veils which have intervened between Thyself and Thy creatures and destine for us the good of this world and the world to come. Verily, Thou art the Powerful, the Exalted, the Mighty, the Forgiving and the Merciful!

"O God! Glorification and salutation be upon the Tree and Its Leaves; Its Branches and Its Twigs; Its Roots and Its Limbs;--through the continuation of Thy Comely Names and Thy Most High Attributes. Then protect It from the perversity of the antagonists and the hosts of the tyrants. Verily Thou art the Omnipotent and the Omniscient!

"O GOD! Glorification and salutation be upon Thy servants who have attained and Thy maid-servants who have attained. Verily, Thou art the Generous, the Possessor of the Most Great Bestowal, and verily there is no God beside Thee, the Pardoner and the Clement!"

This is a faint translation of the original of the Visiting Tablet. I hesitated to give a translation of this wonderful gem of the Kingdom, but because several of the friends have asked me, I desired to comply with their wishes, and these being the quiet days of the Master, I took it as an excellent opportunity. Day by day he is feeling much better. Several members of the Holy Family have come up, but after paying their visit they go down in the evening. So far as our life here is concerned, one could wish for nothing more peaceful, more serene, more quiet and more undisturbed by outside influences.

Ahmad Sohrab

Bahai Nest, Mount Carmel, Haifa, Syria
August 31, 1914

Dear Friends:-

The Beirut Persian Bahai students have an Oratorical Club, the membership of which gives weekly lectures on the Bahai Cause and other allied subjects. The talks are delivered now in Persian and again in English. Twice a week they elect two or three members from amongst themselves and they are going to be the speakers at the next meeting. In this way, everyone, big and small, has a chance to express his thoughts and develop his speaking faculty. So far they have done creditable work, and have made much progress along this line. Yesterday when the Master entered the reception room, after looking in the radiant faces of each student, he said:-

"This is a good Society; it is a spiritual gathering. It is a well-organized, harmonized Club. In this world many societies are organized, but their constitutions and By-laws do not hold them together and difference is rampant amongst the members. But praise be to God the hearts of the members of your Society are cemented together. The aim and object of all is one. One cannot find the traces of conflicting opinions amongst you. I hope that day by day this Society may attain to extraordinary progress and evolve higher and higher along all the degrees of existence; whether in attention toward God or in ideal excellences or in acquired sciences and arts; that its advancement may be through all the stations of life, and that it may be protected from the clashing ideas and inconsistent disagreement. For all the difficulties which have appeared in the life of nations owe their origin to the detrimental, opposing policies, egoism, arrogance, conceit and presumption. This egoism and arrogance are the bed-rock of all the differences. Selfishness or self-conceit is the greatest calamity in the world of humanity. There is no other worse quality. Self conceit means; to be pleased with one's self and look down contemptuously upon others. Self-conceit breeds haughtiness, pride and heedlessness. When we investigate thoroughly we find that the basis of all human misery is self-conceit. We must not be pleased with ourselves; we must not be satisfied with ourselves, but we must be pleased and satisfied with others and know them as better than ourselves. We must ever prefer these souls to ourselves, who are not believers, for the end is not known. How many persons that are not now believers, but a day may come that they will accept the Revelation and become the centres for the execution of universal services! How many souls that are now believers, but towards the end of their lives they will forget God and the spiritual things. We must consider every soul wiser, more perfect, more honorable than ourselves; but no sooner do we start to think that we are a little better than the rest, than we have deviated from the path of righteousness and salvation. It is the concupiscent appetite that makes everything disagreeable in the sight of a man save himself and the gratification of his inordinate desires. Thus he is thrown headlong into a deep, black, bottomless pit, out of which there is no seeming deliverance save through the regenerative power of the Love of God. Now the impersonification of tyranny is presented in his eyes as the embodiment of Justice; the lowest depravity assumes the form of the highest incorruptibility and the greatest catastrophe looms large as infinitetranquility. The black pit is no other than selfishness. One who is inoculated with the virulent microbe of self-conceit is always displeased with the actions, deeds and behaviour of others, but the self-satisfied,

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self-complacent and self-chained! God forbid that in our innermost nature there may be found lurking the least trace of self-adoration. This is a destructive germ, the presence of which in anybody's system leads to disorder and awful diseases. Toward others we must show the utmost spirit of meekness, humbleness and lowliness and treat them as though they are the dearest, the most precious and the most perfect likeness of the Universal Intelligence. We must do this with the utmost SINCERITY and TRUTHFULNESS. For we must look upon them with the eyes of the True One. We must behold them as noble and ourselves as inferior; for if we were PERFECT others would not have been imperfect; if we were truly great we would have overlooked their littleness. A Perfect man does not see the defects of others but tries to set in order his own house. - - - Know ye of a certainty that any heart wherein abides the least illumination of the Blessed Perfection, he will not let fall from his lips the little one letter-word 'I'. I mean that kind of 'I' which implies self-conceit, self-adulation and egoism. This word 'I', with its implied arrogance, is a darkness which disperses the light of Faith and suffers man to become entirely negligent of God. Let us all pray that we may be protected from its soul killing effect and arise with whole-hearted enthusiasm in the service of our fellow-men. This is a sea, from the depths of which we shall collect the white pearls of wisdom. This is the garden of the Lord through which we shall walk contentedly and pluck the roses of severance and holiness.

This morning the Master came to the Pilgrims' House and stayed with Mirza Haydar Ali for one hour, talking with him about the Old times of the Cause. In the afternoon, the students had their club-meeting in the house of Aga Sayad Yahya. They discussed the subject whether the influence of the mother or the father is greater over the education of the child, and after nearly two hours debate on the question, the votes were cast in favor of the mothers. From the very beginning of the debate, you could see that the poor, much-abused fathers did not have even the ghost of a chance!

Ahmad Sohrab.

9-10-30

Bahai West, Mount Carmel, Haifa,
Syria, September 1, 1914.

Dear Friends:-

To-day I received a lovely, sweet letter from Miss Lillian Kappes, the Teacher of the splendid Bahai Girls' School in Teheran. For the last four or five years she has been teaching the girls, and has carried along a most significant work in introducing the American system of education amongst the women of Persia. With her are three other American women, Doctor Susan I. Moody, Doctor Cleck and Miss Stewart, each one of whom deserves unqualified praise and commendation for the splendid work they are doing in the birthplace of Baha'ollah. The Master is most pleased with them, and often mentions their devotion and self-sacrifice. Miss Kappes writes interestingly on several subjects, and foremost is the description of the ceremonies in connection with the Coronation of the Shah of Persia. You may have already read the details in the newspapers, but her letter is specially interesting to us because we know and admire her so much--her pluck, energy and ever happy disposition. She says:-

"There are so many things to tell and I cannot stop without saying how quietly and surely Ahmed Mirza has been crowned the Shah of Persia in spite of rumors and anticipations of disturbances. We were given an example of some of the work of the Swedish Gendarmerie officers, who have done much to establish good order here. The streets along the route of the procession were not only well policed, the guards being placed at frequent intervals, but the crowds who thronged the streets were in a better state of submission than one often sees in America. The men and women (it had been spread that the women were not to be allowed for 3 days) were kept on separate sides of the street. The men were at intervals requested to take their hands from their pockets and take them out of their Abba's, to show that they held no weapons concealed; while all doors and windows fronting on the streets were required locked for the time being and more police patrolled the roofs. All these precautions were taken against any attempt on the life of Ahmed Shah as some had anticipated. As he arrived the day before the Coronation from Sultan-Abad in Shiran delegations of boys from various schools were lined up in front of Dar-el-Fonoon and cheered him as he approached. I heard afterwards that the Tarbiat boys were the only ones able to respond to military commands. For days beforehand rugs, lamps, mirrors and even minor household furniture and decorations began to deck the house-fronts and this was even carried to the gates; six of them which form the entrance of the main street to the Toob-Maydan. In short, it was the greatest exhibition of rugs and carpets that I have ever seen. Long, thin poles surmounted by flags were placed at frequent intervals along the route and festooned between these were strings of red, white and green banners, while in the Toob-Maydan these crossed and recrossed in endless lines of color and here also additional poles to support strings of the ancient forms of oil lamps (cups of oil with a small wick) made the square a fairyland of twinkling lights at night. In between the arches of the great rug-decked doors I have before mentioned hung great crystal chandeliers lighted with many candles. Everywhere additional framework gaily twisted with colors and covered with rugs, photographs of the Shah, paintings and pictures, ancient and modern, flowering potted plants and even clocks, converted the once familiar places into Aladdin's caves and fairy palaces. In some places a framework of rug-covered wood fenced off the public from the sidewalk and within the enclosed space basked the proud male contingent among tables literally covered with shining lamps, mirrors, flowers and glassware--in some cases glass dishes piled high with

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cones of sweets. For the first time for hundreds of years in the history of the land, the girls and women shared the freedom of the streets with men. Never before have the women *tamashad* (had a good time) to their hearts content, and they do love to have a good time. Our neighbors the sons of Alladoulah were supposed by some to have the finest exhibition of all. For three nights they had a large band playing Persian and foreign airs before their resplendent and luminous doorway-entrance. In some places dancers performed. Even the walnut vendors had special reflector lamps on the trays which they carried on their heads. Yet withal, although the people clapped as the newly-crowned Shah drew past, there was not one-tenth the noisy welcome an American populace would offer; however, this was well, for the safety of the King and for the control of the crowd. All the cabs in the city were in commission and filled to their capacity, yet thousands more were afoot. The street cars on the Lalezar and Naasser-yah were decorated and these with large plaster archways erected at intervals, the lights and noise brought "Coney Island" very vividly to mind. The morning just before the Shah's return to Sultan-Abad, he gave a salaam. Miss Stewart and I being too late to see him on the throne, went into the throne-room for closer inspection of the marble throne and the paintings on the walls. Then we stood just outside the gate--where his coach was drawn up--so we had a good look at His Majesty while he paused a few minutes to talk to his courtiers before starting. I am sorry to say His Majesty is too stout, that he had to be helped up and in with considerable force, for the door is narrow. It was an imposing and gorgeous spectacle, but what is all this glory compared with the glory of the Kingdom of the Blessed Perfection, of which all the Bahais are receiving an inexhaustible share."

She writes also about the School of Tarbiat, and the girls' School, and how both of them are progressing along different lines. but she says: "We are still far from my ideals. We will do much better when the Bahais build their own schools in suitable fashion."

Again she says: "Faesze Khanom and I, in every women's meeting, raise the cry that the women must go ahead and advance, and the signs of their progress are wonderfully evident everywhere. You should see (that is the trouble I cannot see them) the girls hold up their heads and stand erect. The boys have military drill and the girls calisthenics, and they speak out so they can be heard. In many instances I have been telling the boys how much better the girls can do this or that, and it is true."

Of her own private life she says: "Oh! our house and garden-beds are so pretty. I wish all the friends could come here and see us!"

Both in the morning and the afternoon we saw the Beloved and heard him speak on life and motion. He told us that motion is the inherent quality of all phenomena and the Bahais must be imbued with this inner motion. Growth and motion are the two laws of progress. These are the days the friends must move quickly, speak decisively and work unceasingly. In the evening, there was a meeting, in which there was the chanting of prayers mingled with the Divine silence of the Beloved. He spoke to the hearts, and every one understood his message.

Ahmad Sohrab.

Bahai West, Mount Carmel, Haifa,
Syria, September 2, 1914.

Dear Friends:-

This morning the Beloved of our hearts, leaving his room, walked for awhile in the neighboring grounds and then came to the Pilgrims' Home to call on Mirza Haydar Ali. The Angel of Carmel was delighted to receive his Lord. I was busy in my own West, but as soon as I heard the Master was in the Pilgrims' Home, I hurried over and was welcomed by him. Several questions were asked, and he answered briefly. First it was about his own station. He said:- "A teacher of the Bahai Cause must not claim that Abdul Baha is a prophet. I am Abdul Baha. I am the Servant of God and the Servant of humanity." Secondly, it was about the statement of Mohammed, that he was the seal of the prophets, or in other words, he was the very last Messenger of God coming into this world. The theologians of Islam often quote this verse to the Bahai teachers, basing their contention upon the fact that there must not appear another Prophet. The Master said:- "When His Holiness Christ appeared, the Jews said the same thing. They thought that after Moses no other Divine Man must appear in the world; that he revealed the Law and God's Revelation was consummated in Him. For this reason the Rabbis and the High Priests gave Him the title of 'Meelzebub', thought of him as a pretender, an upstart, and cried out: 'Crucify him! Crucify him!' The Christians committed the same mistake when Mohammed appeared. They thought that God had perfected His Will and Purpose in the Religion founded by Jesus Christ, that Mohammed was simply an impostor, and to substantiate these arguments they quoted verses from the Bible. The Mohammedan theologians claim that Mohammed was the fulfillment of the Paraclete, but the Christians deny this, saying that the Spirit of the Comforter descended upon the disciples on the Pentecostal Day. Consequently, if the Mohammedans believe that their Prophet is the 'Seal of the Prophets', they have simply followed in the same footsteps of the Jews and the Christians, and must repudiate their own religion, because others have a prior claim to such assertions."

The third question was again about the statement of Mohammed: "To-day I have perfected for you your religion!" This is also another objection of the Islamic world to a new Religion, another outpouring of the Graces of the Merciful. The Master said: "God does not change. He is the unchangeable, the Imutable. True Religion also does not change. By true Religion I mean the collective ideals of humanity--those fundamental principles which have guided man through the welter of change and confusion. Mohammed says: 'Thou dost not find any change in the Law of God.' The Law of God is spiritual, and spiritual verities do not undergo mutation. But a religion founded by a Prophet is divided into two parts--spiritual and temporal. The spiritual part does not change, but the temporal part, dealing with human laws for the conduct and preservation of Society, are changed in every Dispensation according to the requirements and environment of the place and the time. This is of course in line with the spirit of growth and progress. For example, a Prophet comes and lays down certain laws and institutes to serve as the best standard for the temporal transaction of society. Then many ages roll on, the world outgrows these institutes, the Fragrances of Spirituality are hushed, the Fire of the Love of God becomes extinct, the primal object is lost sight of, the winter of materialism is set in, the flowers of the Love of God are withered, the Breezes of Divine Faith do not waft, the bats of ritualism and narrowness begin to fly abroad in the darkness of unbelief, the sun of spontaneous social service is covered behind the clouds of superstitions and the summit of the hearts hidden under the snow of agnosticism--then a new Revelation is sent by God to

blow over the dead bones the spirit of regeneration. To the adept this is the same springtime, the same fountain, the same garden, the same Artist and the same Universal Teacher. For He lays the same emphasis on the spiritual life; He intensifies the true objects of all the past religions and gives to each their real perspective. He does not abrogate that which has been deemed essential in the former Faiths. Like unto the nuggets of gold He takes them out of the heaps of superstitions and dogmas, polishes and cleanses them, gives a new luster and brilliancy and displays them before the eyes of the people. Every prophet is a synthetic Reformer and an Original Revelator. He combines the separate genuine elements of the religions of the past into a whole and adds to it new elements to make it suitable to the modern time he lives in. In short, a Revelator looks backward and forward, and concerns himself with the Present. A Social Teacher, as far as possible, must take the Prophets as his highest and noblest examples and follow them to the end of his life."

Then changing the subject, he said:- "A man is so sensitive to the gentlest breeze that its blowing over his face may awaken him; another man is so insensible that the noise of thunder and lightning will not awaken him. While Christ was walking through the plains of Palestine, although the Holy Spirit dwelt in Him, very few were really attracted to Him. After His crucifixion, only a dozen souls were found who consecrated themselves to the propagation of His Cause. While He lived He was constantly persecuted and could not stay in a village for a few days. His enemies chased Him wherever He obtained a resting-place; but now in this very town of Haifa how many churches and institutions they have built in His Name. This is their station in life. They are not worthy to recognize the Manifestation of God in His own Day, nor do they merit to be stirred by the Holy Fragrances. These are the people of imitation. How many times the Blessed Perfection lived on this Mountain, and even stayed in the Monastery; thousands of Christian pilgrims came and went, kissed the ground, but they were deprived of the knowledge of the Manifestation. Why? Because they had not acquired the merit of standing before the Lord of Lords."

Coming out of the Pilgrims' Home, he beckoned me to follow him. He passed by my West. Looking into it through the window, he said: "Dost thou not pass thy hours pleasantly here? Look! What a charming place thou hast! Thou art alone and happy. I have always wished such a quiet room like this. Were there any other person save thee, I would have asked him to lend me his room for a few days." I hastened to tell him that it would give me great joy if he would come and stay as long as he is on Mount Carmel. He said:- "No! I would like you to stay where you are. I love you very much, because you are working there with the utmost joy and perseverance and spirituality."

In the afternoon, he called me into his room. He was sitting on the Divan. He spoke about the straightened conditions, and dictated two cablesgrams to be sent, one to Teheran and another to Stuttgart. The political horizon of Turkey is becoming cloudier and more ominous. There is a rumor that as soon as the Germans have effected their entrance into Paris, Turkey will declare war against Russia and will contest the occupation of Egypt by England. In that case, the suffering will become more poignant, the number of unemployed will increase, and starvation and utter poverty will drive the people into utter exasperation.

Ahmad Schrab.

Bahai Nest, Mount Carmel, Haifa, Syria.

September 3, 1914.

Dear Friends:

The beautiful short talk of ABDUL BAHA this afternoon, after visiting the Holy Tomb (of The Bab) was as follows:-

"In reality the air of Mt. Carmel is most energizing. I have breathed in the air of many country places and have seen many natural scenes, but the air of this Mountain is most wholesome, most vitalizing, and its scenery very entrancing. The purity of the air, the sublimity of the panorama and the beauty of the scene are united together on Mt. Carmel, presenting to the eye a noble and inspiring spectacle of nature; especially now that this fine structure is built on its ascending slope, containing the Holy remains of the Bab. Many Israelitish prophets either lived here or passed a portion of their lives or sojourned on it for awhile or spent the last days of existences on this Mountain. His Holiness Christ came to this Holy Mountain many times. Its atmosphere is impregnated with a wonderful spirituality. Man is eternally in a state of communion and prayer with the source of all good. The highest and most elevating state is the state of prayer. Prayer is communion with GOD.---- Its efficacy is conditional upon the freedom of the heart from extraneous suggestions and mundane thoughts. The worshipper must pray with a detached spirit, unconditional surrender of the will, concentrated attention and a magnetic spiritual passion. His innermost being must be stirred with the ethereal breeze of sanctification. If the mirror of his life is polished from the dross of all desires, the heavenly pictures and sidereal images of the Kingdom of GOD will become fully reflected therein. Then he will be given power to translate these celestial forms into his own daily life and the lives of many thousands.

Automatic, formulastic prayers that do not touch the core of the heart are of no avail. How sweet, how delicious, how satisfying, how spiritual is prayer in the middle of the nights! While all the eyes are closed, the eyes of the worshipper are wide open. While all the ears are stopped, the ears of the devotee are attuned to the subtle Music of God! While the majority of the people are fast asleep, the adorer of the ideal Beloved is wakeful. All around him there is a rare and delicate silence, deep, airy, ethereal silence, calm, magical and subtle -- and there is the devotee, communing with nature and the Author of nature!"

An extract from a recent letter written by Mrs. Getsinger, concerning the new deadly conflict in Europe, may not be without interest:

"I hope that ABDUL BAHA will be always well and Oh! so very pleased by the good news which shall come to him from every quarter where his faithful soldiers are now proclaiming Unity and Peace and all the disunion and war which has gathered like a cyclone and broken over Europe. Surely 'the days of great tribulation' foretold by Jesus Christ, have come upon us! But after the conflict will come concord; after the battle, bliss will appear. What a spectacle! The most civilized Christian countries of the world present today before the astonished eyes of mankind a scene diametrically opposed to the Teachings of Christ! --- In April, 1904, when Miss. Barney, Miss. Rosenberg, Mrs. Cowles-deLagnei, Madame Jackson and myself were in the Holy Presence of Abdul Baha in Acca, while he was still a prisoner, he told us the following significant story: He was looking from the window down upon the ground where a bone was lying. A dog came along and began to gnaw the bone, when another dog, seeing the toothsome bit, also stopped and began the same

process on the other end. This occasioned growls from dog No. 1, which were answered by snarls from No. 2. Their barking attracted other dogs, which came running from different directions and fell upon the piece of bone whenever advantage offered, and thus the bone became a veritable 'bone of contention'. The braying, snarling, growling, angry fighters pulled this way and that, filling the air with the noise and confusion of their warfare! At this juncture a little donkey standing in the sunshine over against the wall walked deliberately over into the midst of the fighting pack and began to kick in every direction, until they all let go and ran howling away, leaving the bone on the ground, and then the disgusted looking donkey also went back to sleep in the sun.---- He went on to say: 'A day will come when Europe will engage in war and the cause will be a very little one -- just like that bone -- but afterwards great consternation will prevail in every direction.' I was anxious, and asked: 'What will America do at that time?' To which he replied: 'America will have internal trouble of her own. She will not take part in the struggle, but at last she will come forward as a Peacemaker. Her position, too, with the Atlantic between herself and the seat of war, will be a great safe-guard.' Such were his words, which we wrote down. And behold, the day has come! Servia, poor little country, was the 'bone of contention' in this now mighty conflict - the apparent one anyway, though in the end Turkey may figure in as well, as all the powers would very much like to pick her feathers. But the great Universal War of Europe is in progress, and in fact under headway. What the results will be, only the Master knows. He also said after that conflict many things will be changed. Some Monarchies will become Republics and some Republics will become Empires! What is that wondrous knowledge possessed by Abdul Baha!

Think of it! Ten years ago he foresaw and foreknew these very days, and their startling events!"

In these black days, the Bahais must impress upon the mind of every person that Peace is the sole remedy of all these terrible diseases. "In time of Peace all nations have been preparing for war. In the time of war let all men of good will prepare for Peace." This is the burden of the message of Abdul Baha, and it is hoped every one will follow it.

Ahmad Sohrab.

Bahai West, Mount Carmel, Haifa,
Syria, September 4, 1914.

Dear Friends:-

Many days have elapsed, and I have not given you translations of the "written speeches" of the Beloved. You see, although we live very near to him these days, we see very little of him. Most of the time he is in his room, and he comes out every day between 4 and 6 p.m. walks around, visits the Holy Tomb, speaks a few words, and then goes back to his room. Apparently he is resting for the accomplishment of a great work before him.

I shall begin by the translation of a Supplication for a number of Zoroastrian believers who have passed into the Kingdom:-

"O Thou Forgiver! O Thou Lord Almighty! These spirits like unto swift-winged birds were set free from the earthly net and have soared to the heavenly Universe. They are released from the terrestrial cage and have winged their way to the West of the Pure World. They are hopeful that in the radiant rose-garden, in the realm of the Most High, they may perch on the branches of the evergreen Cypresses of the Delectable Paradise and dwell on the topmost tree of Forgiveness planted in the Divine Mansion.

"O Kind God! Grant Thou entrance in Thy Heavenly Palace to every pure spirit and exalt the station of every humble and meek one at Thy Celestial Court. Submerge them in the Sea of Thy Grace and suffer them to look into Thy Brilliant Countenance! Verily Thou art the Giver, the Generous, the Forgiver and the Clement!"

To another Zoroastrian, in Bombay, he writes:-

"O thou servant of the heavenly Beloved! Thy letter was fragrant because its contents was agreeable. During the Day of the Manifestation of the Promised One of the Zoroastrians thou didst become awakened and mindful. Thou didst open thine eyes and beheld the heavenly Light. From the showers of the Cloud of Providence thou art refreshed and revived like unto the flowers and hyacinths and from the downpour of rain thou hast grown and developed.- - -"

To another Jewish friend in Bander Abbas, he says:-

"O thou who art guided by the Light of Guidance! It was the effulgence of the Ray which became manifest in Tur. Praise be to God that thou didst follow the Interlocutor of God. His Holiness Moses saw the burning Fire in the Blessed Tree and thou didst behold it in the Tree of Sanctification. That verdant tree was the Mosaic Reality in which the Fire of the Love of God flowed forth. Thank Thou God that the veil is rent asunder and thou didst observe the luminous Light from the Manifest Horizon. In order to render thanksgiving for these bestowals, uncease thy tongue in the glorification and praise of His Highness the Desired One.- - -"

To an Assembly in Persia he writes:-

"O ye merciful friends! The letter containing the details of the Feast of Riswan and the banquet of joy and fragrance was perused with the utmost happiness. Praise be to God that you have held a meeting with infinite attraction, have turned your faces toward the Kingdom of Abha and are hoping to sacrifice your lives in the Path of God. Abdul Baha is expecting that great services will be accomplished by these blessed souls, so that in a short space of time you may become conducive to the diffusion of the Fragrances of God. Gather together on the appointed days in the meeting, hold heavenly feasts and be ye engaged in the mention of God.

"O God! O God! These are Thy servants attracted to the Kingdom of Thy Mercifulness. They are Thy slaves turning their faces toward the world of Thy Singleness. Suffer their hearts to become as pure mirrors, on the transparent surface of which may reflect the Sun of

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Reality and its effulgences which are shining over all the regions. Make their tongues eloquent in Thy mention amongst mankind. Let their eyes be dilated by beholding Thy Most Great Signs; their ears receptive to listen to the Melodies of the Supreme Concourse and their faces illumined by the Splendor irradiating from the Light of Guidance. Verily Thou art Powerful to do that which Thou Willest and Thou art the Mighty and the Omnipotent! - - - -"

In another Tablet, to a believer in America, he says:-
"Paul in the beginning worked against the ~~Evil~~ Spirit of God--Christ--but he became confirmed and was then the first servant of Christ. He became a bright lamp amongst mankind and a luminous star shining from the horizon of eternity."

To another friend, in Teheran, he writes:-
"Abdul Baha was educated by the Beauty of Abha. He imparted to him instruction and the code of manners. Therefore he is conducting himself according to that standard of teaching and instruction. This is the behaviour of Abdul Baha. No matter to what high station thou attainest, thou considerest it as coming to thee through the Grace of the Blessed Perfection and not through thine own capability and merit. This is the best morality and the most commendable attribute. - - - -"

To another believer, in Khorassan, he writes:-
"O thou servant at the Divine Threshold! In this year mankind is afflicted with terrific tests. The avenues of commerce are clogged, obstructed and closed. In a twinkling of an eye great commercial houses found themselves in manifest loss. The majority of the European Banks have shut their doors or declared bankruptcy. In these parts people are panic-stricken and struck dumb with the impending doom. Thou canst not realize what a resurrection is set up! Trade has become entirely non-existent and all the inhabitants are enlisted as soldiers. For example, there are many merchants who have suffered complete ruin and to cap their misery they are compelled to enter the army and are sent to the frontier. Their wives and children are left behind without any helper, homeless and shelterless. Consider what a catastrophe is this! On every side the cries and lamentations reach to the vault of heaven! - - - -"

To a believer in Ohio, he writes:-
"O thou daughter of the Kingdom! Thou hast written that the Cause is progressing in America. I hope that this news will give joy to all the hearts. May all the believers of God live in accord with the advice, exhortations and Teachings of Baha'e'llah, so that the Lights of the Kingdom may reflect in the mirror of the world. This is the progress of the Cause of God. This is the Everlasting Glory of the world of humanity. This is the heavenly sublimity! This is the eternal spirituality! I hope that every one may become rich through the treasury of the Kingdom!"

All the Bahai students send you devoted greeting from Mount Carmel.

Ahmad Sohrab.

Bahai Nest, Mount Carmel,
Haifa, Syria, September 5, 1914.

Dear Friends:

The world is aflame with the fire of war; some call it a just war. Governments and nations are thrown into a melting pot, and only God knows what will be the outcome. Some predict that already the seeds of a socialized, spiritual democracy are being sown in the hearts of men. Once the foundation of Militarism is crumbled, mankind will demand of their rulers to sheathe the sword and devote their time and resources to the cultivation of a better understanding between the people of various countries. Nothing else will show the utter foolishness and insanity of war than this universal struggle-fought on a gigantic scale. It is a staggering figure to think that 250 miles are covered with serried ranks of soldiers decimating each other with cannon, projectiles, swords and other infernal machines. What a colossal loss to the world of humanity! There is not a single individual in this wide world, be he living in a small hamlet in China or a little village in Africa, that is not affected by this war. Already nearly forty days have passed, yet we hear that they have hardly started the ball of man-killing rolling. We who are so far away from the actual scene of battle, pray daily at the Threshold that this soul-trying calamity may be ended soon, that its aggregate loss may teach people the lessons of Peace and its utter brutality and barbarism may impress all the minds with the criminality of war. It is well said that war is Hell, for it burns the roots of the tree of human prosperity, it shrivels consciousness, it dries up the fountains of love and sympathy and it breeds greater hatreds, jealousy and a rankling passion for future revenge. Every one in these parts is watching with intense and sombre emotions, the outcome of this pitting together of the civilized nations of Europe, and instead of the limitation of the area of conflict, the field is daily becoming larger and larger-- to the extent that it will soon envelop a number of Oriental nations as well. Hope is expressed on every side that this war may be the death-knell of Military despotism and out of its ashes may arise the beautiful Phoenix of the United States of Europe, with the glorious birth-song of a baptised and consecrated democracy, imbued with the ideal of the government of the people, for the people and by the people. When they have expended their war-chests, exhausted the contents of their munition wagons, slaughtered millions of men, turned the fair plains into veritable cockpits strewn with shell-splinters, cannon-shot ruined tumbrils and dead men and wounded soldiers, crimsoned the fields and rivers with the blood of fallen victims, dashed against each other with the fury of a tornado--then they will become awakened out of their lustful and somnambulistic sleep, rub their eyes with their tired fingers and look around aghast at the extent of devastation and destruction they have wrought in their furious madness. Then they will rear the structure of a noble, pure society, turn their worried eyes to the Prince of Princes and beg Him to come to their assistance in their new resolution. Then a new race will be born who will devote her time and opportunity to the

fresh conquest of new worlds of ethics and spiritual morality; a new consciousness, broad as the sphere of heaven will come into being and the true grandeur will be revolved. This is the hope of Abdul Baha, the desire of all the Bahais, the conscious conviction of all the pacifists, the ultimate goal of an angelic humanity and the earnest longing of every worshipper of Truth and Justice.

Abdul Baha has assured us that the era of Peace will be ushered in before the end of this Century. While in Buffalo, a reporter asked Him the question, and he answered in the affirmative. On the eve of His arrival in Montreal, He was interviewed by the reporters concerning this very Universal War, and He predicted that it would come upon us very soon. Next day one of the papers published a long article with large headlines. These articles exist in Washington, and any one may refer to them to realize how Abdul Baha saw clearly this terrible storm waiting to overtake humanity and thus teach them a mighty lesson that will never be forgotten throughout the coming centuries and cycles.

The greatest service that America will render to mankind will be in her role as a peace-maker between these warring nations. The people of the United States are a noble people, and their 'splendid isolation' will entitle them to act as the mediators and thus become the embodiments of the meaning of the words of Christ! 'Blessed are the peace-makers, for they shall be called the children of God.' In all His lectures in America, Abdul Baha expressed the hope that the inhabitants of that great and mighty Republic may become leaders in the Peace Movement and standard-bearers of good-fellowship. He is yet hoping that this Divine idea may find its full fruition in that fertile soil of altruistic ideals.

In one of His addresses in California, He said the following significant words:--

"The issue which is of paramount importance in the world to-day is International Peace. The European Continent is like unto an arsenal. It is a store-house of explosives, ready for just a spark, and one spark could set aflame the whole of Europe. ----- Therefore the greatest necessity in the world today is International Peace. The time is ripe for it. This is the time for the abolition of warfare. This is the time for the unification of nations and governments. This is the time for the expression of Love. This is the time for the East and the West to become cemented together. Because the people of the United States seem to be so peace-loving and possessed of such great worth and capacity, I hope that peace advocates among them will daily increase in numbers, until the whole population stands for Peace. May the men of affairs in this Democracy uphold the Standard of Peace! Thus may these altruistic thoughts radiate from this center toward all other regions on the earth, and may this glory exist forever for this country. May the great Flag of International Peace be up-raised in this Continent. May the first illumination of reality shine gloriously on this soil. - - - -"

In these words did Abdul Baha express himself concerning the future of the United States. May they become fulfilled in the not far distant future! We have already heard that President Wilson has promised the combatants that the United States Government is

ready to act as mediator at any time that they have found themselves exhausted with warfare. This is a good beginning, and all the Bahais on Mount Carmel pray for his success. Abdul Baha was pleased to hear this news.

Like other days, He came out of His room in the afternoon and we all visited the Holy Tomb in His Presence. Afterward He gave a talk on the meaning of a difficult verse in the Book of Akdas which had puzzled all of us quite a good deal. In the morning He spent an hour or two under the Pines, also blessed by the Presence of Baha'ollah. He asked for Haji to join Him, and they were there together till noon.

Bahai Nest, Mount Carmel, Haifa,
Syria, September 6, 1914.

Near Friends:-

Spiritually we are all hungry for the bread of life which is being sent down from the Heaven of the Divine Will of the Pre-existent One. Humanity in its constant struggle for constructive progress had closed their eyes to those elements which have ever contributed to the upbuilding of nations. Like unto the common red-legged locusts they could not perceive objects at a greater distance than a few inches; they were satisfied to see only the things in their immediate environment. Zoology teaches us the interesting phenomenon that the red-legged locust is endowed with two systems of visualization. It tells us that it has "compound eyes" and "simple eyes". Notwithstanding these two kinds of eyes, it cannot distinguish things more--the utmost--than a few feet. Now this creature represents a certain class of mankind, who, although they have eyes, cannot see anything beyond their narrow circle. Just as the locust would deny the existence of anything beyond the range of its vision, so these men go on blindly through their lives and neglect all spirituality because they cannot see it. They are the "two-legged human locusts." They would not listen to any argument, are perfectly satisfied with their few days of idle lives. Although the sides of the head of the locust contain a mosaic of single eyes, called "facets", beneath which are the necessary structures for sight, yet it does not avail itself of the wonderful gift with which the Creator has equipped it. In all probability it is unconscious of its existence and never tries to use it for long range sight. In a similar way, God has given to man many ideal eyes, each one of which has the power to penetrate the dark riddle of the Universe, but man in his ignorance does not use them--nay, rather, he may go so far as to deny their very existence. This is the exact state of those materialists who are perfectly contented with their physical eyes and flatly contradict the necessity and the presence of other eyes. It is therefore the duty of the Bahai teachers to convince those who are inclined to listen that we have many invisible eyes and the power of seeing in each must be fully trained, so that we may see from all around the wonders of God's Creation. Why is it that these men in Europe are making piles of corpses of the living, moving, creative, industrious human beings? Because, like the locust in the grass, they see only a few inches, and those few inches are their frontiers names egoism, self-interest, patriotism and the collective force of their prejudices. They do not see anything else save these threatened frontiers and they rush forward to protect and guard them intact, to be intrusted intact to the future generations. I wish to God these boundaries were entirely wiped away from the face of the earth! And this is impossible till the beautiful mosaic of our spiritual eyes are opened and begin to look upon humanity as the children of one God. Who can give the power of sight to these seemingly blind eyes? Abdul Baha. He is the Master-Craftsman of this Age. He knows how to heal the optic nerves, how to arrange the function of the iris so that the proper amount of light may enter in the eye and regulate the workings of the lens and the retina. With his wonderful knowledge of this most delicate organ, there shall appear no astigmatism, and the old persons will not have to wear spectacles. They will be given such a keen, penetrative eye that they will be enabled to see without much difficulty the reality of every object, no matter how far. They will not, then, look with the eye of strangeness upon their fellow-men; they will not have splintered glasses in their eyes. On the retina of their eyes will fall the most sublime pictures of divine humanity; even like unto the old Argus they will have a hundred, nay, rather, a thousand eyes, extremely watchful and sharp-sighted, and in

the wholesweep of creation nothing will escape their benevolent, merciful and humane vision. For this reason Prof. Jordan, of Stanford University, has well described the psychology of this war and has come perilously near the right solution. He has "seen" the light with his God-given "spiritual eyes". He says: "War is war, and crime is crime; the end is terrible for those who are beaten, and in the long run for those who are victorious too. What can be done. Let us remember that the real war is between Humanity on the one hand and Privilege on the other. The only hope left is that evil forces will be sated and exhausted in this war and our human impulses will triumph. Treaties are of no avail. There is no mechanism that can be depended upon; the ONLY POWER is the MORAL and SPIRITUAL EDUCATION of the people--the moral and spiritual education of the individual man in the collective ideals and experiences of the people. These have been growing for a long time, and have received a terrible shock by the unprecedented calamity which has fallen upon the Western world. War has retarded their development, but they can never be killed. They will revive when the nations of Europe have become exhausted by the passions and ravages of war. Then the people of Europe will return to those ideals which are common to all, true to all and good to all."

The talk of the Beloved to-day was about the stations of the Prophets of God. He prefaced it, however, with these remarks: "Mount Carmel is enveloped with the white mantle of spirituality. Its atmosphere is permeated with an indescribable peace and tranquility. During these matchless moonlight nights, one's heart becomes tender and the mind wistful and meditative, pensive and aching. It is as though the trees, the rocks, the sea, the grass, the stars held communion with man and whisper into his ears the secrets of nature. It was mainly owing to this reason that the ancient prophets of God lived in the grottoes and caves of this Mountain, so that they might spend their time in quiet contemplation. The Divine Holy Prophets have two stations. The first is the Station of "Abstraction". This is the station wherein they communicate with God, receive the Graces of the Holy Spirit and become intimate with the Fragrances of Holiness. The second Station is the Station of "Plurality". In this station they occupy themselves with the education of mankind. They have, as a result, to bear the enmity, persecution and calumny of the people. On account of their pride, haughtiness and conceit they oppose and assail these divine Temples of Truth; notwithstanding this they bring forward proofs and arguments, instruct them through the heavenly advice and exhortations and little by little cause them to ascend to the lofty height of beatific Purity. This work is most exacting and difficult, yet they do not murmur. But the world of "Abstraction" in which they quaff the obalice of Immortality, is very pleasant and spiritual. It is a super-individual experience, commonly shared by all the elect of God. It is the light of the spirit and the spirit of the world. Its sweet delicacy is enjoyed by every class. For this reason, whenever the old Prophets desired to commune with God and enter the realm of "Abstraction", they came to this Holy Mountain, and prayed for the day and the night, thus strengthening in this manner the basis of their Inspiration."

Ahmad Sehlab.

Bahai Nest, Mount Carmel, Haifa,
Syria, September 7, 1914.

Dear Friends:-

Abdul Baha says:- "Praise be to God that the Treasury of the Kingdom is inexhaustible and the holy divine Graces, a fathomless sea. Now everything depends upon the effort of the friends. If with the utmost purity, sanctification and great severance they inspire one breath in this terrestrial globe in the diffusion of the Fragrances of God, every one will evolve into a most precious soul. Then and not until then the Light of Reality will illumine that country. - - -"

In another Tablet he says:- "O thou weaver of the Beauty of the Possessor of Glory! Thy letter was perused with perfect joy and fragrance. It conveyed the most great glad-tidings and brought soul-uplifting news, viz.:- the Unity and harmony of the believers and their firmness and steadfastness in the love of His Holiness Baha'ullah-- may my life be a ransom to Him!--especially that the two prominent communities, the Muslims and the Jews, are united together and have arisen in those parts to spread the Message of the Kingdom. The delicacy of this news was sweeter than the honey and sugar, because for the sorrowful Abdul Baha there has been left no other source of joy save the news of the steadfastness of the friends in the Cause of the Manifest Light. Whenever I receive this glad gospel I am made happy and joyous. But on the other hand whenever I become aware of the depressing news of the difference existing amongst the believers, my very life comes to my lips and grief and sadness surround me. Now praise be to God that thy letter was a joy-bringer and not a messenger of evil tidings. Therefore with an abstracted heart and with the utmost supplication and entreaty I implored and beseeched at the Court of the Almighty:- O Thou Kind Lord! Be Thou a shelter and an asylum to the maid-servants of the Merciful and confirm the wakeful friends with the Grace of the refulgent dawn. Through the wafting of the Breeze of Providence, confer every moment a new spirit upon these supplicating souls, and reinforce their pure hearts with infinite strength; so that in a befitting manner they may fulfill the requirements of servitude. Suffer Abdul Baha to become their partner and co-worker, in order that he may also receive a portion and a share from this outpouring. - - -"

To Mr. W.R. Vakil, of India, he writes:- "O thou kind friend! Thy letter of safe arrival to India was duly received. Undoubtedly thou wilt become the cause of the utmost joy and happiness in the Assemblage of the believers. Thou wilt usher in under the Shade of His Highness the Merciful those who are bereft, bestowing upon them the Glad-tiding of the Kingdom of Abha. Thou shalt ignite a candle which will burn and give light throughout all eternity. Thou wilt plant a tree which shall yield its fruits forever more. Thou wilt open a sack of musk the sweet fragrance of which shall perfume all the nostrils throughout succeeding generations and cycles. - - -"

To his father and mother, he says:-

"O ye two respected souls! Thank ye God that you have a son like Mr. Vakil. Ere long Vakil will become glorious, for he will draw nearer and nearer unto the Divine Threshold. He is already connected with the Court of the Merciful. Heavenly Confirmations shall descend upon him. I hope that this drop may become a sea; this atom a majestic mountain; this plant may grow and develop through the showers of the Cloud of Providence and become a fruitful tree and this lamp, a radiant flame, bestowing illumination to all India. At the Threshold of the Almighty I pray in your behalf and beg for each infinite help and assistance; so that the father, mother and son may form a triangle and this triangle may excell all the other geometric figures, such as quadrangles, pentagon and sexagon. - - -"

To the members of a Bahai Assembly in Egypt, he writes the following Supplication:-

"O God! O God! Thou beholdest how Thy beloved ones are treated by those who are negligent of Thy Mention and are opposing Thy Proof. Verily they have attacked them like unto the attack of the ferocious wolves upon the sheep grazing in the pastures. O Lord, their hearts are attracted to Thee and their tears are flowing in Thy Love. Verily they have committed no sin save being stirred by the Fragrances of Holiness and enkindled with the Fire of Thy Affection among Thy creatures. O Lord! Remove from their midst the hand of persecution; protect them in the asylum of Thy Dominion and guard them in the Cave of Thy Preservation and Safety. Destine for them every good; for they have accepted this ordeal, underwent this trial and were contented with suffering in Thy Path. They treated the enemies with love and affection. O Lord! Make Thou their feet firm in the Straight Way and cause them to enter in Thy Delectable Paradise! Verily they have dealt with the people of oppression with the utmost amity and forgiveness and they rejoice over their trials. O God! These, their enemies, did not know; if they knew they would have acted other than in this manner! This has ever been their custom in the past age. O Lord! Ordain for these believing servants in Thy Signs all Thy Graces in Thy Kingdom! Verily Thou art the Generous, the Mighty and the Clement!- - -"

To the Los Angeles Bahais, he writes:-

"O ye my heavenly daughters and sons! Your letters were received. I wished to write a separate answer to each one of you, but I find I have no time. From all parts of the world letters are being received, and only one pen must answer them. Consider how difficult is this! Praise be to God that the Cloud of the Mercy of His Holiness Baha'o'llah is pouring down, the Light of the Sun of Reality is shining and the Breezes of the Garden of Providence are wafting. Therefore, be ye confident that these pure seeds that you are now sowing will assuredly grow. Truly I say you are the servants of the Kingdom and are striving to guide the souls. I hope that those women may attract the teachers with the Power of the Love of God--so that they may see that although you are not teachers, yet you are the bright candles! Consider the lives of the Apostles of Christ, of Mary Magdalene and Mary, Mother of Jacob (?) that although those souls were not teachers, yet were they illumined with the Light of the Love of God. Notwithstanding this, they guided all the teachers. That Light of Guidance which irradiated from their faces continued throughout all the ages and cycles. I beg this Bounty for you.- - -"

This morning the Beloved, riding on the donkey of Aga Mohammod Nassan, descended the Mountain. He entertained all day two gentlemen from Damascus in the house, and when the evening came he took them to the German Hotel on the top of Carmel. With Miss Sanderson he had a long talk about Van Dyke, and gave her the gist of his conversation with him concerning the second coming of Christ. He spent the night in the Hotel with his guests.

Ahmad Sohrab.

Bahai West, Mount Carmel,
September 8, 1914.

Dear Friends:-

Last night and this morning the Master stayed in the German Nobel, entertaining his guests. While we were drinking tea in the Pilgrims' Home, about 3 p.m., we saw suddenly the carriage driving by, having the Beloved as the sole occupant. We all hurried out of the room, thinking he is going to alight; but no, the carriage continued its drive to the foot of the Mountain. This gave us the momentary impression that his sojourn on Mount Carmel was brought to an end; but we, fortunately mistaken in our reckoning. It was about sunset when he returned, and although the material sun had set behind the clouds, the spiritual Sun arose from the horizon of our hearts. "You see, I have come back. I want to be with you much longer!", he said, as he welcomed the students, ranged to welcome him. Then he entered his room and we were happier than ever, considering this as one of the greatest privileges of our lives to be near the Centre of Love and Truth.

Concerning this very subject he was speaking the other day. He said: "The star of fortune of some people is always on the ascendant. They are chosen by God to perform certain services in the world of humanity. He has pre-arranged for them special Favours and Graces. This is because they are mindful of the Bounties of God and day by day they become humbler and meeker and more gentle and sweet toward their fellow-men. If the recipient is not aware, the Bestowals of God will bear no fruit. Man must be ever aware of the Goodness and benevolence of the Almighty to him; so that he may enjoy the taste of those spiritual Confirmations. Consider how the mother solicitously takes care of the babe, yet because the babe is not aware, it cannot appreciate the tender training showered upon her; instead it whines and cries! Reflect also, what a source of incalculable benefit is the cloud to the earth! It pours down rain and adorns the plains with verdant plants and sweet herbs; yet because the earth is not aware of this paradisaical transformation, it cannot appreciate it and thank God for it. This cool breeze that is passing by, gives life to the trees, but they are unconscious of it. Now the Fragrances of the Kingdom of Abha grant eternal life to the souls. These latter are divided into two kinds. The first are aware of these Divine blessings and thank Bahá'í'llah for them; others are not aware."

I will bring this letter to a close with the translations of a few Tablets.

To Dr. Charles M. Swingle, of Cleveland, Ohio, he writes:-

"O thou herald of the Kingdom of God! Thy letter was received and its contents imparted the utmost spiritual joy. For its contents indicated that praise be to God, thy pure heart is illumined with the Rays of the Sun of Reality, and thy tongue is calling the people to the Kingdom and in the churches thou art occupied in the promulgation of the Divine Principles. In as much as thou hast arisen with this pure intention, resolute will and attention to the Kingdom of God, rest thou assured that the Confirmations of the Holy Spirit shall descend upon thee, the ideal powers shall triumph and the invisible hosts will come to thy assistance. Thou shalt heal the diseases of the spirits and hearts, and thou shalt raise a flag with such firmness and steadfastness, the holy wavings of which shall be witnessed betwixt the heaven and earth forever more; spiritual cures will be perceived and everlasting restoration will be obtained. - - - -"

To another person, in Chicago, he says:-

"O thou respected servant of Reality and the well-wisher of the world of humanity! Thy letter was received and it conveyed exceeding happiness and rejoicing. Praise be to God that in that region a res-

pected soul is living who is seeker of Reality and the servant of the world of man. Miss Masson has given the utmost praise to your character. Praise be to God that all the believers are pleased with thee, and they have all unloosed their tongues in thy commendation. I likewise entreat and supplicate at the Divine Threshold, begging for thee heavenly Confirmations; so that thou may'st become instrumental in the promulgation of the Teachings of God and the means of the education of humanity. For mankind has a great many defects. They are in need of instruction.

"Consider thyself how the regions of the world are enveloped with the darkness of error and the world of ethics is completely beclouded! I hope that through your effort the realm of morality may become radiant and the shining luminary of the Guidance of God may enlighten this universe--thus these ravenous beasts may become freed from the gloom of the world of nature and through the Divine Illumination they may be changed into heavenly angels.- - - -"

To another friend, in New York, he writes:-

"O thou who art attracted by the Spirit of God! Thy letter was received. Praise be to God that thou hast seeing eyes and hearing ears. Therefore I hope that one ray from the Sun of Truth which hath dawned from the horizon of the Manifestation may cast upon the mirror of thy heart and the Breaths of the Holy Spirit may quicken thy soul! May'st thou obtain a new spirit at every moment! May it become clear to thee that the Promised One of all the nations of the world--His Holiness Baha'ullah--has appeared in the Zenith of His Glory! His Teachings which are the rays of the Sun of Reality have flooded all the countries. This world has become another world, the radiant Century has become and the spiritual Period is ushered in. - - - -"

To Miss Fanny a. Knobloch, he writes:-

"O thou who art firm in the Covenant! Praise be to God, thou art firm in the Covenant and attracted to the Love of God. Thou hast a pure intention for the service to the Kingdom and art helping thy dear sister that she might serve the Cause of God in Germany. This service is the greatest blessing for thee, and therefore render thanks unto God. With regard to the attracted maid servant, Mrs. Hannen, she is, of a truth, in the utmost state of sincerity. I am very much pleased with her.- - - -"

To-day I received a number of letters from our friends in America. I hope everyone will exert his or her utmost during the coming months to teach new souls and spread this message amongst those persons who are unhappy and unfortunate and are in need of spiritual consolation.

Abmad Schrab.

Bahai Nest, Mt. Carmel, Haifa,
Syria, October 10, 1914.

Dear Friends:-

The daily spiritual association with our two dear American brothers, Mr. Remy and ~~spiritual~~ Mr. Latimer, confer upon us new joy and pleasure, for having visited practically all the Western Assemblies in the United States and Europe, they have a great deal to tell us. They come also from the war-ridden Germany, and their descriptions give us the assurance that although it may sound as a paradox, the cause of Universal Peace is marching on and the silent and ere long protesting advocates against the present conditions are increasing. Mankind is being thrown in a melting-pot of severe tests and catastrophes; the foundation of their political organization is shaken; their time-honored treaties are torn ~~xxxxxx~~ and thrown into the scrap basket; their youths are taken from the shops and factories and sent into the battlefields to kill and be killed; their international trades and industries are completely ruined; their spiritual principles are set at naught; the range of their outlook is crippled and the savage forces have for the time routed the ideal brotherly feelings. Those who have worked for years to establish the Court of Arbitral Justice are apparently discouraged; for they see their rosy visions are faded into night and darkness; the light of their glowing hope is little by little dying out; their faith in the ultimate goodness of humanity is shaken; the blossoms of the trees of their altruism are drooping; the fountains of their noble objects and merciful aims are dried ~~xxxx~~ and their zeal and enthusiasm is dampened. They wonder whether after all their sacrifices and activities have brought forth any practical results! They are astounded at the magnitude of the present struggle and wholesale human slaughter. If the nations of Europe after two thousand years of Christian civilization have been so prone to arise and cut each others throat with such brutality and cruelty, they may well excuse the poor African cannibals and ancient savages. The hands of Christ were as snow, while theirs are blotted with gore and blood. The lips of Christ uttered blessings even for His enemies, whereas the lips of these wolf-like people speak hatred and detestation for each other. Christ made this world a rose-garden; these so-called Christians have changed it into a charnel-house. Christ through His Words and deeds taught love; these people are inculcating animosity. Christ unfurled the banner of Peace; they have upraised the standard of war. Christ forgave His enemies, they are filled with bitter retaliation. Christ was of the world of Light, they belong to the realm of darkness. As Abdul Baha has often remarked, what relation exists between the present-day Christians and the heavenly life and Teachings of Christ! None whatever. Those divine precepts are forgotten; those spiritual doctrines are relegated into the corner of oblivion; those exhortations and commandments are thought no more of; those celestial lessons are negated. The statesmen and politicians are crying at the top of their voices: This is the age of carnage; this is the century of bloodshed! This is the time of patriotism! This is the era of destruction! This is the period of darkness! O men! O compatriots! Let us spread the wings of gloom over all the regions! Let us establish hell on the face of the earth! Let us unsheathe the swords of dire vengeance! Let us set free the dogs of war! Let us fill the ears with the moanings and lamentations of motherless sons and fatherless

children. Let us whoop the battlecry of the nations! Let us unchain the Furies of enmity and hostility between the Powers! Let us afflict the world of humanity with the plague of death! We must declare the last arguments of the Kings. We must protect our national rights. If we do not kill our neighbors, we will never have another opportunity. Let us go forth with swords in our hands, armed to the teeth, and win the glory of war. For if other nations are wiped away, our prestige and grandeur will become a hundred-fold, our territories will be enlarged and our fame as the guardians of truth and righteous war handed down to posterity. Peace! Peace! What is peace but the profession of the pusillanimous and the coward! Right or wrong, let us throw ourselves wholeheartedly into the debacle of slaughter! Whosoever talks to us about the victories of Peace or the international arbitration, let us make him understand that he is not wanted; let us close his mouth. We shall not listen to him. O, what joy! to ruin this world with a "European conflagration!" What ecstasy to extinguish the Light of Faith; what freedom to do away with the laws of religion! Fie on such things! We will have none of them. Let us mock at amity; scorn friendship; deride at truth and pull down the structure of universal confidence. Truth! Indeed! Let her show her face and we will knife her. We must put her out of our community. She is a disturber of our consciences. We must depose the King of Truth and enthrone the Prince of Lies. We must publish falsehoods to arouse the dormant powers of vices and evils. Are we not clever to fool mankind and pour on their heads the rain of fire and demolition? Ha! Ha! Ours of Military force! The gods of war shall protect us; the lords of privilege will come to our rescue. We will make powder and shells enough to blow out the brains of all men. What is the use for all these human parasites. The world is overpopulated. They are clamoring for constitutional rights; we are threatened with internal revolutions; they demand the establishment of Parliaments and Congresses. Then what can we do to get rid of these undesirable elements in our empires; how should we manage to make them forget these democratic principles? O yes! Let us have a foreign war; let us arouse their hatred and cupidity for other people and their possessions; let us appeal to their patriotic sentiments. They will arise en masse against their 'enemies' and probably instead of murdering them will be murdered. This is a fine ruse! It will work like wild-fire and our thrones and dynasties and bureaucracies and despotism will be saved, and we will have another long lease of power and glory to rule the world and enjoy the ~~marks~~ fruits of human folly and ignorance! Such are the thoughts of the rulers and their cabinets but there are some people in the world who think this is the last appearance of egotistic Kings and pietistic Emperors. The people will be too horrified with their duplicity to allow them such unbridled, unlimited authority. Their powers will be curbed, their privileges will be curtailed and their insatiable ambitions will be checked. Instead of lording over the people they will be their servants, devoting all their time to the advancement of progress and the amelioration of their conditions.

Today I did not feel well, and could not move around with the same alacrity. Our brother Mr. Latimer was also in bed at the Hotel Carmel, but Mr. Remey came up in the morning and in the afternoon. The Beloved called him into His presence and gave him a talk on the question of the Covenant. He also read to him numerous quotations from the writings of Baha'o'llah on this important subject,

and gave him the command that on his return to America he may take another trip throughout the States, visit all the Assemblies and associate with all the friends. "Rest thou assured", He said, "that all thy hopes and wishes will be realized. Thy aim is no other but to serve the Cause of GOD, and in this thou hast been and will be confirmed in the future." After this short, informal meeting, the Master came out, walked majestically in the lovely garden and then entered the Holy Tomb, chanting the Visiting Tablet with much ringing clearness and beauty of spirit. With him in this holy spot we were all happy. Daily we pray at the Blessed Tomb and send our thoughts of Peace to the scenes of war, longing for the day when nations shall learn war no more and walk in the paths of good fellowship.

(Signed) Ahmad Sohrab,

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Bahai Nest, Mt. Carmel, Haifa, Syria,
October 11, 1914.

Dear Friends:

While the Orb of the Covenant is shining upon the world with the utmost brilliancy and the River of Explanation and wisdom flows from his lips, the Bahais feel equal to their superhuman task and the responsibilities laid upon them by the Blessed Beauty. Through his divine example they are inspired to teach the Cause and uphold the efficacy of the Word of GOD and wherever they go they are the light of his Countenance in the faces of the believers. Without his continual spiritual presence, the world is a body without spirit, a lamp without light, a horizon without a sun and a night not followed by day. The waves of the sea of his knowledge are witnessed by all mankind and the rays of the stars of his patience and kindness illumine all the hearts. Those who have turned their faces towards him, begging his divine Confirmations, are always assisted with the hosts of invisible angels. He is the Tree of Life and his Words and Teachings are the fruits thereof. In his courts we are all his servants and from him we receive spiritual sustenance. With one voice and one accord the Bahai world acknowledges his supreme station, divine origin and heavenly knowledge. Without the light of his countenance this world would be indeed dark.

This morning I was called into the presence of the Beloved. For a few minutes he spoke about the difficulty of sending away the mail and receiving letters. But he tells me he will ere long find a way for the transmission and the receipt of correspondence. For the present we must withhold sending letters till he had developed his plan. He has sent word to Port Said that all letters be kept there till further instructions; thus for the present we are cut off from all outside news and do not even receive the newspapers which give an account of the war. We are living in a world of Peace, breathe the air of Peace, hear the words of Peace, listen to the Songs of Peace, and associate with the Prince of Peace.

This afternoon the wife of Aga Sayad Yahya held a memorial service for the death of Basheer. As this was Sunday, all the believers ascended the Mountain of GOD to participate in this service. After having an interesting talk with Mr. Remy and Mr. Latimer, we left the Bahai Nest and walked toward the Holy Tomb. The Master was in the reception room, and Badi Bushrui was chanting the Tablet of the Blessed Perfection revealed especially for such occasions. The Master welcomed our Western brothers and made them sit beside him. Mr. Latimer had a happy smile on his face, and the Beloved called him a "laughing angel", then he said in English: "Laugh, smile, very good!" Addressing both of them, he said: "Praise be to GOD that you had a spiritual time in Germany. Although you did not enjoy your stay in Paris, yet you made up for it when you were in Stuttgart. This was a very extensive and happy trip. Paris is the jungle of Nature. The world of nature is the prototype of the animal kingdom and the natural instincts of the animals are materialistic. As the world of nature is the embodiment of the animal kingdom and as the instincts of the animals do not go one hair's breadth beyond that of that nature, therefore Paris is akin to it. The laws of the animal kingdom are the laws of the material world, and these laws hold a general sway over the minds of the materialistic France. On the other hand, the German

people are religious. They attend the churches every Sunday. I went to Notre Dame and found only a few worshippers huddled in one corner of that spacious cathedral, which is like unto a sea. The American people are also church-going people. Similarly whenever Emperor William addresses the army he calls on GOD to give victory to the German arms, but war and bloodshed have nothing to do with the GOD of Mercy and Kindness."

Here Mr. Remy said the German army was instructed to read one verse every day from the Bible. The Master laughed heartily and said:

"What will the reader do if he comes across the following verse; in his daily perusal: 'But I say unto you resist not him that is evil, but whosoever smiteth thee on thy right cheek, turn to him the other also.'-----"

"I have read the letters of the German believers. They write very eloquently. Their style is pure and spiritual. One inhales from those letters the fragrance of love."

Looking at Mr. Remy and Mr. Latimer, he said: "You are two good friends. In conduct, in manners, in temperament and in sociability you are one."

Then turning his sweet countenance to the believers, he said:

"Consider what the Hand of GOD has accomplished. Where were we and where were these Western brothers of yours! Outwardly there is between us no physical nor material relation, but the Divine Confirmations and the Heavenly Power have established this ideal communion between our hearts. Were it not for this Divine Bestowal, our gathering in this sacred Spot would have been impossible. The Celestial Grace binds the hearts of men and cements together their souls forever and ever."

Concerning the death of Basheer, he said:

"This calamitous death of Basheer was a sudden, unexpected misfortune. Therein lies a great wisdom. It will appear later on. From the early years of his youth he was brought into the service of our household. When he was a very young boy he had a most happy disposition, which followed him up to the last hour of his life. Every one loved him, both friends and strangers. Once he fell from the high roof of our house in Acca, but no harm came to him. No sooner had he struck the ground than he got up and walked away. It is most strange how at times fate overtakes man. Truly I say he was a dutiful young man, and his passing away from life was surrounded with happy and auspicious signs. The length and shortness of life is not considered important. Whether man lives a few years or a hundred years the purpose of his life is to achieve some definite results. If the tree of his life does not yield those luscious fruits, the purpose of his existence has not been accomplished, even if he has lived many, many years. But if he has lived only a few years and the tree of his life has attained to fruition, he has obtained spiritual success. Consequently the duration of life is a conditional matter, subject to the Will of GOD. For example, this stone has existed 10,000 or 20,000 or 30,000 years, but it has not advanced beyond the mineral kingdom. It has not achieved its final result. Again a merchant goes to his office every day in the year; he plans commercial enterprises, undertakes vast schemes, organizes large companies, but at the end of the year he has not gained any profit. On the other hand, another merchant, through one stroke of good luck, gains large profits in one day. Now the former mer-

chant, although he worked hard all through the year, did not achieve any success, while the latter, although he worked only one day, yet the outcome of his activity was prosperous. Now praise be to GOD that Basheer obtained the most great result from his blessed life. When I visited him the other night, I found him in semi-unconscious condition. He opened his eyes, looked into my face and said: 'Allah'o'ABHA!' and I answered him back: 'Allah'o'ABHA!' In brief, GOD doeth whatsoever He Willeth and commandeth whatsoever He desireth. No one can inquire into the wisdom of His actions. What a happy youth he was! How good-natured he was! What a sweet temper he had! What a simple disposition he displayed! What a lovable character he displayed! What a firm faith he manifested! His manners conveyed courtesy and politeness to everyone. He was kind to all. He served the friends, irrespective of their station in life. He was never cross. Often I punished him, but my punishment never made him sad or unhappy. Once when I punished him severely, he did not become disconsolate, because my aim was to educate and train him. Most wonderful! The more I punished him, the greater became his love! On the other hand, there are some people, that if I should welcome them with a tardy 'Marhaba!', they become offended. But Basheer was just the opposite to this. Whenever I chastised him, he became happy. Firmness and steadfastness becomes manifest under these conditions. For the right kind of correction leads to the improvement of human character. When we were in Bagdad, there was a man by the name of Mirza Mustafa, who while the Blessed Beauty was punishing him, was kissing his feet. Herein lies the real test; otherwise it is very easy to love a man when he welcomes you with a broad smile. The sterling reality of a man bursts forth when he is surrounded with ordeals and trials. For this reason His Holiness Ali, addressing the Almighty in a verse, has said: 'O GOD! If Thou punisheth and correctest me for a thousand years, still day by day my supplication and entreaty will be increased at Thy Threshold!'

After this general talk, we followed the Beloved to the Holy Tomb, and while he chanted the Visiting Tablet in a sweet, spiritual voice, we worshipped at the Divine Threshold. How far away from the clash and turmoil of the world! Here indeed is the haven of rest, the Paradise of Truth and the Kingdom of Light. Day and night one is surrounded with the spiritual waves of inner and ideal calmness. One feels at one with all that is highest and noblest in the world of GOD. Today toward whichever direction one turns his face, he hears war, destruction, human misery! But in the neighborhood of Abdul Baha one is permeated with the atmosphere of Peace, construction and Divine Bliss.

(Signed) Ahmad Behrab.

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Bahai Nest, Haifa, Syria,
October 12, 1914.

Dear Friends:

This morning the Master called me into his presence and bade me be seated. He was absorbed in his correspondence, and after a few minutes he asked Aga Abbas Goli to bring tea and cheese for me. Then ~~whika~~ he walked out of the room into the high road near the house, and while going to and fro, he gave a long talk on the situation in Europe, the outcome of the present struggle and its effect upon the Bahai Cause in the case of victory either by Germany or the Allies. Then he said:

"The present condition of the Cause in Germany is most satisfactory. The believers of GOD have progressed greatly along spiritual lines. All these letters testify to their sincerity and faithfulness. How wonderful it is! If the Blessed Beauty were living and I took these petitions to Him from Germany, what would He have said! These souls are most sincere. The Cause is in need of loyal servants, souls who would sacrifice everything for the sake of the Beloved; souls who would throw to the winds all their personal ambitions. Then they will shine like glorious suns and become the cause of the illumination of others. They will shine themselves and in turn enlighten others. This is conducive to the progress of the Cause. When His Holiness Christ left this world, He had only 60 or 70 disciples, or according to the Book of Acts, 120 followers; but when I pass away from this world I will leave behind hundreds of thousands of followers. Praise be to GOD that the friends are to be found in every part of the world.-----

"The more I think of the war, the more I realize that the world's order is being disturbed. Mankind is in the throes of a deadly contention. Some of the German friends have asked that victory be given to Germany. We are not interfering with either party. Here at the Threshold of Baha'o'llah we pray that they may seek Peace and settle all outstanding disputes by a judicial, impartial, international Court. May they upraise the banner of Universal Peace! May they strive in the establishment of good-fellowship and unity amongst the children of men! May they enkindle the hearts with the Fire of the Love of GOD! May they advance the cause of progress and real civilization! May their hearts be touched with real pity and sympathy! May they attain to such heights of altruism as to be ready to sacrifice their lives for each other! This is the life of the world of humanity! This is in accord with the good-pleasure of the Blessed Perfection! Otherwise war under whatever pretext is cruel, inhuman, and to shed the blood of mankind is a crime in the sight of GOD."

Then he dictated two cables to be sent to Washington and San Francisco, which were translated and given to him to be signed. Our two American brothers Ramey and Latimer ascended the Mountain this morning and were joyfully welcomed in the Bahai Nest. For lunch we were all the guests of the Persian Students. They had rice, meat, ragout cooked with egg-plants. The large table was placed outside in front of the large reception room and we had, as we sat there, a matchless view of the Mountain and the sea. After nearly three months of vacation, our Persian Bahai students left tonight for Beirut to enter their college for this year. Altogether they had a most delightful time, and we enjoyed their stimulating association exceedingly. After dinner we had tea with them, and then the Beloved came and gave a long talk, which will appear

at the end of this letter. After the talk we worshipped at the Holy Tomb and then through Haji Mirza Brydar Ali the students requested the Master to take a picture in his presence. While Mr. Latimer was telling them how to stand, the Beloved was walking in the garden, admiring the flowers. Then I was asked to go and tell him that they were ready. When I approached him, he gave me a white rose and a pomegranite which he had just cut from the tree. Altogether Mr. Latimer took six photographs of the Beloved, alone and in group, and we all hope they will turn out good. Abdul Baha then went to his room and we all came to the Bahai Nest and gathered on the veranda. Here all the students started to sing a number of Persian songs, and the translations of Mrs. Waite's hymns. We were all very happy. It was a most peaceful, heavenly hour. Just as the golden sun was setting behind the Western horizon, the ship that was going to take away the students hove into sight, and they made ready for their departure. Rahmatullah, the gardener of the Tomb, who has been serving them for the past three months, gave them a short farewell talk. He said:

"One day the Master came out of his room and looking at the room where you were living, he said: 'I see already these noble students graduated from their college and coming out of its doors, some of them to go to the East, others to the West, North and South, to spread the Words of GOD and teach the Cause of GOD.' I hope this prediction of the Beloved will be fully realized."

It was dusk, and just before leaving, the Master walked down the path leading to the Pilgrims' Home to give them these few parting words:

"May you ever be under the protection and preservation of GOD! May you ever be assisted and confirmed! I will always remember you and beg for each one of you Heavenly Grace and Divine Beatitude! Rest ye assured, for ye are ever under the canopy of celestial virtues. GOD willing, the fame of your sterling characters, your spiritual qualities and selfless deeds may be spread more widely than before.---Give my greeting and salutation to the President of the College and those Professors whom I have met. Tell them I shall pray for them, and am very pleased with their attitude and courtesy towards you."

Then we followed them to the Pier and bade them our final farewell. We were sad to let them go, but knowing the deep solicitude of the Master for their intellectual progress, we realized that this is best. We all feel sure that their future will be very bright in the Cause. From now on Badi Hushru'i will be associated with my work. The Beloved desires him to become an active servant in the Cause, and he is a splendid, refined, happy young man. When he goes to America, I am sure all the friends will love and admire his delightful disposition and splendid qualities.

The Talk of the Beloved in the afternoon is as follows:

(my) "I have heard that you are leaving today. Then I said to myself I shall go to them and say farewell. Praise be to GOD that you have spent a delightful summer on the slope of Mt. Carmel. The weather was bracing, the scenery was superb, the garden was beautiful, the flowers were fragrant and the country was verdant. You enjoyed the possession of such large, airy rooms whose windows opened out to the blue sea. You were in the proximity of the Holy Tomb

of the Bab. From every standpoint, GOD's blessings were complete. I hope that you have enjoyed exceedingly your sojourn in this sacred spot."

At this juncture, Mullah Abou Taleb, the Santa Claus of Mt. Carmel, entered the room, and the Master said in English: "Ninety! Very Old!" Then he said in Persian: "Mullah Abou Taleb is one of the oldest Bahais. He has been in Acca and Haifa for 10! these many years. Notwithstanding his extreme age, he is still vigorous. Many a times he has walked from here to the Persian Cafe at the East end of the town."

Then at this time Mirza Hadi entered the room, having just arrived from Acca and Abou Senan. The Master asked him":

"How are the friends? Are they all well? I strive always to be the means of the tranquility and composure of the friends. Man must ever strive to be the cause of the happiness and security of his fellow-beings. If he tries to bring about the means of his own pleasure and ease, it will be very easy. At

"At the time of the arrival of the Investigation Committee, all the means of communication were closed, spies were stationed all around, calumnies and falsehoods were hurled broadcast, and the enemies, both in Acca and other places, were united against us, drawing up a number of false reports and sending them to the authorities in Constantinople, to instigate them and arouse their suspicion, so that they may make our confinement more close. Hence, it is evident from these remarks how difficult it was to attend to all the affairs of the Cause. One of their accusations was that I have been trying to lay the foundation of a new Sovereignty. Another was that I have built a fortress on the slope of Mt. Carmel, which will have a commanding position all around. Another accusation was that I have made a new flag to lead my increasing army into the active field, that I have shown this flag to the inhabitants of Acca; that through Mirza Zekrollah I have sent it to the surrounding cities and through Sheikh Mahmoud I have forwarded it to the Arabian tribes and the Bedouins of the interior, demanding their allegiance and obedience. All these false reports were concocted with the assistance of the Nakezeen and sent to the Sublime Porte. Mirza Mohamad Ali took a large piece of white cloth and had written on it in a poor handwriting the word of 'Ya Baha El ABHA', and at the same time telling them that this was the flag that I had made. Then he delivered it into the hands of the enemies, that it might be forwarded to Constantinople. The President of this Committee, who was promised the governorship of Beirut at that time, declared that the first thing that he would do would be to cut the body of Abbas Effendi into two pieces and hang it on the gate of Acca as a warning to others.

"In short, my aim is this: During those stirring, restless days, I sent away seventy of the believers to Egypt, Russia, and various parts.----At that time I provided sufficient and adequate travelling expenses for everyone. I borrowed the money from an American Bahai who lived in Paris. In short, I offered myself for a target to every calamity and affliction.

"Then a steamer arrived in the Bay of Acca to take me away secretly. The person by whom this was suggested is now living here. When this thing was suggested, I called in Seyad Ali Akbar, Aga Sayad Yahya, Mirza Assad'o'llah, Aga Reza, Mirza Mahmoud, Mirza Yaydar Ali, etc., and told them that everything was prepared for

my departure; that a steamer was in the Port to take me away; that they were going to let me down from the wall of the fortress with a rope, then riding rapidly in a carriage and reaching the shore, climbing into a boat and board the ship. Now then you consult about this matter and decide whether I should go or not.

"This committee deliberated and finally decided that I should go. They came to me and said: 'This is very good. This is an excellent plan. Please go and leave behind these awful conditions. We have unanimously decided upon this matter.' Then I said: 'I will not go. Baha'o'llah did not leave, the Bab did not leave, and I shall not leave. It is not good for the Cause of GOD. The well-being of the Cause of GOD demands my presence here!'

"Then other events followed each other, and the members of the Investigation Committee left these parts. Before they reached Constantinople, the cannon of GOD boomed forth and the voice of freedom was raised and the Committee of Union and Progress established a Constitutional regime in Turkey.----- The upshot of these remarks is that a man must ever think of the protection of others and not of himself.-----

"Now you are leaving for the College. Praise be to GOD that the Bahai Students in Beirut are well-known for the beauty of their character, the purity of their deeds, and the loftiness of their morality. From whomsoever one enquires about the Bahai students, they will receive unstinted praise. This is through the Favours and Bounties of the Blessed Beauty, Who has assisted you to attain such a high station. For you have lived in such a manner which has become conducive to the glorification of the Cause of GOD. Baha'o'llah is pleased with you; all the people are pleased with you; I am pleased with you, and the friends of GOD are pleased with you. This is the special Divine Bounty, which is being realized at rare intervals. If one ask any person concerning the Bahai students, he will answer: In reality they are intelligent, sober, industrious, diligent, displaying good manners and behaviours and concentrating all their attention on the acquirement of knowledge. They do not at all spend their time in frivolous amusements and distracting recreations. Even the enemies testify to your spotless character.

"I hope that through the Favor and Bounty of the Blessed Beauty, His Holiness the Bab and the ineffable Blessings which hallow this Holy Shrine, the confirmation of the Kingdom of ABHA may encircle you and that you may be characterized with the shining qualities and brilliant attributes of the Bahai life. May your morality become more refined day by day! May your faith and assurance be increased day by day! May your attraction to the Kingdom of ABHA be intensified day by day! May your attainment in sciences and arts become more universal day by day! Perchance, GOD willing, you may become perfect and accomplished from every standpoint and be the means of the enlightenment of Persia.

"The horizon of the general morality of that country is very dark; peradventure, through your instrumentality, the people may be brought back into the realm of light and that each one of you may become like a shining candle in the lamp of Persia. It has been said that often one soul is equal to a thousand persons. GOD willing, each one of you may become like unto a hundred thousand souls! This is not impossible of realization, for the Favours and Bestowals of GOD are unlimited. Do ye not be astonished at this, neither be ye ever discouraged. When His Grace descends, the ant (the weak soul) is changed into a mighty king; the plant is grown

into a huge fruitful tree; the grain of sand into a lofty mountain, and the atom into a sun. When we consider the Favor and Bounty of GOD, we realize that all these things are made possible. You must not regard your own limited capabilities, but turn your eyes toward the Unlimited Fountain of Divine Grace. He makes the shepherd, Abouzar; the date-seller, Amas Bassel; the captive, Salman; the fisherman, Peter (these persons were of poor origin, like the disciples of Christ, but became famous in the Islamic world because they believed in Mohammed during his life: Translator) In brief, there are many such instances in the sacred history of the world, which are accounted the miracles of each dispensation. These things do not happen at the other periods of human history. They are the special privileges of the early days of each dispensation. For this reason, Baha'o'llah says in the Kitab-El-Akdas: 'I shall cause the highest to become the lowest and the lowest to become the highest.' It is also revealed in the Koran: 'We desire to surround with a special privilege those who were weak and lowly upon the earth. We shall make them a nation and the inheritors of great things.'

"Praise be to GOD that from the tender years of your lives you have entered under the shadow of the Divine Tree and are intoxicated with the Choice Wine from the heavenly Goblet. I trust and hope that each one of you will rise higher and higher until you attain the apex of human and divine perfections."

With those glowing words, the Beloved sent them away and fired their hearts, so that they know their duties and responsibilities, in the world, and the services demanded of them.

(Signed) Ahmad Sohrab.

Bahai Nest, Mt. Carmel, Haifa, Syria,
October 13, 1914.

Dear Friends:

As the Beloved gave me a number of Tablets to translate today, although many other interesting events came to pass I will share with you some general extracts which will throw additional light on the Bahai Principles.

To the Editor of the LAMP, in Bombay, who has already published two articles in its columns, he has written the following beautiful and significant Tablet.

"O thou noble Editor, cherisher of knowledge and well-wisher of the world of humanity!

"Persia at one time was the delectable Paradise and enjoyed the most pure faith. The inhabitants of Persia were leaders in the world of science and arts and the wise men of Persia were the instructors and educators of mankind. Her glory was perpetual and the fame of her grandeur and statesmanship world-encircling. Her ethics were the sterling virtues of the world of humanity and her morals the excellences of the Merciful One! But most regretful is it that that illumination receded back little by little into the darkness of night, the people of Persia became divided amongst themselves and arose in the conquest of other lands. Thus the country of Persia became in turn the tramping-ground of foreign nations, such as the Arabs and Turks. In the course of their fluctuating history, the peoples of the East and the West attacked them with impetuosity; causing the trembling of their ancient institutions and the crumbling of their fundamental, solid structures. Therefore that imperishable paradise was changed into a woeful and sad charnel-house; that brilliant horizon was covered with black clouds; there remained no trace of the former virtues and from the zenith of glory they fell to the nadir of degradation.

"But now after the lapse of many centuries, His Highness the Almighty has again looked upon them with the glance of mercifulness and the Cup-bearer of Celestial Bestowal became manifest in the land of Persia. The Sun of Reality shone forth, casting the Effulgences of His Graces upon that country. He proclaimed the Heavenly Teachings and instituted the Religion of the Clement Lord. It is hoped that the Splendor of this sun might make the expanse of Persia like unto the luminous immensity of heaven. In other words, I hope SUCH souls will be educated who may sparkle in the horizon of that country like unto the beaming stars.

"Although up to the present time many blessed souls have been found, who by accepting the New Renovating Faith have revived the ancient glory of Persia, accepted every form of persecutions and afflictions, and in this Path while dancing, they hastened toward the arena of martyrdom, and now day and night they are working self-sacrificingly: But alas! Alas! still the majority of the inhabitants of Persia are in sound sleep and have not heard, neither are they informed with the Most Eminent Bestowal. The owner of the house has come to the door, but the dwellers in the house have shut the door and do not desire to let him in. They have treated the friend as though he were the stranger, and the known as though he were unknown. They seem to say: 'We are satisfied with this degradation. We are comfortable amidst all these distractions, dissolutions, grovelling in dirt and uncleanness. We do not want the

owner of the house. We are not seeking his Faith. We loathe him and are holding aloof from his Favor and Grace. This is not a kind father but a foreigner. Although he may be the Beloved One of all the nations of the world, His renown world-conquering, the fame of His grandeur reaching the ears of the rich and the poor alike; others from different parts of the world entering under the shade of His Sacred Tree by cohort and cohort, accepting His Teachings and receiving a share from the Table of His Sustenance, still like unto the owls we are joyfully and happy in our dilapidated nests. We do not wish to hear the song of the birds of the dawn, neither do we seek the shade of the Phoenix of the height of Glory. We are longing for no ideal developments, nor are we asking for the perfections of the world of humanity. We declare we are rich and are not in need of this Table of Divine Gifts. We possess the inexhaustible treasure. We are not hunting trouble for our hearts and minds.

"Alas! a thousand times Alas! that America became awakened but Persia is still in the grasp of the sleep of negligence! However, it is hoped that the Splendor of the Sun of Reality will ere long disperse these clouds of inadvertence, the horizon of Persia may irradiate spiritual lights to all the regions, the friends become awakened, and the Persians full of understanding.-----"

To Mr. and Mrs. Frank Moxey, of New York, who have written many inspiring Bahai poems, he writes:

"O ye two eloquent, impassioned and artistic poets!

"Thank ye GOD that ye are spending your time in the glorification of His Holiness Baha'o'llah and are composing such poems,-- like unto a string of pearls -- with such fluency and grace.

"Today from all the Societies of the world a song and a melody is being raised. Here, martial music fills the ears; there, from a meeting the strains of joy and happiness reach to the apex of heaven. At this banquet, the tunes and airs of reception and nuptial give joy to merry-makers and at that gathering the rapture of patriotic songs fills the breasts. But praise be to GOD that from your Assembly the harmony of the Kingdom and the diapason of the praise and communication of His Holiness Baha'o'llah reach the ears of the denizens of the East and of the West. This harmony is the everlasting Harmony and this Concord will charm the ears of the dwellers of the Kingdom. Throughout the succeeding centuries and cycles they will impart happiness to the righteous.-----"

To a believer in London, he says:

"The emancipation of women is a principle of the principles of the religion of GOD; for this reason I summoned the Blessed Leaf, Rouha, to Paris, and sent her to London, and also sent the maid-servant of GOD Zeenat and Goodsia to America: thus these actual examples may serve as precedents for the Eastern women. Although in Persia, on account of the intense fanaticism of the inhabitants, the women have not yet gained complete emancipation -- and if a woman obtains such restricted freedom, they will immediately tear her to pieces -- still, in spite of this, the believers of GOD are day by day adding to thier liberty. I hope that ere long they may procure perfect enfranchisement.---Convey the wonderful ABHA greeting to thy two noble daughters. I hope a day may come when they

might go to Persia, render a most great service to the Cause of GOD and become the instruments of the emancipation of women. For the freedom of women is an essential part of the Divine Religion.---

To the Portland Bahai Assembly, he says:

"O ye denizens of the Kingdom! Your letter was received. It became the means of joy and gladness, for it was an indication to your firmness and steadfastness. Praise be to GOD you belong to an Assembly which is conducted with the utmost joy and fragrance. The candle of that Assembly is the Bestowals of His Holiness Baha'o'llah; the Spirit of that Assembly is the Confirmations of the Supreme Kingdom; the Sustenance of that Assembly is the Celestial Benediction. It is my hope that the life of that Assembly may be the Breaths of the Holy Spirit; so that in accordance with the Heavenly Teachings you may become the army of Universal Peace and through the Power of the Principles of His Holiness Baha'o'llah you may break through the armies of war, strife and bloodshed and hoist the Flag of Union, good-fellowship and Love in the world of humanity.

"The citizens of the United States as regards this glorious aim, i.e., Universal Peace, are distinguished from the European nations, and therefore it behooves them to glory above all other nations. Especially His Excellency Mr. W. J. Bryan, the Secretary of State of the United States, who, truly I say, has arisen with the utmost energy in the promotion of Universal Peace. As regards the realization of this matter he is striving in accordance with the Teachings of His Holiness Baha'o'llah, and in this respect he is self-sacrificing. I hope he may become the candle of the Parliament of Universal Peace and like unto the morning star he may shine forth from the horizon of the oneness of the world of humanity.-----"

This afternoon the Beloved ordered Aga Mohammed Hassan to prepare his donkey, and after a few minutes he rode down the Mountain. From there his landau was made ready and he called on some officials. When he returned, we were all in the garden to welcome him. He made Mr. Lstimer sit on one side and Mr. Remy on the other. Then he patted the latter on the back, saying: "How are you?" and pulling the throat of the former and striking his cheek, he asked "How are you?" The answer was, of course, "Very happy!" and the Beloved repeated the two words in English and smiled happily on both;-- calling Mirza Hadi he asked him to bring pears, and when they were brought he gave one to each. Rising from his seat, and the donkey being ready for him, he rode on it and we walked behind him with the joy of the Kingdom in our hearts.

(Signed) Ahmad Sohrab.

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Bahai Nest, Mt. Carmel, Haifa, Syria,
October 14, 1914.

Dear Friends:

The Master left this morning and descended the Mountain, riding on his little black donkey. Badi Effendi and myself stayed in the Nest, writing and translating till four P.M. Our two American brothers came up and with their sweet presence made our hours brighter. Their love for the Beloved and their sincerity in the Cause has a stimulating effect upon us and our happiness increases as they continue to unfold before our gaze their manifold experiences and enthusiasm. With the inspiration of the Master's daily association and words, they will become confirmed to render worthy services in the Cause of GOD.

At twelve o'clock, through an eye-glass, we looked upon the house of the Beloved, and we were most delighted to see him walking majestically among the rose-beds and holding conversation with Aga Abbas Goli. Then we saw the latter approach the Master respectfully, but we could not see distinctly what he did. When he came up, we asked him what he was doing in the garden, and why the Beloved kept him so long. "O, did you see?" "Never mind! How we watched you! We would like to know why you approached the Master?" "Well, I can't possibly make out how you possibly could see those things, but I don't need to bother my mind about it. I had just returned from marketing, and I had my basket full. The Master asked: 'What hast thou in thy basket?' I enumerated its contents. 'Bring it to me!' he said. That was the time I approached him with the basket, but you could not see the basket. He looked at it and took out two small squashes and an apple. Then he gave me a large apple from the garden instead." We all wanted to have the apple, but he could not part with it, and all our pleadings did not move him to this act of generosity.

It was about 4 P.M. that we descended the Mountain, and found the Master with our American brothers and Shougi Effendi, sitting in the entry-hall of the house, with Mt. Carmel and a glimpse of the sea in the distance. Mr. Latimer, looking out, said: "Beautiful garden!" The Beloved replied: "Of course it is beautiful. Carmel is a derivative of two words: 'Carm' and 'El'. 'Carm' means 'Garden' or 'Vineyard', and 'El' means 'GOD'. Therefore it is the 'Garden of GOD'."

Mr. Remy asked whether the system of preserving the dead bodies by embalming was good. The Master answered:

"The best method is to bury the body. This body has grown into its present form by the slow process of evolution, and it must be distinguished by the same process. This is the law of nature, and it is the Universal Law of GOD. If the body is cremated in the crematory, the elements making up the composition of the body are deprived of the slow process of dissolution. Therefore, according to the law of Nature and GOD, the physical body must disintegrate slowly and after death crumble into dust, because its origin is of dust. Some nations, like the ancient Egyptians, thought that the bodies of their Pharaohs and nobles should be preserved for about 5000 years, but what has been the use of this custom?— I have seen some mummies, and they look very bad. The important thing in life, however, is the spirit of man. The spirit is immortal; the spirit goes to the Kingdom of GOD; it receives eternal

illumination. But this physical body must return to dust even if is preserved for 100,000 years."

Then Mr. Latimer asked the Master the interpretation of the verse in the Arabic Hidden Words. This was because many New Thought people quote this verse as a proof of their pretension that they are also the Manifestations of GOD, or that the Essence of GOD is within them. Here is the verse:

"O Son of Spirit! I have created thee rich: Why dost thou make thyself poor? Noble have I made thee: Why dost thou degrade thyself? Of the Essence of knowledge have I manifested thee: Why seekest thou for another than me? From the clay of love I have kneaded thee: Why seekest thou another? Turn thy sight unto thyself, that thou mightest mayest find Me standing within thee, Powerful, Mighty and Supreme."

The Master said:

"There are two kinds of 'standing within.' The first is like the 'standing' or containing 'within' an earthen bowl. So far as this first thing is applied to human relation with GOD, it is not true, because the Reality of Divinity is not a body. This is a false assumption. The Essence of GOD is not a body like water, to be contained within the body of the earthen bowl-- man-- a body within a body. But there is a second theory which is correct, and this is, the appearance 'standing within'-- of the sun in a clear mirror. Therefore, from this standpoint the meaning of this verse is as follows:

"Purify thy heart that it may become like unto a transparent mirror. Then thou shalt find Me 'standing within thee, Powerful, Mighty and Supreme.' If you interpret this verse according to the above explanation, it will be correct; because IT has not left its transcendent station in order to find an entrance into the mirror, but IT is ever stationed in its own center of grandeur and perpetuity. While, on the other hand, the mirror having been polished, reflects the rays of the sun."

After a few minutes, he turned his smiling face to Mr. Remy, and said in English: "Speak!" Mr. Remy replied: "When the heart is full of love and happiness, there is nothing to say." The Beloved said in reply: "What is necessary is Divine Joy. Divine Happiness is the speaker of the heart. You have arrived here at a very good time. The weather is temperate, there are not many people, the world is self-occupied. The Fragrances of the Holy Spirit waft from this sacred spot. If the nostrils were open, they would inhale these breaths. This Blessed Land is fragrant. Praise ye GOD that ye have reached this place. Its results will become evident in the future."

After a few more remarks, the Beloved spoke about the German believers, and directed Mirza Habibollah Khodabaksh to write personal letters to all those friends who have been especially kind and hospitable toward him and his Persian companion. "Convey to each", he said, "my Bahai greeting. Tell them I pray at the Holy Threshold in their behalf. They are the sincere servants of the Blessed Perfection. When the proper time comes, I shall answer all their letters."

Then he told us to continue our conversation with the friends, and he went out to take a walk. When he returned, after an hour, and ~~started~~ entered the house, the Secretary of the Russian Consulate called on him and had a private conversation with him. The sun having set, Isfandeyar prepared his carriage and he was driven up the Mountain. Our American brothers returned to their hotel, and with this joyful expectation of seeing them tomorrow, we also, wended our way toward Mosafer Khan's Pilgrims' Home.

In contrast with these bust days and months when there were streams of Pilgrims, these are perfectly quiet days. We are so far away from the active world and its problems that I am afraid I ^{am} becoming a hermit with his seclusive nature.

I send my sincere Bahai Love to all the friends.

(Signed) Ahmad Sohrab.

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Bahai Nest, Mount Carmel, Haifa,
Syria, October 15, 1914.

Dear Friends:-

The Mountain of God rings with the celestial music, the Covenant of the Lord sings divine lays and fills the space with his heavenly voice. Even the rocks and trees respond to his sounds and notes of Peace. We are all wrapped in the contemplation of this spiritual orchestra, whose richness and colors ravish the hearts and souls. The musical harmony and pleasing alterations of the Beloved measured sounds and melodious messages of good will towards all mankind create around the enraptured listeners a sweet atmosphere of ineffable love and affection. The Lord of Truth is sounding a New Note in these days, and those who are attuned to his oriole melody are uplifted into the heaven of Truth-realization. The Orpheus of the Time is playing on his lute and finds its answering vibrations, here and there in the hearts of sanctified souls. In his wondrous and mysterious Instrument is hidden the whole gamut of harmony, but out of his graciousness and gentleness he is sounding only a few notes, neither is he showing his true and majestic greatness to the people, lest they be unable to gaze at the white light of God's Revelations. Do we hear the Music of the spheres streaming down from the Holy of Holies enshrined in the heart of Abdul Baha? Do we listen to the soul-stirring melodies and sounds of wisdom bursting upon astonished minds from the Height of Heaven, or are we only attuned to the discordant notes and clashing tones all around us? The mighty lesson that the spiritual artists of this generation can learn from him in his ideal conservatory is the great lesson of Peace; peace amongst religions, peace amongst nations and peace between the governments and nations. For these streams of peace will some day broaden out and enter the limitless Ocean of Universal Peace, where all the various notes are blended in one Great Harmony. How wonderful and inspiring it is to think that we are living in such days, when the great spiritual Artist is sounding out his vibrant Note of Peace! We listen to this Keynote of His Music, we watch his daily deeds, we behold his absolute renunciation and self-sacrifice, and we are glad and happy that these spiritual wonders and signs are vouchsafed to us. Many of us, because we live so near the great Musician, seem to lose the feeling of wonder and up-rushing aspiration, and close our eyes to those marvellous changes wrought through his comprehending personality. Lo! The Mystery of mysteries is with us, the Light of lights is walking in our midst, the Supreme Angels of his thoughts are brightening the world with their ethereal Presences; away with sadness and benumbing indifference! Dead is the past, bright is the Present and brighter is the Future. Let us cry with a happy heart and break the chains forged around sweet Ideals by the cruel illusions of Time and Space. The Tabernacle of the Lord, the Sanctuary of Testimony is on the Mountain of God! What ails thee, brother! Raise thy head and see the earth filled with the Glory of the Creator. In him all our hopes are fulfilled, all our aspirations realized, all our fears gone; in his face we see the Light of the Father; in his words we catch the wisdom of the sages; in His Love we are assured of the Love of the Infinite. His daily work is that of "blending, of synthesizing, of bringing together the nations, of teaching all the lessons--in one great lesson, the lesson of synthesis, or bringing together." "The Light shineth in darkness, but the darkness comprehendeth it not." Thus there are many people who are sincerely seeking the Light, the focus of the Light, but they are so out of tune with the Mind of God! They are not aware of His Plan. The Bahais have seen the Light of Reality, have looked into the Countenance of the Desire of all nations, have heard his New Note and have

listened to the sound of His Lute. Verily He has come and has played upon His Wondrous Instrument, striking the full chord, the chord of Synthesis, and its echo has answered "in the hearts of those who are attuned to his vibration, bringing new splendor to the world, more light, more love and more Reality." Ah me! How fortunate are the Bahais, for they are living in an epoch-making time, and they can look with sympathetic spiritual eye upon all the changes wrought by the hand of the inexorable Time!

This morning the Beloved called me into his room and started dictating Tablets for the Persians. From 8 to 11 a.m. there was an uninterrupted stream of divine revelation for the irrigation of the dry ground of the hearts. The windows of his room open out to the sea, and now and then he would stop in his walk, stand near the windows, and be lost in contemplation for several minutes. These days, the Master meditates for hours, sending out to the wide world his thoughts of Peace and Love and mourning over the heedlessness and negligence of men. Then he came out of the room and dictated more wonderful Tablets, his voice, like the heavenly Music, reverberating through the Sacred Mountains. How unspeakably great are these days! While I wrote down the white pearls falling from the holy lips of the Beloved, I was as one lost to himself, charmed with the harmony of his words. In the afternoon, he descended the Mountain and about sunset the believers, including Brothers Remy and Latimer, gathered in the garden. He came out of the house and in that holy atmosphere began to speak with them. Referring to the Persian Bahai students in Beirut and the confidence of the President of the College in them, he said: "He trusts them. Confidence is the corner-stone of all of life's activities. In the early days, after our arrival in Acca, we acted in such a manner and all the Persians lived such a life of righteousness that after two years and a half all the inhabitants began to trust them in all their business transactions. There was a Persian by the name of Gassem who came from the town of Nayreez. In the beginning he came to Bagdad, and when we left that city he was exiled with the rest of the Persian Bahais to Moussal. He was a hard working man. After awhile he came to Acca. He stayed only a few days, and then went to Beirut. He was an expert tobacco-trader, and anxious to settle in business. Therefore he went to a Persian merchant dwelling in that city who dwelt in this article. Inquiring about the current prices, he found out that this merchant wanted to charge him excessively and with high interest. He wished to buy 160 bales of tobacco, and he did not have one cent with him, nor did he have anyone to recommend him. Consequently he went to Matti Farah, a well-known Syrian merchant, and told him that he was a Bahai and that he desired to buy so much tobacco on credit. This man sent a telegram to Abboud, one of the most prominent merchants of Acca, saying that a Persian has come to him, claiming to be a Bahai and desiring him to stand sponsor for him. Is such a person known to the Bahais in Acca? We answered 'Yes!' When this merchant in Beirut was assured of this fact, he helped Gassem in buying tobacco and did not even ask him for his notes. Then Gassem carried the tobacco to Jerusalem and there he sold it, for a good profit, and sent the capital to the merchant in Beirut. Such was the great confidence the people had in the Bahais in those days. - - -"

Then turning to Mr. Remy and Mr. Latimer, he said:-

"When you return to America, say to all the believers on my behalf that whenever a person comes to that country, no matter to what nationality he may belong, and tries to collect money in my name, know that it has no connection with me. I am free from it. Whosoever asks for money for me, does so of his own volition. There are some people who desire to collect money under all sorts of pretexts. I desire to impress upon your minds that I have nothing to do with such affairs.

I never ask anyone to send me money. Whosoever loves money does love God, and whosoever loves God does not love money. On the other hand, if some of the believers voluntarily desire to help and assist one another or some philanthropic institutions, whose objects are for the public welfare and progress, it is very good and praiseworthy. I do not desire that any one may ask money in my name for any affair.

"The souls must be detached from the world. Those souls who are attached to this world and its wealth are deprived of spiritual advancement. The believers must live an independent life, so that if one comes and begs them to accept money, they should refuse him. As long as the souls are not severed, how do they expect to journey along the ideal path.

"On the eve of my departure from New York, I told a number of believers that His Holiness Christ has stated that 'when you leave a city, shake the dust from off your shoes.' So far, very few people have lived according to this behest, but it is very well to live accordingly. Before coming to America, the believers of God, through Mirza Ahmad, offered for my travelling expenses "10,000", but I did not accept one cent. Man must live in the utmost sanctity and purity, and he must ever think to assist others and not beg assistance from them.

"In short, may you ever be confirmed and assisted! May you ever be illumined! May you ever be the means of the guidance of the people! May you ever breathe the breath of life in the hearts! May you be the signs of mercy to all mankind! May you be the shining lamps of severance and detachment in this dark world!"

Ahmad Schrah.

Bahai Nest, Mt. Carmel, Haifa, Syria,
October 16, 1914.

Dear Friends:

"May God give thee strength to do all these works!" the Beloved told me, as he handed me a number of Tablets to be translated in the course of the day. He was good and kind, the embodiment of gentleness and gracefulness. Never can one realize duly how loving is Abdul Baha unless he watches his daily acts and listens to his heavenly words. If the whole world receive abundant share from the sea of his love, still it is untouched. The ocean of his divine Mercy never sets, the waves of waves of his goodness are never calmed and the wealth of his nature is never exhausted. His sweet nature is a mine of spiritual ideals; his heart a rose-garden of celestial susceptibilities; and his mind a heaven of beaming stars. Whosoever takes shelter under his overshadowing tree, he is protected from the blowing of contrary gales and his continual spiritual progress is assured. Those souls who have turned their faces towards him find to their extreme delight that he is a kind father, a solicitous shepherd, a tender joy-bringer and sympathetic companion. With love we can stand the opposition and rebuke of the world and laugh in the very teeth of trials and afflictions. Devoid of his affection one is like a fruitless tree and a withered, colorless flower. Strengthened by his support one can move the mountain and achieve the seemingly impossible. He is the staff of all the Bahais and the rock of their salvation. Like unto the gentle breeze he wafts over mountain and deserts, causing the appearance of the fragrance of the lillies of truth and sweet hyacinths of knowledge. He overlooks the shortcomings of others and forgives freely the injuries committed against him. The birds of the garden of his reality ever warble and the rivers of his mercy are always flowing. In the book of his life one finds all kinds of lessons, for it is a compendium of the highest ideals of the age. Therefore, let us love him and consecrate our lives to his holy cause.

After dictating two cables to New York and London, and a number of Tablets for the Persian believers, he rode on his donkey and went down the Mountain. He returned in the afternoon, because he had several guests -- the Government officials. He received them in his reception of the building of the Holy Tomb, and entertained them till about one hour before sunset, when they left in his own carriage. Then we made our way to the reception room and the Master welcomed us and bade us be seated in front of the building. He asked Mirza Mohsen to bring him the tray of fruit -- pears, apples and grapes -- and divided them with his own hands amongst all those who were present. Then he said smilingly:-- "These are the fruits of Paradise, because they are being distributed amongst you in front of the Holy Tomb of the Bab." Then turning his divine face to Mr. Remy, he asked: "Are there many believers in the Islands of Hawaii?" He was answered that there are a number of souls who are firm Bahais, and the rest are interested in the teachings. "On account of the climatic conditions of the Islands," the Master said, "These people become firm once they accept the Cause. Attracted teachers must go amongst these people, so that through his spiritual contact they might be converted and become souls in the utmost enkindlement." He sat there for a few minutes longer, and the weather getting a little too cold, he arose and entered the house.

Today we had another shower, giving freshness to the air and

bringing to the nostrils the delicate smell of hay. From now on there will be occasional showers till the latter part of November, when they will be changed into regular torrents; thus causing the growth of myriads of sweet-scented wild flowers, carpeting the ground with their multi-colored petals and perfuming the atmosphere all round.

The little stories now and then related by the Master have a charm and originality of their own, showing the power of his minute observation and logical reasoning. For this reason I would like to quote herein an interesting talk by him, interspersed with stories, which I hope you will enjoy reading as much as I am, the translation.

One ~~morning~~ morning the Master was sitting in front of the house, wherein he lives today, on Mt. Carmel. The weather was very pure, the sun shining and a gentle breeze was blowing. Around the house there are many pigeons, and they coo most of the time. Having heard their sweet cooing, the Beloved said: "Did you hear the cooing of the doves? Just now ~~some~~ some one fired a gun and they all became silent. How sweetly they coo! How lovely it is to see them enjoying their unrestricted freedom! Is it not cruel to kill these sweet little birds? How much better to see them tamed through the gentleness of man! In many countries of the West, laws are enacted to restrict the cruelty of man toward animals, and in some states they can only be hunted only at certain seasons. When I was in N America, I went through several large Zoological Gardens, some of which covered many acres. In these gardens hunting is strictly prohibited. There are other large National Parks in Western America which I have not seen, where I have been told, gazelle and deer roam at will and man is not allowed to interfere with their freedom. In these places the animals become so tame that they associate with men. How ideal is this; how perfect, how good!

"When we were in Bagdad, one day a company of small birds took refuge in a tree, because they were chased by a hawk. Some one took a gun and fired at the hawk. It fell dead to the ground. The birds became very happy and flew away, circling in the air and singing songs of joy.

"Another day we went from Bagdad to Salmani Park, a village several miles from Bagdad. On the way I saw a large bush of thistle, under which numerous sparrow had gathered and over which perched a hawk. The poor sparrows, having seen the hawk, had sought shelter under the clump of thistle and the hawk had followed them. However, fate was against it, for one of the thorns had pierced its breast, causing its death. The sparrows, unaware of this fact, continued to remain there until they died of starvation.

"Another day the Blessed Beauty desired to go to ~~Salmani~~ Salmani Park. This village was a country place and its weather being fine, Baha'o'llah liked to go there. A fine white donkey was brought, upon which he rode while several of us followed ~~him~~ him afoot. When we reached there, we asked the keeper of the Mohammedan shrine whether he had anything for us to eat. He had nothing, but told us there was ~~at~~ a little hamlet six miles away, where one could buy eggs. At this moment, the Blessed Beauty heard our voices and came out of the room. He said: 'Tonight I will cook for you a nice dish.' When the time arrived, he said to us: 'Bring some dates and butter and I will cook for you a Kurdish dish. Put the

butter in the pan, let it be boiled, then shell the dates and put them in. Then stir it with a spoon until they are well mixed.' We followed His advice, and the dish turned out to be very delicious. Up to the present time the taste of that dish is in my mouth.

"There was a man by the name of Haji Mohammed Shirazi, who had joined our company. He was a great hunter. He was such a crack shot that while his horse was galloping he could shoot birds on the wing. Riding on his horse, with his gun, he followed us. The Blessed Beauty, knowing his love for hunting, told him: 'Don't kill these innocent birds.' But the man paid no attention. Without exaggeration, he fired on that day five or six hundred shots, but without killing one bird. On our return trip we saw a crane. It was very large. This bird rises very slowly from the ground, but once in the air it flies very rapidly. When Haji Mohammed Taki saw this crane, he became elated, because he thought he could show off his skill here. The bird had just risen from the ground, when he fired the first shot and missed. He fired four times more with no better success. By this time the bird was high up in the air, and he thought now he would surely bring it to the ground and again fired two shots and missed. Because Baha'o'llah told him not to shoot and he wanted to break His word, he did not succeed, and not a single bullet found its mark.

"When we were in Salmani Pak, an Indian Prince, Eslahed-Doubet, accompanied by one servant, came there. There were between 30 and 40 souls with Baha'o'llah. This Indian Prince was very rich. Once the English Government desired to borrow money from him. He asked if they wanted English or Persian Pounds. Because the Persian Pounds brought a better rate of exchange, they preferred them. In his palace was a storeroom where he hoarded his money. Without exaggeration, gold coins of many nationalities were piled high in different corners. When the time came to transfer the desired sum, a large scale was brought and the money weighed out. Now this man who was so rich, had ordered his servant to bring one small pan and cook only for himself. When the dish was put before the Prince, there was nothing left for his servant to eat. The believers at that time had prepared a roast laah. I called the servant of the Prince and asked: 'Have you had your dinner?' He replied: 'No!' Then I asked: 'What art thou going to do?' He answered: 'I do not know!' I invited him then to come and eat with us. After partaking of our food he told me that the Prince had made a written agreement with his servants that they should receive only their salary; that they were not to eat in his house and whenever they broke anything they had to replace it."

In such manner did the Beloved entertain us.

(Signed) Ahmad Sohrab.

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Bahai Nest, Mt. Carmel, Haifa, Syria,
October 17, 1914.

Dear Friends:

Amongst other Tablets revealed during the last few days, the following is to the believers of Fereydoun, a large town, near the city of Esphahan:-

"O God! O God! Verily these intelligent souls are assured in Thy mentioning; are enkindled with the Fire of Thy Love; are attached to Thee, relying on Thee and are supplicating in Thy Presence. They seek nought but Thy good-pleasure; are depending on no one but Thee and are not disturbed in Thy Path. O Lord! They are Thy captives and Thy prisoners. They plead the appearance of Thy Graces and anticipate the irradiation of the rays of Thy Bestowal. O Lord! Ordain for them every good in Thy earth and in Thy heaven! Suffer them to behold the Kingdom of Thy Verses, and inspire their hearts with Thy Proofs and Evidences; so that they may unloose their tongues in Thy Praise amongst Thy servants; be stirred with the Fragrances of Thy Days and their breasts be expanded by the promotion of Thy Signs. Verily Thou art the Clement, and Thou art the Possessor of the Most Great Bestowal. There is no God but Thee, the Forgiving, the Merciful!

O ye divine believers! Should you know to what extent the heart of Abdul Baha is roused and animated at this time, undoubtedly you would be moved and stirred like unto the sea and be surging similar unto the boundless ocean. This century is the century of the Blessed Perfection! This age is the age of the Most Great Name! In the unseen world there is infinite motion and urge, and like unto the season of springtime from the realities of things the subtleties of Mysteries are becoming manifest and apparent. Out of the black soil appears luxuriant vegetation, and evergreen plants, and the nude, bare trees are clothed with the new garments; The Breath of the Spirit is breathed in all the phenomena and the world of creation is endowed with a wonderful impetus. In such a divine Century one must concentrate all his efforts in the service of the Court of the Almighty; so that from the tree of existence unlimited fruits may be produced and gathered; otherwise life itself is loss within loss and the end will be deprivation and concealment in both worlds.-----"

How the days pass blissfully one after another, in this radiant Mountain! We are all very joyful in the Presence of the Beloved of our hearts. In this world we long for no other enjoyment and seek after no other station. He is the joy-creator and joy-giver. He taps the spring of each individual life and lo and behold! there gushes forth a fountain of the Water of truth and happiness which will continue to flow forever and forever, if we do not stop it with the dust and sand of our own desires and egoism. Let him draw the plan of your life and your future will be assured forever. You will never regret it. He knows better the details of your life than do you yourself. He is the supreme Architect and his anxiety is to build the palace of your existence as beautiful and as perfect as human or angelic mind can conceive! Can you do that without committing any mistakes? If you can, I wish you good luck, but I doubt your ability. When you want to build a cottage, you consult an architect, don't you? But you are not willing to follow the wise

and loving advice of the Celestial Architect, because you think your little, puny ideas are good enough to construct the peerless palace of your eternal life. But I believe the Spiritual Architect of our life in this world is Abdul Baha; he has already laid the basis of many lives, whose foundations are the Knowledge of God and the love of humanity; whose doors are the good-pleasure of the Lord; whose walls are the noble characteristics; whose corridors are the spiritual qualities; whose galleries are the virtues of the Kingdom; whose never-fading parks are the heavenly ideals and whose glorious lights are the rays of the Sun of Reality.

This morning, carrying in my hand a jar of water, I passed under the balcony of the room of the Beloved. Suddenly I heard his musical voice: "Marhaba!" I looked up and was rejoiced to look into his countenance. "Where art thou going?" "Dost thou take a cold bath every morning? It is good. It will make the body healthy and strong!" After awhile an old Arab woman selling milk came to the door of the house, and ~~while~~ the Master started to talk with her while walking to and fro in the balcony. Kindly and most naturally he asked her the price of milk, and knowing the Arabs have a weakness for diluting it with water, continued to discourse with her on honesty and trustworthiness, elucidating his talk with verses from the koran, so revered by all Mohammedans. "If thou sellest thy milk straight, without mixing it with water, God will bless thee, thy family and thy business. The best capital and the most profitable business is honesty in all things. Do thou continue to be honest in thy dealings for one month. Thou wilt see in the end that thou art honored and respected by all thy customers and not considering thy spiritual welfare, thy material prosperity will be secured. Then thou wilt better understand the meaning of the Holy Verse: 'We will confer upon thee a manifest Victory!'" Thus we realize that like unto Christ, the Beloved speaks and exhorts all the people, and everywhere he sows the seeds of wisdom in the grounds of the hearts, and they take deep roots. In the background of the life of Abdul Baha, and behind every word uttered by him, there rises before us his heavenly deeds, his complete renunciation, his dominating spirituality, his dramatic and at times tragic life, his majestic personality, his celestial character and these things more than anything else carry with them authority, weight and trust.

Today on the veranda of the Bahai Nest a feast was spread. The wife of Rahmatullah had cooked for us U-surtali and Kabab, and for desert we had Damascus grapes. We all sat on the ground and our American brothers sat a la Persian. Everybody enjoyed the food. We were, all together, nine persons. Haji Mirza Heydar Ali, Hassan Effendi, Mr. Remy, Mr. Latimer, Shougi Effendi, Dr. Habibollah Khodabaksh, Badi Effendi, Mir. Sayad Hossein and myself. We had a very delightful time. In the afternoon, an Italian steamer arrived, and our beloved brother Shougi Effendi, departed for Beirut to enter the College. We shall miss him terribly, for he is such an active, spiritual, loving youth and as he was associating with us directly in the service of the Beloved, we have all grown to love him. He will have to attend College for three years more, and then be graduated. I have no doubt that with his intelligence and knowledge he will be an active servant in the Cause of God. Already he has shown promising signs for public speaking, and we all pray and hope that in time he will be an eloquent and inspirational speaker and worker in the Cause. We all went with him to

the steamer and bade him our Bahai farewell. The Master loves him very much, and during the present vacation he was with him almost all the time.

In the afternoon, two Arabs called on the Beloved and were with him for more than one hour. When they left we went to the reception room. He was walking in front of the building, and no sooner did he see us, than he called us to follow him in the Holy Tomb, where he chanted aloud the Visiting Tablet. Coming out of the Holy of Holies, he beckoned us to follow him into the main room. After inquiring the health of our American brothers, he looked into my face and said with a winsome smile: "I have heard that you have had a feast today. Why did you not invite me? I shall bring a suit against you in the Court." After a few seconds of silence, he said: "Praise be to God that His Holiness, Baha'o'llah, has spread before us the heavenly Table, upon which one finds every kind of food. There is food of Faith and Assurance; the sustenance of Divine Virtues; the bread of the Love of God; the meat of the Glad-tidings of the Kingdom of ABHA; the provisions of service and good-fellowship; the victuals of severance and detachment; the viands of enkindlement and attraction; the nutriment of sanctity and Holiness; the dish of attraction with the Fragrances of God; the sustenance of the Breaths of the Holy Spirit; the Food of Eternal Life; the nourishment of Teaching the Cause of God and promulgating the Religion of God. In short, one finds on this Divine Table all kinds of spiritual food which constitutes the real Supper of the Lord!"

In the evening, at a time when all of us were going to sleep, the Beloved walked across from his room to the Pilgrim's Home. Mir Sayad Hossein was carrying a lantern before him, and he looked so holy and beautiful in the darkness of thenight. I saw him from the window of my Nest, and then leaving aside my sleep, followed him to the Home. There he sat for more than an hour, and asked Haji Mirza Hayder Ali in English: "Speak to me!" Poor Haji did not know what the Master told him, but he said: "Yes!" in Persian. Then he related a story of childhood, and dwelt on the dynastic changes of Persia, which were most interesting. The way he remembers the names of persons and the minute details of their lives is nothing short of miraculous. He laughed and related several stories, and was happy and well. "I came over to pass a pleasant hour with you!" he said, as he rose from his seat. I returned to my Nest, with a contented heart and peaceful mind. I send my Bahai greeting to all the sincere Bahais in the Cause.

(Signed) Ahmad Sohrab.

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Bahai Nest, Mt. Carmel, Haifa, Syria,
October 18, 1914.

Dear Friends:•

Wonderous is the majesty and splendor of Abdul Baha. Like unto a little child I go to him and open my soul in the sunshine of his love. I love him because he is such a precious Beloved. His mere Presence sets my soul on flame; his smiling smile gives me such an exquisite joy. He is so wonderful that I can never fully know him, but I can continue serving him with perfect trust. I dream of him and think of him by day and by night. Whenever I feel sad, I turn my face toward him, and immediately I am immersed in a sea of rejoicing. He is the sun; my eyes are dazzled when I try to look into its disc; he is the heaven, how can I ever dare to soar high in the infinitude of its immensity; he is the nightingale, how can a little broken-winged sparrow fly in its company; he is the King of Kings, how can a poor servant appear in His Court; he is the fathomless sea, how can a drop of water be compared to it, and he is the Beloved of all hearts, how can this insignificant lover find favor in his sight! In the words of the poet

"Thou art a mountain stately and serene,
Rising majestic o'er each earthly thing,
And I a lake that round thy feet do cling,
Kissing thy garment's hem, unknown, unseen.
I tremble when the tempests darkly screen
Thy face from mine. I smile when the sunbeams fling
Their bright arms round thee. When the blue Heav'ns lean
Upon thy breast, I thrill with bliss, O King!
Thou canst not stoop -- we are too far apart;
I may not climb to reach thy mighty heart.
Low at thy feet I am content to be."

This morning the Beloved called me while he was walking. He asked for the book of Tablets which were revealed during the last few days, so that he might correct them. After the correction, he gave it to Badi Effendi to copy them. For another hour I was in his presence, listening to his instructions and exhortations. In the afternoon, the Persian Consul, with his wife and daughter, as well as a number of other officials, called on the Master, and they were with him for three hours. When the Beloved heard that they were coming today, he sent Abbas Goli to the Bazaar to buy fruits and candy. They were served with several kinds of fruits, sweets, tea, coffee, etc. They were enchanted with the matchless scene all around them, and before their eyes, and they carried away a most vivid mental picture of the simple, awe-inspiring, unique panorama. Seldom had they seen such a grand view in their lives. When the guests left, he called us to him and asked us at first to help ourselves to the fruit on the tables in front of the main room of the Tomb. Then we followed him to the Shrine, and heard him chant the Visiting Tablet with such power and penetration that we all felt very uplifted. Seldom have I heard him chant with such a rich, high, symphonic voice. It filled the great hall, which reverberated with it and gave back its ringing, resonant echo. When he came out of the Holy Shrine he led us into the reception room and gave me the following talk:

"These people who called on us today were in a state of fright. They are expecting daily the bombardment of Haifa by the Foreign warships. As soon as they see a little moving speck in the horizon

of the sea, they look through their glasses, anxiously scanning to see whether these are the expected cruisers. Their hearts are in a state of anxiety. They are terror-stricken. They have no peace of mind. This is one of the signs of the absence of faith. It is stated in the Koran: 'They imagine every cry raised is an enemy unto them.' For example, when a thief enters a house, the least noise causes his flight. He trembles and quakes. But the hearts of the people of faith are assured. If they are surrounded by a thousand enemies they stand firm on their ground. The greatest Divine Bounty is a CONFIDENT heart. When the heart is confident, all the trials of the world will be as child's-play. Should they throw him into the prison, should they cast him into a black well, or should they heap upon him all manner of afflictions, still his heart is content, peaceful and assured."

He asked from one of the believers who had just come from Abou Senan, about the health of the friends and their children. He was told they are all well and the children are put into the native school; so that they may not run about in the country and get sick. The Master said:

"The children must receive divine and material education at the same time, and be protected from temptations and vices. How wonderful will it be if the teachers were faithful, attracted and assured, educated and refined Bahais, well grounded in the science of pedagogy and familiar with child psychology; thus they may train the children with the Fragrances of God. In the scheme of human life the teacher and his system of teaching plays the most important role, carrying with it the heaviest responsibilities and most subtle influence. A teacher is like unto a gardener. Just as a gardener sows the seeds and watches carefully over their sprouting, looks after their growth and progression - so also a teacher must watch over the education of the children and inculcate in their young lives the highest ideals of truth and justice, etc."

Coming out of the room, he asked me to follow him, and then he said to bring to him Mr. Ramey and Mr. Latimer after half an hour. When we entered into his room, he welcomed our American brothers with golden wreaths of saddles on his face. "You are welcome! You are welcome! Bahaba! How are you? Are you well? Are you happy?" With those warm words of greeting, he filled their goblets of joy, laughed joyously, bade them be seated and then gave them in the most natural and at the same time inspirational manner the following heavenly talk. All the time during which he was speaking his eyes were closed, as though he were receiving his vibrant, spiritual words from the higher source of Life and Reality:

"Truly I say I am well satisfied with both of you; for you have consecrated your lives to the Cause of God; you have no other aim save calling the people to the Kingdom of God. Your hearts are empty; they are not preoccupied, nor engaged with other material affairs. Praise be to God that your minds are sanctified and holy. I am sure you will be confirmed and assisted in all things. There are many heralds in this world. Here is a herald who summons the people to the love and defence of their country, calling at the top of his voice: 'O my country, my beloved country!' There is a herald who blows on the bugle of New Nationalism. Here is another herald who calls the people to politics, in order that he may wield great power of state. There is another person who is a herald to

literature and science. Here you find a soul who is the herald of the commercial interests, and its expansion, and there is still another herald who sounds the trumpet of war and Militarism. But praise be to God that you are the heralds of the Kingdom of God. All these contending voices which are raised in the world today, will ere long be silenced and hushed, but the call of the Kingdom of God will gain volume and impetus day by day. The popularity of these worldly heralds may last for a year or two, but the fame of the souls who are the heralds of the Kingdom is eternal, for they are sounding the trumpet of celestial, Universal Peace. Their voices will ring throughout the future centuries and be immortal and age-abiding. Thank ye God that ye are the heralds of the Kingdom of AMHA, the heralds of the Covenant of the Almighty. All other voices will be repressed but this harmonic song of the Kingdom of Peace and Truth is eternal and everlasting. Now I desire to send you back to the United States. I supplicate and beseech at the Threshold of the Kingdom of AMHA that you may go forth into the world with a heavenly power, with radiant hearts, with celestial souls and with breaths imbued with the Breaths of the Holy Spirit! May you become confirmed and assisted and may you raise such a melody and sing such a song as to stir and move the hearts of the American people! I anticipate to receive glad news from you."

With this wonderful message in our ears, we left the Holy Presence of our Lord, and walked quietly on Mount Carmel, breathing the fresh, breezy air and inspired by the star-lit night. What majesty and withery hold the silence of the eastern sky! Its magical beauty and mystic grandeur is never worn out. It unfolds before the wondering eyes always new meanings of spiritual life and simplicity. It deepens the consciousness of moral responsibilities and heightens the sublime ideals of the human mind. For hours one looks up toward heaven, holding silent communication with starry hosts and then enraptured through their eloquence, he traces back his steps to his room with broader vision and clearer understanding.

(Signed) Ahmad Sohrab.

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Bahai Nest, Mt. Carmel, Haifa, Syria,
October 19, 1914.

Dear Friends:

Brother Ramey and Brother Latimer left this morning for America. We felt sad to let them go, but they were happy to leave for the broad field of service, to spread the Message of the Kingdom and diffuse the Fragrances of the Paradise of ABHA. Invigorated by the daily association with the Beloved, refreshed by the spiritual outbreathings of the Divine Mind, taught by the actions and words of the Blessed One, urged by the self-sacrificing example of the Master, baptized with the Fire of the Love of God, consecrated to the service of the Center of the Covenant -- they left this sacred spot, carrying with them the loving messages of the Holy One and the ideal flowers of the Garden of ABHA. Undoubtedly they will be the means of guiding many souls to the Fountain of Eternal Life and summoning the people to the principles of Divine Civilization. They will cheer the hearts of the friends and give them the glad-tidings of the good health of the Master. This is the most important thing to realize just at this juncture, that the Beloved is well and is expecting to hear the good news of the progress of the Cause and the union of the believers. With one accord we must arise and perform those services which will be conducive to the glorification of the Religion of God. This is our work. This is our highest concern and solicitude. The Bahai Movement has done everything for us. Have we done anything for it -- so that the Lord may continue to put His trust upon us? Irrespective of our effort, the Cause of God WILL advance and will spread to the uttermost confines of the earth. The most vital problem before us is this: We like to take a part -- no matter how small and insignificant, in this work of the Kingdom. Ours will be the privilege and the honor. Hence we must do our utmost to be active, moving hands of the body of the Cause.

This morning the Beloved called me into his room. He has in his hands my Persian Diary, and with his own handwriting a word here, a phrase there or crossing out a sentence. Now and then he laughed over some of my expressions. For more than one hour he continued reading and correcting, and then he gave them to me to be mailed, with a sigh of relief. "You are writing a book", he said. "I have been reading these letters all this morning. They are interesting." When I came out ~~thk~~ of this room I was loth to depart from them, and had I had time I should have copied them and kept the originals.

Earlier than other mornings, our two American brothers entered the Nest and were with us until noon. Then I descended the Mountain with them, took dinner with them in the Hotel Carmel for the last time, talked over the affairs of the Cause and ascended the Mountain after 3 P.M. On the way we stopped at the Bazaar, bought for them some Persian tea and bade farewell to the friends whose stores were open.

Immediately after our arrival, the Master called them into his Presence. He was busy writing. We sat quietly and Abbas Goli brought us tea. Then he wrote for them the following divine Tablet with his won hands:

*To the believers and the maidservants of the Merciful in America:

Upon them be Baha'o'llah El ABHA!

*O ye believers of God and the maidservants of the Merciful!

From the Graces of His Holiness Baha'o'llah I beg for you firmness and steadfastness. Today whosoever is a herald to the Covenant is confirmed and assisted. In these days a number of souls whose deeds in America are clear as the sun, have arisen in enmity against the Center of the Covenant. Their's is the vain imagination that they can extinguish the Light of the Candle of the Covenant. Vain is their thought! The Candle of the Covenant is like unto the morning star that NEVER sets.

"In short, after a journey through Europe and a visit to the Holy Land, their honors Mr. Remy and Mr. Leatimer are now returning to America. I send them. I am hopeful from the Bestowals of His Holiness Baha'o'llah that they may become confirmed and assisted in the diffusion of the Fragrances of God.

"Upon ye be Baha'o'llah EI ABHA!

"(Signed) Abdul Baha Abbas."

Then he gave them another stirring talk, part of which is as follows:

"One of the things that has circulated in London is that I have grown old, weak and that my physical forces are on the wane; consequently some people have gained ascendancy over my mind and cause me to issue these 'commands'. My power consists of the Bestowals of the Blessed Perfection. They are all spiritual Favours given to me by Baha'o'llah. From early morning till now (4 P.M.) I have been reading and writing, and I am feeling exceedingly well. Young people like you can only work three or four hours without ceasing.----- In brief I am sending you away. I supplicate and entreat confirmation for you; I beg strength and power for you. I hope that the Confirmation of the Kingdom of ABHA may encircle you and that you may become the means of the guidance of many people. With reinforced hearts, strong resolution, and heavenly assistance may you loose your tongues and deliver eloquent speeches and promote the Word of God.-----You have undertaken much trouble in coming here. You must be very happy, very rejoiced; because you have come to this sacred spot and worshipped at the Holy Tomb of the Bab. For many a day you have associated with me, and I have enjoyed your visit, and I hope good results will issue therefrom. Today whosoever is a herald of the Covenant is the light of the regions. In the Supreme Concourse, the heavenly Cohorts of the Kingdom of ABHA are arranged in battle-array, expecting to see who will enter the arena of service to the Covenant. Thus they may rush forward to reinforce; to strengthen and confer upon him triumph. Be ye overflowing with joy, be ye overflowing with happiness, for ye are the objects of the Favours of the Blessed Beauty. Be ye full of clamor and acclamation. Be ye like unto a cup which is overflowing to the brim."

After a few words of greeting and love, he embraced each one, kissed him and caressed him and then they were they out of the room, as happy as a high-soaring lark, flying toward the horizon of Bliss. Another hour was spent around the holy ground, and the Master came out of his room and gave them farewell, by holding them in his arms and kissing them on their cheeks and heads. "May you ever be guarded by the True One! May you be ever helped and aided! May you be under the shelter and asylum of the Almighty! Marhaba! Marhaba!"

It was just about sunset, the Western sky was ablaze with the glory of the sun; the Sun of the Covenant was dawning from the horizon of their hearts to dispel the gloom of separation-- when we all descended the Mountain to go to the steamer and bid them our last farewell. When we returned, we kindled the pile of sticks gathered during the day in front of the Nest. Its flames ascended high up toward heaven, shedding its glowing illuminating far and wide. From the steamer they could see its brightness. The sticks burned and crackled and its fiery forked tongues leaped and gambolled in the air. This fire notwithstanding all its intensity, and warmth, went out after ten minutes, but oh fire of their love, lighted in our hearts by the hand of Abdul Baha, will continue to burn forever and ever, becoming whiter and purer all the time.

(Signed) Ahmad Sohrab.

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Bahai Nest, Mount Carmel, Haifa,
Syria, October 20, 1914

Dear Friends:-

Now and then the clash and clangor of war-crazed Europe reaches our ears. For a moment the curtain is dropped and we are horrified to look upon the scene of human carnage and bloodshed --a huge altar built by the ethics and culture of barbarism, upon which human souls are sacrificed by thousands to propitiate the insatiable god of war. They are led to the altar as dumb beasts by cold-blooded priests whose code of morality is the methods of the uncivilized hordes of the Middle Ages. Each party accuses the other as the aggressor, as one who has brought this incalculable calamity upon the world of humanity, a monster, a demon that must be crushed at all cost beyond hope of future revival. The causes of this war as presented by the political leaders of different contending nations are diametrically opposed to each other, and irreconcilable. One of the English newspapers pictures the Continent as "a Europe thirsting for peace", while they calculate their probable forces to drag along this war for years. The atmosphere of Europe is beclouded with the thick mists and fog of lies, devilish falsehoods and the darkest misrepresentations. Each government, while fighting for her own selfish interest, declares as solemnly as she can that she is engaged in this war to protect the Peace of the world and uphold the public law of Europe. In sounding phrases and sophistical philosophy we are told: "There can be no drawn wars when the freedom of the world is at stake; no compromise when the issue between the civilized right and conscienceless might has once been raised, no counting of profit and loss when the highest possessions of humanity are in peril and no truce in this final struggle against the forces of medieval barbarism." Another statesman says: "The war is conducted on our Christian Faith against a rude and barbarous Paganism." Imagine one Christian nation calling another Christian nation a "barbarous Pagan!" You may go through the list and you will find these accusations and counter-accusations are commonly expressed by men of responsible positions whose mental powers are biased for the present on account of this war, waged with such relentlessness and blindness. The hidden passions of humanity have appeared on the surface with such ugly and terrifying forms that no pen can describe them. "We find ourselves not merely in one of the little periodical wars to which our Empire is liable; we find ourselves in the midst of the greatest conflagration of war that history has any record at all." (Lord Roseberry.)

This morning Mirza Jalal arrived from Abou-Senan and went directly to the room of the Beloved. After an hour, he came out and ordered the donkey to be made ready; for he wanted to go down. We stayed up till 4 o'clock, because we had so much writing and translating. Then we descended the Mountain. At first we called on Mirza Mohsen to inquire about his health, because he has not been feeling well for the last few days. From here we entered the rose-garden of the Master, and found he had been driven away in his landeau to call on the Governor of Haifa, who has just returned from Beirut. While we were thus peacefully engaged in our talks, Mirza Jalal came out of the house and handed me a package of newspapers sent from London by Mirza Lotfullah Hakim. Immediately our conversation took another current, and the photographs and the scenes of war attracted our attention. We thus were absorbed when the landeau stopped at the gate and the Master entered the gate with a smile of satisfaction and peace on his serene face. "What are these papers?" he quickly asked. "They are just received from London."

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"What do they say? Is there any prospect of peace?" I answered:
"There is an article concerning the informal inquiry of the United States for further peace overtures, but the conditions are so non-committal that one is not even encouraged with any prospect of settlement. Germany according to this published dispatch has offered certain proposals. One of them is: 'Germany will not stop fighting so long as England declares that this must be a war to a finish.' Again 'If this is to be a war to a finish, as England declares daily, then Germany will fight on; if the allies are determined to crush and dismember her, then she will fight to the last man.' Again: 'If the world at large hopes for disarmament, then the crushing of Germans is the poorest way to accomplish it; a crushed Germany will repeat the era after Napoleonic wars and arm every man, child, cat and dog in the Empire for the day of revenge.' There are many such defiant articles in this paper." The Master became contemplative, and for a moment was silent. Then he said: "These utterances are based upon hopelessness and purblind fury. They are not weighed in the balance of judgement and understanding. They are not conducive to any possible approachment or mutual understanding. Like unto cross children they are throwing stones at each other. Now it is high time that they should think about Peace and not revenge, life and not death; civilization and not savagery; construction and destruction. Their protestations for peace must be genuine. It is said that once a Mohammedan, a Christian and a Jew were rowing in a boat. Suddenly a tempest arose and the boat was tossed on the crest of the waves and their life was in danger. The Mohammedan began to pray: 'O God! Drown this infidel of a Christian! The Christian supplicated the Almighty: 'O Father! Send to the bottom of the deep this polytheistic Muslim!' They observed the Jew was not offering any prayer, and therefore asked him: 'Why dost thou not pray for relief?' He said: 'Yes, I am praying. I am asking the Lord to answer the prayers of both of you!' Now this is the stern attitude of the combatants in Europe; each Government claiming that his cause is just and righteous, is calling on God to help and assist their army. But we pray day and night that Peace and reconciliation might be established between them, that they may abandon this slaughter of their fellow-men and devote the rest of their lives to the progress of the world and laying for Eternity the cornerstone of a lasting and eternal Peace."

Then he went into the house and called us in. A number of believers were there, and he asked them to be seated. In these complicated times his mind sees the minutest things and this indeed is the most wonderful miracle about the life of the Beloved. A believer had a thin overcoat on him, and as soon as he saw that he asked him to have a heavy overcoat, because he might get cold. To Ismail Aga he said: "The Consul of Persia has requested me to ask you to send him some seedlings, bulbs and flower-seeds. Do not forget to send him these things as soon as you are able." To another believer, who had just come from Adassieh, he said: "About your affair I must go to Acca and have a talk with the Governor and see what can be done in restraining the wild Bedouins from rapine and pillage." Then he asked me again about the news. I said: "One of the Great Powers has declared that she is fighting to preserve the Peace of the World, praying that the Almighty God may give the people His Blessing." He laughed very heartily, and gave a very pregnant talk which will be good to translate after the war.

Rising from his seat, he bade good bye to the believers and rode on the donkey and on his way stopped and paid a visit to Mirza Mohsen.

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After half an hour we were ascending the mountain. He said: "Apparently there are three chief causes that led England into this war. First: The continuance of the Brittanic rule of the wide sea. Germany for the last few years has been threatening to wrest away this command from her, and this would have been the death knell and the disintegration of the British Empire, so laboriously built up. Second Germany of late has been encroaching commercially upon England, competing with her in all lines and was trying to outstrip her in commercial enterprise and alertness. Third: The extension of English political influence in Europe. England desired to show actually that strictly speaking she is an European and not an insular nation as has often been asserted. On the other hand, Germany was prompted by two main causes, which may claim many subsidiary causes. First: The consolidation of ALL the German-speaking people under one system of political organization, with Prussia at the head, in other words she was obsessed by the Pan-Germanic propaganda. Second: To increase her national commerce by extending the boundary of Germanic influence. In order to attain fully to these two far-reaching plans, she adapted every means, built a magnificent navy and trained millions of men for the defense of these interests."

When we reached home, he asked me to go in with him and read the news, which I did for more than an hour. He listened to all the fluctuating fortunes of war, and the sheer acts of barbarism committed by the armies. "It will take hundreds of years to repair all these colossal losses and ruins," he said at last.

When I came in, I looked toward Acca and most strange to say I saw the two searchlights lighted and right in the sky between these two lights, above Acca, was a brilliant star, forming a perfect triangle. It was indeed a symbol of three divine Personalities connected with this Movement: The Bab, Baha'o'llah and in this day Abdul Baha! With the beaming light of this star in my heart, I went to bed, thinking of his Mercy and Bounty.

Ahmad Sohrab.

Bahai West, Mount Carmel, Haifa,
Syria, October 21, 1914.

Dear Friends:-

In some of the Tablets which are being revealed almost daily on Mount Carmel, one finds opposite descriptions of the internal conditions in Syria and sound reflections on the glutteny of murder and outrage that is filling the Continent of Europe, putting a black spot on Christian civilization.

To Mirza Ali Akbar, of Russia, he writes:-

"O thou servant of the Holy Threshold! Thou canst not realize what agitation and turmoil is produced in these parts! All the people are in a state of consternation and confusion, and the inhabitants of the cities are roaming homeless and shelterless over the mountains and in the villages! They are actuated with the fear that suddenly the warships of Foreign Powers may appear on the horizon and bombard all the coast-wise cities and towns, destroying them and laying waste their foundations. At least thou didst release thyself from these conditions and art not harassed by this disorder and disturbance; still there must be much turmoil in those parts also; but assuredly they have not assumed such violent proportions. Because on the shores of the Caspian Sea no other nation save Russia is allowed to keep her destructive warships; but on the Mediterranean shores all the governments are keeping ready their fleets of fire-eating cruisers and all the people fear the time that they will be attacked unawares. Notwithstanding these matters, we are at ease, for Praise be to God, we are under the shade of the Protection of the Blessed Beauty and with the utmost confidence and assurance are engaged day and night in the guardianship of the Holy Threshold, are occupied with the mention of God and associate with each other with perfect love and amity. - - - -"

To a believer in Cairo he writes:-

"O thou servant of the Sacred Threshold! During these days the affairs of every soul are in utter confusion and distraction. These are indeed the tests of God; for it is revealed in the Koran: 'Do the people believe they are left alone as soon as they say--We believe!--and are not tested?' During the days of comfort, every soul might well express joy and fragrance, but man must show forth peace and tranquility at the time of distress and be patient and thankful. In another place in the Koran it is also stated: 'We will try you with fear, starvation, the pillage of your possessions and fruits, even the forfeiture of your lives.' After this verse He says: 'Give the glad-tidings of deliverance to the patient ones.' The days of leisure have passed and these days of distress will also pass. There must needs be patience, forbearance and trust. Egypt at least is quiet but thou canst not realize what commotion does exist in these parts! Both rich and poor are perplexed and distracted and dispersed over mountains and hiding in villages! Even the name of 'Commerce' is forgotten and the majority of the traders have shut their shops and the army of the unemployed is being constantly increased. Everyone is afflicted and distressed and every day startling news is circulated and untoward events come to pass. Now reflect, amidst what confusion and uproar is Abdul Baha situated! Still these days which are more bitter than poison shall pass away!"

To Mrs. Stannard he writes:-

"O thou beloved maid-servant of His Holiness Beha'o'llah! Thy letter was received. Its contents indicated that thou art sad and unhappy because the conflagration of war is ablaze in Europe, stirring the public opinion of all the inhabitants of the world and centering their attention upon matters relating to war. Because to chronicle the news and episodes of war has become the chief concern of man, thou

thinkest that the addresses and articles thou hast prepared to be delivered before large meetings and published in important magazines, will be abandoned and neglected. Be thou not depressed! This very war will be the means of the promotion of those articles in the future. Praise be to God thou hast no other aim and purpose save the Divine Good-pleasure. Thou hast fulfilled entirely the requirements of service and God shall cause the appearance of its results. The efficient farmer sows the seeds and leaves the growth to God. Therefore, be thou happy. Undoubtedly the cloud of Mercy shall pour down and through the Confirmations of God these seeds shall sprout. Let not thy resolution be shaken by any hindrance and be not defeated through any ordeal. Be thou a horseman of the arena of service and endure every trial in the Path of His Highness the Merciful. Rest thou confident that I am pleased with thee and thou shalt be confirmed and assisted in all things.

"Shouldst thou write a series of articles concerning the evils of war and the benefits of Universal Peace, the basis of Divine Edifice and the Infinite Outpourings, the ears have found the capability to listen. On account of this war the hearts are affected with a tremendous agitation and Europe has become like unto the slaughter-house for the sheep. From whatever direction one looks, army after army are being wounded, butchered, killed; the cities are overthrown and the inhabitants are in a despondent mood and broken-hearted. - - -"

Another Tablet, revealed for a suburban town in Esphahan, by the name Najaf-Abad, will bring to an end to-days letter. It does not touch on the current, mundane subjects, but it is full of the Bahai Spirit and the command of equipping teachers and sending them out to spread the Message of the Kingdom:-

"O ye ancient friends and the maid-servants of the Merciful Lord! Upon ye be Baha'ollah and His Light and the Bestowals of the Day of His Manifestation, and upon ye be His inexhaustible Peace and from you is required the most noble effort! From the beginning of the dawn of the brilliant morn Najaf Abad became luminous and radiant, and up to the present time the Holy Fragrances have been wafted from that region continually. The friends and the Maidservants of the Merciful in that town are favored at the Threshold. The ancients are the worthies and verily they are the favored ones. Although Abdul Baha has not written you--because he has had no time and no opportunity presented itself--yet with heart and soul he is pleased with the believers of Najaf-Abad and begs for them boundless Grace from the Forgiving Lord!

"O ye dwellers in the sanctuary of the Covenant and worshippers at the Altar of the Merciful One! The Blessed Perfection--may my life be a ransom to His believers!--encircled Najaf-Abad with the Glances of His Providence and the names of the believers in the Forgiving Lord were ever mentioned in His Holy Presence. Many sanctified souls appeared from that region who hastened towards the sacrificial Altar of Love and while clapping and dancing offered their lives rejoicingly and unfurled the Flag of the most great martyrdom in the Supreme Concourse. Praise be to God that the rest of them are also self-sacrificing. With what brilliant diadem have they adorned their heads! With the utmost supplication and humility Abdul Baha beseeches and entreats at the Threshold of the Kingdom of Abha:--so that the nostrils of these friends may become perfumed and the Fragrances of the musk of the Divine Mysteries be diffused. To-day all of them must arise in the service of the Blessed Threshold of the Beauty of Abha with firm feet, attracted hearts and exhilarated spirits. Hence become ye salubrious water to the thirsty ones; the candles of guidance to the wanderers; the sweet song of the early morn to the sleepers;

the soul-stirring music to the withered ones; the Breeze of Providence to the faded ones and the Breaths of the Holy Spirit from on High to the dead ones. This is indeed the most eminent Bounty of His Holiness Baha'o'llah. To-day the most great affair is teaching the Cause of God. The teachers are favored at the Threshold of the Almighty, are worthy of the utmost love and the affection of the hearts of the people of God. Strive as much as you can, so that new teachers may appear who should be engaged in the promotion of the Religion of God, live in accord with the Faith of the Love of God and in the assemblage of mankind be adorned with infinite celestial virtues.

"O God! O God! These souls are assured in Thy Mention; are contented with that which Thou hast ordained for them and are satisfied in the Court of Thy Holiness. Strengthen them with the reinforced armies from the Supreme Concourse and the serried ranks from the Kingdom of Abha. Make their tongues eloquent instruments in Thy Mention and like unto sharp swords in the teaching of Thy Cause; so that they may conquer the cities of the hearts and the spirits through Thy Holy Fragrances. Verily Thou art the Mighty, the Powerful and the Self-subsistent Lord and Verily Thou art the Bestower and the Generous!"

Both in the morning and the afternoon the Beloved dictated many Tablets; then he received two important officials and when they left we prayed in the Holy Tomb in His Presence. The day was spent very quietly and sweetly.

Ahmad Schrab.

Bahai Rest, Mount Carmel, Haifa,
Syria, October 22, 1914.

Dear Friends:-

From the heart of my Beloved there issues forth a limpid stream of love and affection. Tired and wearied with the baffling problems of life, I lie down under the shade of the tree, planted beside this heavenly stream. I allay my thirst with its pure, cooling draught and wash my fatigued soul in its pearly, bracing liquid. I hear his voice in the softly rustling branches and see his face in the fresh-budding rose. Like unto an angel of light, he passes before my eyes, while his beautiful Countenance is wreathed with sweet smiles. He is my loved One, for whose sake I am ready to give up my life with pleasure. He has not only charmed my heart, but has captured the hearts of many thousands in all parts of the world. They are all his lovers and abide continually in his unchanging affection. In his union I have abundant life, courage, enthusiasm and vitality, but even the thought of momentary separation from him rends my heart. I live on his grace, beauty and sweetness, and I shall die if I do not receive this daily sustenance. At this court I am a humble servant. I crave his merciful glances. I am a prisoner in the cage of his love and I yearn only to soar in the heaven of his good-pleasure. My highest aspiration is to walk in his royal path and I pray strength to submerge my limited will into the limitless ocean of his Will. He is the Lord of all my mental and spiritual possessions and idealism. In darkness I turn to him for light, and when in doubt I supplicate him for assurance. He is the main-spring of my hopefulness and the source of my optimism. His Presence is the enchanted garden for my soul and his mind the heaven of my freedom. In this world of arms I stretch my hands toward him for internal peace and in this state of ignorance I long after his perfect Knowledge. In the language of the poet, I raise my voice and pray for illumination:-

"This is my prayer to Thee, my Lord--strike, strike at the root
of penury in my heart.
Give me the strength lightly to bear my joys and sorrows.
Give me the strength to make my love fruitful in service.
Give me the strength never to disown the peer or bend my knees
before insolent might.
Give me the strength to raise my mind high above daily trifles.
And give me strength to surrender my strength to Thy Will with love."

This morning the Beloved descended the Mountain afoot and after awhile we could see him through the spy-glass walking in the garden. Mirza Houreddin arrived last night from Abou Senan and hearing the departure of the Master, he went down also to see him. About noon Isfandeyar came up to carry the Beloved's simple dinner, Abgouah. In the afternoon we went down also and made some purchases in the Bazaar. When we returned, we saw the Master in the opposite house, speaking to a number of distinguished personages. As we passed by, we heard the name of "Germany" on his lips. He may have been speaking either about the war or the Cause of God in that country. The carriage was ready to take him up. We came up by an entirely different road, and as we reached near the Pilgrims' Home, the carriage also appeared from the opposite direction. As he alighted, he said: "By which route did you come up? I was going to take you up the road, but I could not find you."

After half an hour, he came over to the Pilgrims' Home, and all of us hurried there. Haji Mirza Haydar Ali is a true lover of the Master; therefore he inquired about his health. The Beloved said: "I am

always well, especially in these days. Here the air is paradisaical. The weather of Mount Carmel at this season is most healthful and bracing. Were this Mountain in any other part of the world, it would have been covered with ideal country houses, but the inhabitants have no artistic sense of beauty. Their worldly desires and narrow mental horizon preclude any aesthetic considerations on their part. - - - God has prepared every means for the Bahais. It was not so in those days when we were in Bagdad. When we arrived there, we did not have the wherewithal to buy bread, but long afterwards the conditions were a little bettered. The degree of a person's faith and assurance becomes manifest when he is thrown amidst difficulties and straightened circumstances. Before we were exiled from Teheran, all our properties and possessions were pillaged, and a regular storm was set up, everything was plundered, the Blessed Perfection was thrown into prison, with chains around His neck and manacles around his feet, and we were homeless and penniless. No sooner than they suspected a person is a Bahai, he was immediately arrested and executed without the least compunction. There was a young man by the name of Abbas. He was a servant of Solsyman Khan, the celebrated martyr. On this account he had come to know all the Bahais. His age was between fifteen and seventeen years. The Government authorities arrested him and asked him to divulge the names and addresses of the believers. Every day he was followed by 70 or 80 policemen through the streets and Bazaars, and he pointed out to them the houses and shops of the friends. Thus a large number of these holy souls were sacrificed in the Path of the Beloved. In short, after some time Baha'o'llah, shorn of all His ancestral estates, was exiled from Persia with His family. All of us were very thinly clad; the time was in the heart of the winter, and the weather was extremely cold. In such a manner we were sent out of Persia. Words fail to describe our hardships and sufferings during that winter! All along the way, hail, snow-storms, and rain added to the general discomfort. The pinching, cold weather was a material symbol of the manner in which we were received by the people on the road. After a thousand indescribable trials that beset our journey, we reached Bagdad. Although our outward circumstances lacked the most essential comforts of life, yet in those days we were happy--such happiness that could never be duplicated. These days of our journey from Teheran to Bagdad were the happiest days of my life. Having reached Bagdad, we found our purses empty, and for a time we were thrown into the greatest difficulties. Then to overflow the cup of our misery, the Blessed Beauty suddenly departed for the Mountains of Solsymanien, and stayed away for two years. During these anxious days we heard nothing about His whereabouts. - - - As we walked through the streets, the people scoffed at and derided us, but our spirits were in a state of radiant resignation and rejoicing. All their ridicule did not affect us. Then Baha'o'llah returned from the Mountains, and like unto the Good Shepherd gathered the dispersed, depressed flock. - - - I was wearing at that time a very thin 'Gaba', made of cotton goods. I had worn it for such a long time that its blue woler had become white, because it had been washed so often. During the Winter none of us had any overcoat, and suffered cold weather. We bought one pound of meat and made Abgouht. It was cooked in a big kettle filled with water. We were between 40 and 50 souls, and each person received a bowl of this soup. There was amongst us a believer by the name of Mirza Javad. He could not eat Abgouht, so we bought for him half a cent's worth of curds per day. Amidst all these changing vicissitudes the hearts of all the friends were calm and serene. These were the sifting days. Only the people of faith could stand these hardships. - - - In these days such power and majesty has become manifest from the Word of God

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that were one to reflect upon it, he will be astonished! Where is Persia and where is Germany! Indeed the progress of the Cause is a miracle! A number of souls were exiled 70 years ago out of Persia; they were considered as the most undesirable elements of society; their Cause for which they suffered was looked upon as doomed! But now their Cause is spread in America, in Europe, in fact all over the world. These exiled, poor, weak persons have found favor in the sight of the Lord. Their weakness and humility became the cause of their

x
~~that were one to reflect upon it, he will be astonished! -- Where is --~~
honor; they have been enabled to build this fine Pilgrim's Home, that fine Shrine of the Bab on the slope of Mount Carmel. The penetration of the Holy Cause is felt in the East and the West, the Word of God is being promoted and the Fragrances of the Paradise of Abha are being diffused. Without material help and aid, God so assisted and confirmed them; - to such an extent that whenever a Bahai travelleth abroad he finds in every city a number of people who receive him kindly as though he were a member of their own family. This is indeed through the Power of Baha'o'llah. - - - - *

Ahmad Schrab.

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

Dear Friends:-

As I followed the Beloved over the Mountain of Peace, I told him of Mr. Hearst's Peace Meeting in New York on Sept. 20th, and how it was considered as a triumphant success, judged by numbers, by enthusiasm and by the station of the orators, such as the Vice-President of the United States, Mr. Marshall, Mr. Champ Clark, the Speaker of the House of Representatives, Mr. Glynn, Governor of New York, and other distinguished Americans. The Vice-President's remark was a Bahai statement, and Abdul Baha was most pleased with it. He is reported to have said: "Our unfortunate, our angry, and as we look at it, our mistaken brethren all over Europe will pause when they hear from this and other meetings in America, and will say: 'Is it not so that peace is better than war, that life is better than death, that friendship is fairer than hatred?'" Another note struck by Mr. Clark, half altruistic and half patriotic, expressed the opinion of the average American and the Master liked the commonsense and straightforward honesty behind his words. He said: "In this world-wide war we are an innocent bystander. We have been grievously and sorely wounded, and we are here to-night in an effort to encourage peacemaking in the old world, partly out of motives for humanity, but largely because we do not want to be injured." The Master listened to my account with evident interest, and after a few minutes, as the glorious sun was setting behind the Mountain, gilding the Eastern horizon with prismatic colors, he said: "America is the home of the ideals of Peace; its people are peace-loving and its democratic leaders the spreaders of the seeds of peace. Well done, Mr. Hearst! His motives have been surely humane and generous, and in this instance he has served the world of humanity! I hope that a chain of similar meetings will be organized throughout the States, wherein eloquent speakers expose the iniquities of war and the beauty of Peace, so that the world may resound with their Call to Peace. This is indeed most important. On the other hand, the legislators, the far-visioned peace advocates, the practical statesmen of America, must from now on frame a code of laws and regulations to be used as the foundation for the future Parliament of Men. This initiatory step is most difficult and arduous, and only a free, disinterested, large-minded, humanity-loving nation like Americans can perform such signal service. The American people have had sound judicial training and the fundamental principles of their political institutions are based on the equality of opportunities for all mankind. Their national and state system of government has always been a good and beneficial example for the framers of the Constitution of the International Court of Arbitration. In short: America must be the principal actor in establishing the lasting Peace amongst the nations of the world. The propaganda of peace ideals must be carried on unremittingly - thus the ground may become ready and the hearts prepared. The promotion of the principles of Peace and the exposition of the evils of war shall ultimately lead into a startling awakening on the part of the people! Let us hope that there shall be a speedy settlement for all these barbaric, brutal destruction and new vandalism, and that love may take the place of enmity."

I asked the Master whether it would not be conducive to some good results if the Bahais in different cities in America organized a number of peace meetings, to which the public should be invited and eloquent lectures delivered by prominent peace advocates and eminent personages, as well as by the Bahais. He thought if the friends are able to arrange such public meetings, and at least the substance of the lectures published in the newspapers, it would be very good indeed.

Because the Master had a dozen guests to-day, he descended the Mountain early this morning, and asked me to follow him in half an hour. When I entered the garden I could hear his voice in the Andron and after a few minutes he came out and started to walk, meanwhile

talking. At this time Kamal Bey, a prominent neighbor, entered, and the Beloved took him in the reception room. While the guest was smoking the Hubble-bubble, and drinking tea, the Master dictated several Tablets for the believers in Russia, through our dear friend, Sayed Assadollah. While he was dictating another long Tablet for a believer in Teheran, the guests arrived from Acca. Amongst them was the Commander of the Army, the Mofiti and others. The Master arose from his seat and welcomed them very heartily. The weather was balmy and very delightful, and so the guests preferred to sit in the garden and listen to the wisdom talk of the Beloved. They were all reverence and respect for him. Dinner was served in the central hall and at six p.m. they all left. At about 4 o'clock, the Master came out of the house and went into the store of Mirza Anayatullah. He stayed there for one hour. Then coming back he rode on the donkey and ascended the Mountain for the evening. The air of Mount Carmel agrees perfectly with the present constitution of the Master. The inspiration of the pure air is most invigorating. It acts like a tonic on the body, and is most wholesome.

In the evening, he came again to the Pilgrims' Home and stayed with us for more than one hour. At first he asked Aga Mohamed Hassan what he has prepared for us to eat, and he said: "Abgousht." Then he said: "The best hour to eat supper is right after sunset. The Arabs, having eaten their frugal supper, go to sleep soon afterwards: This is the natural law. For example, all the birds and many animals sleep after sunset. The babes, having eaten their milk, also go to sleep after sunset. But on the other hand they awaken very early. This is the divine order of creation and many think it is the best. When the limited intelligence of man tries to intermeddle with these laws, he makes a sorry mess of them. The best way is to co-ordinate one's customs as far as possible with the Divine Laws. - - During the life of my grandfather, the Ministers of State had an established custom. My grandfather being also a Cabinet Minister, they had arranged to gather every night in the house of one of themselves by turn. After sunset, one by one they came. At first they drank tea. Large trays of various candies were placed on tables from which they all ate now and then. After midnight they would dismiss all the servants, lock the doors, bring out their portfolios and in these calm and quiet hours discuss and deliberate on matters of state. For example, the Minister of Finances or the Secretary of Foreign Affairs would bring up certain outstanding questions and after due consultation they would decide upon the course of action to be taken. In this manner these statesmen would consult together for three or four hours concerning the difficult problems of administration, fully decided with the approval of their colleagues what they should do to-morrow, and the Secretary of the meeting took down separate notes relating to each Ministry. Then at 4 or 5 a.m. supper was served, and after this, they left the meeting for their own homes, where they slept till 11 or 12 o'clock. After a light breakfast, they started for their various departments. They had already mapped out how to dispatch the business of the day, and they went on doing their work in the utmost speed and wisdom. Those who were around them wondered how they could dispatch the important affairs of state with such fine judgment, discrimination and astuteness, but they did not know anything about the numerous hours of consultation during the whole of the evenings. In that period the affairs of government and the people prospered greatly, because these men worked with undivided enthusiasm and attention for the progress and enlightenment of the public. No one had any selfish interests, and all of them worked with main and force for the public weal. Often these deliberative councils were held in our ancestral palace, and I have been told these statesmen came to my grandfather and asked his advice and guidance in regard to the matters of their own departments and received sound and practical suggestions. - - "

Extracts from the DMAS

1914-1915

unpublished

Emile

FROM THE DIARY OF MIRZA AHMAD SOHRAB

12/20/1914

During his sojourn in ~~the Holy Land~~ Palestine with

~~Bahá'u'lláh, the Master, in the year 1914~~
the Center of the Covenant, Abdu'l Baha Ullah, while the
Great War was raging all over the world

The Story of Esmael, the Persian Jew.

Just

The carriage was waiting for us at the foot of the mountain.
~~and we rode in it~~ ^{we entered it} and started on our way. The road was so muddy and
~~slushy~~ ^{dark} that the wheels ~~entered the mud~~ ^{went} up to their spokes. In the
carriage there was a Persian Jew by the name of Esmael, who had been
a friend of the Master for the last forty years. He was an orthodox
Jew ^{with} a strong ^{faith} believer in Jewish prophecy, believing firmly that
the Messiah ^{will} appear in two years. He ^{has} knew a great deal about the
Bahai Revelation and had met Baha'Ullah. Several times he had pre-
mised the Master that if the "Messiah" did not appear at such ^{and such} a date
he would leave Jewish traditions, but on the grounds that his reckon-
ings were wrong each time he changed the date. Now he swears that
this will be the last date and ~~if~~ ⁱⁿ two years his promised Messiah
will appear and ^{will} make all the people Jews.

15/1/1915

Since our arrival in the Holy Land the Master has seen him
many times and helps him always. He is an ~~amusing~~ old man with thin,
white beard, and he has been in Acca and Haifa for forty-two years.
Yesterday he came to Abu Senan and this morning the Beloved took
him back.

"Now tell me Esmael," the Master said, while ^{pattering him gently} ~~beating~~ several
~~successive~~ ^{on} kindly blows on his back and cheeks, "Art thou sure
that the Messiah will appear after two years? If He does not appear
~~at~~ ^{at} that time wilt thou continue to believe in the Talmud and the
Rabbinical lore? Several times thou hast covenanted with me, and

every ~~ery~~ time thou hast broken ~~it~~. ^{The wryfact -} This must be the very last time; otherwise I will punish thee!" *no TP*

Esmael pledged his word that this would be the last time and that he was sure, very sure, that the Promised One would become ^{the} Manifest in ¹⁹¹⁶ 9916. ^{the} Then the Master spoke about Mohammedan and Christian calendess and the prophetic dates mentioned in the Book of Daniel, the scattering of the Jews at the time of Titus, and the destruction of Jerusalem. Then he asked me to read aloud ^{for the} the articles published in "Servati-Fou^uun", especially the translation of his address in the Jewish Synagogue in San Francisco, for the benefit of Esmael. ^{As} When we neared Acca he related some funny stories of his experiences in Tiberias in former years. ^P "O Esmael," he said at last, "Through the power of God I have been able to prove the divine station of Christ to thousands of Jews in America, but I have been unable to do ^{this} the same to one Jew in the Holy Land. What can I do with these? They are the real Isreal, they are free from prejudice, but thou art so different." Nothing can shake thy faith in the Mishna and the Rabbis, altho they have fooled thee several times. ^{If} If Moses were to descend from heaven today, these Jews ~~would be the first people to persecute him and crucify him as they did our message."~~

^{When we reached Acca} We were glad to find ourselves under the sheltering roof of the Home of Baha'Ullah. ^{again} When ~~the Beloved~~ ^{Abdul Baha entered} entered his room he sat quietly on his divan and said: "Oh! We escaped from Abou Senan, did we not? ^{There dry and} Altho the weather was delightful and ~~dry~~, I did not feel at home. In this room, the room of the Blessed Perfection, I feel happy and composed. Nowhere else do I feel so joyous and happy as in this room! Here, here I realize the peace of the spirit!"

Lunch was served and Esmael and ~~myself~~ ^{myself} found ourselves

^{at} around the table. The Master said: "Hast thou read 'Vahye' Koudek' (the little revelation)? ^{It contains} ~~Therein are~~ many prophecies concerning ~~the~~ events in Acca. It is a wonderful book. ~~The Jewish Rabbis seldom give out this book.~~ Mirza Yagoub, who was a good Jewish Bahai brought it to me. If you can get this book you will enjoy its contents."

1110

Esmael did not eat the food cooked by the Bahais, so the Master ~~with~~ his supreme attention to all ~~the~~ details, had ordered a dish suitable to his taste. ^{nrTP}

"We let everyone enjoy the freedom of his conscience," he said, "We have no prejudice." ~~Once, in Tiberias, a Rabbi called on me. It was about noon, and dinner was served. Several kinds of food were set on the table. Our Rabbi could not touch any of these, so I asked our friends to bring him eggs, olive oil, lemons, etc. He asked me whether I would permit him to take the food out of his pocket. Then he took out a piece of dirty, smoked fish and began to eat. Its evil odor filled the room. I questioned him: 'Be just, Rabbi, dost thou consider all these daintily cooked dishes as 'Taref' and this putrid piece of fish as 'Kosher'? He did not answer.~~

[Handwritten mark]

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2

The Master often tells us stories about the misers of different countries, here is one of them:*

Once upon a time there was a merchant in the city of Balsora. His name was Raza. Altho^{ugh} he was very wealthy he was the most close-fisted, narrow-hearted man that ever lived in his town. For avarice and penuriousness he ~~was made~~ ^{had become} a proverb ^{among} his countrymen. ~~Because~~ ^{Through} of his stinginess he made his family suffer hunger and starvation. ¶ In his office he had a clerk to whom he ~~payed~~ ^{paid} a very small salary. This clerk had a large family, and tho^{ugh} he practised the greatest economy, he could not make both ends meet. Often he dreamed of a raise in salary, but in vain. At last an idea flashed ^{into} ~~through~~ his mind and gave him hope that surely there would be a raise soon. ~~They had only~~ ^{There was but} one more week before ~~New~~ New Years day and the poor clerk thought that if he gave a present to his master he would undoubtedly reciprocate ~~the feeling~~ and ^{increase} ~~augment~~ his salary. Hence, on that very day he went to the market, bought ~~the~~ head of a sheep, cooked it in his oven and carried it on a tray to the house of his master. ¶ The week passed without any sign, and finally, on New Years day he called at the house of the merchant to wish him happiness. He was most hopeful, and anticipated a bright future. ¶ When he entered the room the merchant greeted him effusively. This made him more hopeful. ¶ I thank you very heartily, the master said to his clerk, 'for the gift you sent to our house. It saved us a great deal of expense, I assure you, we have been feasting on it for the ^{past} ~~last~~ week. The first day we ate the ears; the second day the eyes; the third day the skin of the head; the fourth day, the tongue; the fifth day, the meat; the sixth day we cleaned the bones, and on the seventh day we ate the brains.'

24

The clerk was so disgusted with this manifestation of stinginess that he left him, and left the town, and sought his fortune elsewhere. After travelling for several years and acquiring experience as well as riches, he returned to his native city and opened a business of his own. One day he was walking through the main street when his attention was attracted by a most palatial residence. He peeped in and beheld a most beautiful garden. He finally enquired from one of the many servants lounging about, whose house this was. 'Art thou a stranger?' they asked, 'Not exactly.' 'Well, how is it that thou dost not know that this is the house of Kareem, the son of Reza?' 'Oh!' gasped the former clerk, 'what the father hoarded the son is spending!' - and disappeared through the crowd."

Another Incident Regarding Esmael, the Jew.

Abdul Bahar

This morning ~~the Beloved~~ called us into his room. Esmael, the Jew, was also present. The Master was in a jovial mood and asked Esmael whether bread, tea and olives were 'Kosher'. He replied - "They are Kosher".

"Art thou thyself Kosher or Taref"? ~~the Beloved~~ asked him pleasantly.

"I hope I am Kosher. I wish good ^{to} for everyone. I am not seeking to harm any soul. If a man curse me or beat me, I still like him. I am living according to the religion of my father. If these ^{things} constitute the condition of being Kosher, then I am Kosher."

"Well said," ^{said} the Master, "I know thou art sincere in the profession of thy religion, and that is the reason why I love thee so much."

Esmael replied: "I know one thing. Any moment I am ready to sacrifice my life for the Master. For the last forty-two years you have ever been kind to me, and on several occasions have

saved my life. This has nothing to do with ~~Faith~~. This is Love, I declare by Jehovah, if you ask me at this very moment, I will die for you gladly, knowing well that I have won the good pleasure of Abraham, Jacob and Moses." *End-*

"Let me tell you a story about a Mohammedan judge in Tiberias," the Master said, "This Judge had two rooms which communicated with each other by means of a ladder and through a hole in the roof. As he was not married, ^{and} he had a Jewish mistress in the second room, and scarcely anyone knew about this liason. Once it so happened that the woman had come to the front room and the judge was speaking to her when, to his astonishment, he saw 'Gammagan' (the Governor) coming toward his abode. He was so perplexed that he did not know what to do, because, if the Governor came to know about this he would be disgraced and his position taken away from him. He had not even time to tell the woman to ascend the ladder and go to her room, so he approached the window and saw a man walking in the street. With his hand, waving backward, he cried 'Taref, Taref, Taref' to make his Jewish mistress understand that an 'unclean' man was about to enter. By this time the Governor had stepped in and looking into the face of the terrified woman and the judge he asked 'Whom were you calling?' 'Oh,' replied the judge, 'That man who was passing was an old friend and I was joking with him.' 'So, you joked with him! Ha!' and walking toward the woman he took her by the wrist, making her stand in the middle of the room. Then he said 'O thou son of a dog! According to thy estimation, this dirty Jewish woman is 'Kosher' and I, a Mohammedan, and the Governor of this town, am 'Taref'!"

Then the Master asked Esmael-"How old was Moses?"

"One hundred and twenty years," he replied, "but the Patriarchs, such as Noah and others, lived many hundreds of years."

The Master said: "The age of those ancient prophets as re-

corded in the Old Testament is symbolic. It has a spiritual interpretation. Wert thou informed with the science of anatomy, thou wouldst ~~not~~ have realized that this human mechanism and these material organs cannot last more than one hundred and twenty years."

Esmael inquired: "Where is the seat of thought?"

The Master replied: "It is generally understood that the seat of thought, consciousness and volition ^{of the brain} is in the brain. ~~It~~ is the organ of the intellect and understanding. The heart also ~~displays~~ a part through the central nervous system, thus the activities of the brain and the heart, by ~~the~~ means of afferent and efferent nerve fibers are ^{linked} ~~connected~~ together. Figuratively speaking, the brain is like a mirror. When it is turned toward any ^{object} direction, whether ~~is~~ the east or ~~in~~ the west, ^{that object will immediately} ~~immediately~~ that picture will be reflected ^{on its} ~~in~~ its surface and consciousness is realized. In the world of dreams, consciousness is awake and works uninterruptedly."

"Come, come, friends" the Master said ^{as we wanted} when we stood at the threshold, "Let us talk tonight of the ^{times} old times." He asked me what news I had. I told him ~~(I told him)~~ that I had heard that Badi Effendi's school in Abou Senan had increased in numbers and that it was no more my room, but a Bahai school. He laughed and said: "What dost thou want with a room of stone and clay? I have prepared for thee ~~such~~ glorious rooms, the walls, the roofs, the floors and the furniture of which are of pure deeds and immortal virtues. Therein thou shalt abide forever. Badi Effendi is a capable, efficient teacher and loves the children. He ~~is~~ striving in service and wishes to perfect the work which he undertakes. Perfection of work is man's greatest reward. When a man sees his work perfected and this perfection is the result of incessant labor and application he is the happiest man in the world. Work is the source of human happiness."

and wishes to perfect the work which he undertakes. ~~The~~ perfection of work is man's greatest reward. When ^{a man} he sees his work perfected, and this perfection ^{is the} ~~has been~~ the result of incessant labor and application, he is the happiest man in the world. Work is the source of human happiness, for example: when we were in America, how happy we were because we were working for the Cause. (Here we are not working. The inhabitants are dead, they have no motion.) What wonderful vigor, energy, force and intelligence do the American women display! They show such sound judgement, such ^a marvellous range of information. In undertakings and actions their men are giants. I love to think of the days we spent in their midst. What a series of meetings we attended! To me they (seemed) like dreams. Think of the meetings of the Lake Mohonk Conference, The Church of the Ascension, Philadelphia Baptist, New York Peace Society, the meeting in the building of the Daughters of the American Revolution, the Public Library, the Universalist Church in Washington, meetings in the churches and hotels of Chicago, meetings in the Jewish Synagogues, large public meetings everywhere, and above all, think of the 'farewell' ^{l.c.} heavenly banquets in Cincinnati, Washington and New York. Nothing in the world can equal them in spirituality and grandeur. There we were working, here we are now shut in on all sides. We cannot even breathe. These meetings were the embodiment of the spirit. Did not the men, women and children raise the songs of the Kingdom of Aha at the banquet of Washington? The light of the Sun of Truth beamed forth from their faces. And the banquet of New York! Was it not a manifest miracle to those who understood? When I think of those meetings my soul is uplifted. Praise be to God, that Mirza Ahmad has been with me everywhere, and has seen all these things, with his own eyes. He is a living witness to all those events.

" When a person goes to America with pure intention, devoid of

personal
 the aim, and arises in the promotion of the Cause of God, he will observe that all the powers of the earth and heaven will co-operate ^{for} ~~together~~ ^a to assist him.----- Before leaving Canada, ^a number of the believers expressed the fear that because of Montreal being a Catholic stronghold, we would meet with ^{great} strong opposition; but we trusted in the Power of Baha'Ullah and went. There we found not only a hearty welcome, but also that the meetings there were in some respects more wonderful than in some other places, and all the newspapers wrote long articles each day. The people were attracted to the Cause and the confirmations of the Kingdom were most manifest.

The Americans, on the whole, are very magnanimous and hospitable, and their prosperity and success in material affairs are proverbial. In the domain of spirituality and ethics there is also great awakening. One can speak more intelligently and reason more easily with a plain American citizen, than with the a hundred 'supposed' learned men of Acca. The ground of Palestine is holy, but it's inhabitants are mercenary. Alas for the people here! They have no life, no vivacity, no animation! But in America it is all so different! There the people are brisk, ^{frivolous} frolicsome, sprightly, full of life and jocund. When one walks through the streets the strains of music and songs reach his ears from many houses. They play and sing, and are gay and mirthful; the avenues are full of merry fellows. They come and go, and talk and laugh. They are all animated with a festival spirit and seemed to me like holiday-making children. They have the dash and élan of a happy and great nation and their vim and zest burst forth in every direction. They love the beautiful and strive to embody in their lives the precepts of artistic purity and noble holiness. But just strain your ears for a few moments, ^{here} Do you hear any voices, any sound of music, any sign of life, any traces of happiness and exhilaration

any nocturnal convivialty. No! They are all dead! It looks to me like a graveyard. They lead indeed a most miserable life. They have neither the benefits of this world nor of the world to come. They are captives of their stomachs. Their first thought in the morning is 'food' and their last thought at night is 'food'. They are worse than slaves."---

Home of Baha'Ullah,

Acca, ~~Syria~~, ^{Palastine}~~A Tablet in the Holy~~

About two hours before sunrise I was called from my bed by one of the two ^{Bahais} ~~believers~~ who spent the night here in the house. The Master was up, the samovar was boiling and tea was prepared for our delectation. It was ~~thirst~~ for the "spiritual tea" which awakened me, and I dressed hurriedly and made my way through the darkness to the other house. I opened the door of the blessed room and entered unannounced. The Master was sitting in his accustomed place on a divan in the corner next to the window. Only a candle was burning on the opposite table, which was strewn over with books. There was a pause and a stillness, and the dim light added to the mystery and the magic of these sacred moments.

~~The eyes of the King of Kings~~ ^{Abdul Baha's eyes} were closed, his white beard shone; over his countenance was spread the calm of the Deep. His spotless white turban ~~(mountain)~~ towered above his head, and as I looked I beheld his silvery locks flowing beautifully over his broad shoulders. ~~This was indeed the unearthly majesty of the Lord! Who would dare to doubt for one moment that he was not standing in the presence of the God-man, the visible incarnation of the Divine Ideal~~

Out of the unutterable stillness the voice of the Beloved of the hearts was heard.--

(~~WORDS OF ABDUL BAHÁ ON THE SUBJECT OF~~)

(~~HAPPINESS~~)

"Happiness is the ambrosia of the spirit and the nectar of the souls. It confers on man the boon of immortality and the

gift of spiritual vision. Happiness is the morning star, guiding the wandering to the perennial abode of the Blessed. Happiness is the crystalline river flowing from the ^{heavenly} ~~earthly~~ mountains, through the paradise of the mind, and causing to grow upon its banks, the imperishable ideals of humanity. Happiness is the cherubim of the Almighty which inspires mankind to perform feats of self-sacrifice and deeds of disinterested philanthropy. Happiness is the melodious ^{ly reigning} ~~sensed~~ nightingale which transforms the darkened world of sorrow into the ^{shining} ~~beaming~~ realm of celestial beatitude. Happiness is the ^{surging} ~~waving~~ ocean in the depths of which the diver finds the pearls of resignation and the corals of renunciation. Happiness is the elysium wherein grow the asphodels of good-will and the amaranths of forgiveness. Happiness is the heaven of God, ~~the~~ ^{with the} blue fields of which are studded, bright rolling orbs of satisfaction and the fixed stars of contentment. Happiness is the scintillating crown of humanity, the shining gems of which are the teachings of the past prophets and the principles of His Holiness, Baha'Ullah.

The happiness of man is not dependent upon outward things, such as riches, ornaments, and clothes. It is, however, dependent upon the susceptibilities of the heart and the attitude of the mind, praise be to God, that through the favors and bounties of the Blessed Perfection, the means of happiness ^{are} ~~is~~ prepared for you. Render ~~us~~ thanksgiving unto Him, for at a time ^{when} ~~that~~ the whole world is submerged in the sea of war, lamentation and tribulation, you are being protected and preserved and are joyous and happy through the emanations of the Kingdom. Millions of souls are longing to attain to that ^{to} ~~to~~ which you have attained, and thousands of Bahais would gladly give up their lives just to be in your place for one day. But alas! It is impossible for them ^{(Were it not for the graces} ~~Were it not for the graces~~ of the Blessed Perfection who would have noticed us? How would we

have been confirmed to travel throughout the east and the west and herald His Holy Cause? Who would have respected and honored us? How could we ^{have} utter even one word in His praise and glorification? Through Him we were exalted. Now is it in accord with the spirit of loyalty and the dictates of faithfulness to forget all these Bounties, to neglect these favors, to cease to care for those Bestowals, to consign to oblivion His heavenly Behests? No! A thousand times, No! We must be the devoted servants at His Threshold, the slaves of His Court, the spreaders of His Cause, the proclaimers of His Name throughout the world, the standard-bearers of His regiments, the teachers of the mysteries of His Kingdom, the deliverers of His words, and the bearers of the glad tidings of His Revelation. If we have Him with us, we are invulnerable; but if we have Him not, even tho' the whole world ^{be} were on our side, we have nothing.

In Him, and through Him, we will be confirmed to do His Will, and to bring mankind ^{near} unto His Eternal Canopy." --

Throughout this wonderful message ^{from} He had hardly opened his eyes. It was indeed a message out of the world of Light, each word a beaming shaft of holy inspiration, and it was with awe and wonder that I left his presence, entirely forgetting that there were my ~~two~~ two companions waiting for me. As I went out I watched the many stars twinkling, ^{for} and the sun was still ~~asleeping on its couch of~~ gold-and-diamonds.

(To be continued)

Extracts from the Unpublished Diary of Mirza Ahmad Sohrab
During his sojourn in Palestine with the Center of the Government
~~Abdul Baha~~, during the Great War
while the Great War was raging all over the world.

Initial While we were drinking ^{Abdul Baha}
When we drank our tea the Beloved came down and sat at
the door of the house, speaking with an Arab friend, Ahmad Effendi
Jerah. He ^{had been} invited to dine with Saleh Mohamad, and it was late
at night when he returned. Khosru preceded him, carrying a lamp to
light the way as it was very dark. Some of the believers were still
waiting for him when he came in. He asked them to wait for a moment
as he was longing to see them, and then went up stairs. In a
short time he descended, and we were all waiting, many of us sitting
on the floor as there were not enough chairs.

"When people invite me alone to their houses" he said, "I ask
them to prepare only one dish. Simplicity in food is ^{best} better. But
when they invite others beside me I do not interfere with their ar-
rangements."

^{Abou}
Then he asked whether anyone had come from Senan.

"During the days of the Blessed Perfection" he continued,
"When I got up in the morning, the first thing I did was to inquire
about the health of all the believers, one by one; and then I called
on those who were sick to see how they were. If their indisposition
was slight I ^{cared for} treated them myself; otherwise, I sent for the Doctor.
Then, this duty performed, I went to the school and examined the pu-
pils. To those who were doing well I gave money or gifts; others
I encouraged to push forward. Thus all the students who were gradua-
ted from that school received much praise, and were given scholar-
ships in Damascus and Constantinople."

3 sets
proofs

^{undertaking}
 "In every ~~affair~~ ^{for} constant vigilance and attention are necessary; ^{otherwise}, no matter how perfect ^{an} the organization, ^{if} ~~once~~ negligence creeps in, it will little by little lose ^{its} ~~its~~ efficiency. If a piece of farm land is left to take care of ~~itself~~, or if ^{the} supervision ~~over~~ ^{of} the farmer is slackened, the farm will be either abandoned or it will ^{turn} ~~turn~~ into a thorny patch."

"I have carried in my ^{memory} ~~memory~~ an educational system ~~for~~ ^{some time} but so far there ^{have} ~~has~~ been no means for its realization. If that system were once beaten into workable shape, in two years' time the children would have studied four languages; at the age of ten they would ^{study} ~~(have studied)~~ sciences; and at the age of twelve they would be graduated. I wanted to establish such a trial school of eighty-one ^{children} ~~(500)~~, all ~~of the age of~~ ^{of age} six years, the children to be brought from Persia and Ashkabad, the teachers to be engaged and transported from America; but a number of unforeseen difficulties have prevented me."

(Handwritten scribble)

The Master said, ^{as} ~~is~~ ^{proposed} of the Dutch Anti-War Council:
 "Every movement that strives to serve the world of humanity is serving Baha'ullah; ^{however} ~~but~~ ^{now} the time has come when all the national and international societies for the realization of Universal Peace should concentrate their forces in one focal center so that the desired and supreme result may be achieved. So far, the lack of ^{among} ~~between~~ ^{various} operation ~~between~~ the ~~societies~~ and the activities of influential individuals, has been very deplorable; but all those who are interested, hope that the future policy will be for broad, international cooperation, free from petty rivalries and unproductive ^{restrictions} ~~structures~~."

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The Master ended a lengthy and stirring talk to the

Arabs with the following words: "What is the real spirit of religion? Is it life or death, amity or enmity, fellowship or strangeness, peace or war, union or separation, love or hatred? Every fair-minded person will testify that it is the first of these qualities, but mankind has ever chosen the latter, with evident loss of life and destruction!"

*** ** *

Handwritten note: (unclear)

Master
The Beloved spoke this morning to Mirza Badi about his school for the children. He said: "I know thou art exerting thyself in the instruction of the children. The life of man must be productive of some results, otherwise his non-existence is better than his existence. As I said before, this teaching of the children is a service to the Blessed Perfection. Whosoever serves the world of humanity in this, or any other way, is serving His Holiness Baha'Ullah. Your heavenly reward is with Him. The education of children is one of the most great services. All these children are mine. If they are educated and illumined, it is as though my own children were so characterized. They will become the servants and the maid-servants of the Cause of God, the gardeners in the vineyard of the Kingdom, and the lights of the assemblage of Mankind."

Then he spoke with Sheik Youssef about his own schooling *education* how he was an exile and a prisoner from the time that he was nine years old, and consequently never entered even the common school. This is an historical fact, and there are many people still living who bear witness to this fact. Then he explained in detail the puzzling question of the "Trinity" and demonstrated from both a scientific and religious standpoint that "trinity" not only exists in every religion, but in philosophy as well. In the Mosaic dispensation there was ⁽¹⁾ "Elohim," ^{the} "I AM" ⁽²⁾ the burning bush and

3) Moses; in Christianity, ⁽¹⁾ the Father, ⁽²⁾ the Holy Ghost and ⁽³⁾ the Son
 in Islam, Allah, the Gabriel and Mohammed. In philosophy we say
 the mover, the motion and the moved; the cause of causes, the
 cause and the effect; the Illuminator, the illumination and the
 illuminate^d; the Creator, the creation, the created; the teacher,
 the knowledge, the student; the Giver of bounty, the bounty, and the
 recipient of the bounty. In principle every religionist believes
 in this explanation in so far as it applies to ^{the founder of} his own faith; but
 when this same principle is applied to the Founder of another relig-
 ion, he refuses to accept it. Thus, while they are agreed as to
 reality, they disagree in mere names and historical personalities.

~~*** ** *~~

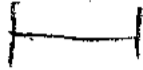
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In the evening we had another long spirithal feast.

* * * ~~The Master related also several stories about the former~~
~~Motsumaru's of Acca and his dealings with them.~~ ^{Abdul Baha} ~~Then he~~ talked about
 of Christ, and ~~of~~ his teaching of non-resistance in contrast ^{with} to what the
 Christians ~~committed against~~ ^{did} each other in the middle ages. The
 Founder of Christianity prayed for those who crucified Him on the
 cross; but His followers went through the barbarous cruelties of the
 Inquisition, the wholesale slaughter of the Crusaders and the murder
 of humanity in this day. In one hand they are carrying, or have ~~carried~~
 carried the Bible, and in the other, the gun or the sword. Thus, ~~the~~
 the principles of Christ are little practised by the Christians; only
 His Name is on their lips. They worship the Lord of mammon, greed
 and cupidity, and claim to be the followers of the simple, gentle
 Nazarene. They have drawn the sword of destruction against mankind
 and they count themselves the most civilized of nations. Were there
~~from~~ faith in the hearts of these men, they would have acted otherwise.

Theirs is not the love of humanity, for they have unlocked the doors of plagues and afflictions to torment and distress the world. They have set back the wheels of progress and brought forward the furies of pestilence and death. They have unleashed the dogs of war and upset the settled order of civilization. It was said by some one, 'This scourge was asleep; curse be upon those who awakened it.'

*** **



~~Home of Abdul Baha, Mt. Carmel, Haifa, Syria.~~

a quarter past two in the afternoon

At ~~two-fifteen P.M.~~ we left Acca in the carriage and started on the never-to-be-forgotten drive along the horseshoe beach ~~(toward Haifa)~~. The sea was smooth and the weather was bright and clear, quite transparent.

driven "Since my ^{return} ~~arrival~~ last year", the Master said, "I have not been driving along this shore, because the train service ~~was~~ so much more comfortable. Now we have returned to our original way of travelling. I judge by the traces of the wheels on the sand that there is already quite a regular schedule established."

On the way we saw many detachments of soldiers going this way or that, and many of them stopped to salute the ^{Master} Beloved. ~~***~~ Then we proceeded on our drive and finally came upon companies of fishermen who had cast their nets into the sea. Wide-spreading, broad nets they were, and some of them men were drawing in the ^{ropes} cords but the nets were still far out into the sea. The net of another group could be seen, being brought nearer and nearer to the shore; and still another group had landed their catch and were on the eve of departure. When we reached the second group the Master asked

Isfandyar to stop the horse^{ses} so that he might watch the proceedings. The net was at last drawn out upon the beach and one's heart was touched to see the great mass of palpitating, quivering little fish. There were actually thousands of them. ~~As~~ As I looked I was reminded of the days of Christ and His fishermen^{Master} disciples. I spoke of the similarity of the scene to the ~~Beloved~~. My few simple words ^{suggested} ~~gave him an opportunity~~ the subject, and ~~unconsciously~~ he delivered a most remarkable talk ^{as} ~~while~~ the carriage rolled over the hard, white sand. He said:

"His Holiness Christ, ^{because} ~~on account~~ of the ~~avocation~~ of His disciples gave them the title of 'fishers of men'; but the Blessed Perfection designated the Bahais as the 'vivifiers of the world'. ^{to-} day this world is like a rolling, tumultuous sea. The Bahais are practised sailors and trained fishermen, who, with the net of the Love of God and the strength of the Word of God deliver the poor ~~fish~~ fish from the whirlpool of destruction and bring them to the haven of safety and salvation. ^{although} ~~Altho'~~ the fish of the sea, when once drawn out of the water, die, yet the fish of humanity, when they rise out of the sea of darkness, passion and lust, ~~are~~ ^{are} immediately transformed into sweet-singing nightingales, soaring in the atmosphere of holiness. They break forth into charming melodies and give joy to many hearts. The fish of the sea of nature are blind, deaf and mute; but when they enter the ^{ocean} ~~sea~~ of God, they become seeing, hearing and eloquent. The Bahais are displaying great effort and they manifest far-reaching magnanimity. The confirmation of the Blessed Beauty is their net; ~~and~~ unity and concord is their bait; attraction and enkindlement is their trap; service and self-sacrifice is their support. They cast their net into the great, turbulent sea, and day by day they deliver new fish. What delightful service is this, to the world of humanity! What fruitful exertion is this, in the universe of God! What noble striving is this in the path of the Kingdom!

What heavenly privilege is this in the promulgation of Truth! What divine splendour in the illumination of the souls of mankind! The apostles of His Holiness Christ were very religious, very faithful, very spiritual and severed from all else save God. They were inspired by the Breath of the Holy Spirit, and ^{labored} ~~endeavored~~ with heart and soul ^{for} in the diffusion of the Lights of the Kingdom of the Father.. They strove ^{for} in the progress of their souls, to be characterized with the qualities of loyalty and faithfulness and with whole-hearted sincerity. They fished by day and by night. They took no rest, nor did they seek after any comfort. The Bahais must walk in their footsteps, imbue themselves with their endurance and learn their patience and long-suffering. Let them not lose their courage in the face of difficulties. Let them be the fishermen of the sea of spirituality. Let them sail on the ocean of the world of humanity ⁱⁿ ~~the~~ the swift-moving vessels of assurance and certainty. Let them save the half-famished fish from the sea of doubt and hesitation, and instruct them in the teachings and principles of God."

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(From Vol. V of the Unpublished Diaries of Mirza Ahmad Sohrab
In the Holy Land During the World War.)

Altho' the world is the scene of war, the Home of Abdul Baha is the picture of Peace. Here one drinks from the fountain of Peace, roams in the garden of Peace, inhales the fragrance of the flowers of Peace, eats the food of Peace, speaks the words of Peace, and thinks the thoughts of Peace. On the rose-bush of existence the nightingale of Peace is perched, singing the most charming melodies; but the ears are deaf and hear not. In the firmament of ~~Peace~~^{creation} the sun of Peace is shining, filling all the regions with its beaming rays; but the eyes are blind and see not. In the assemblage of Humanity the Divine General is summoning all to enter under the Flag of Peace; but the tongues are mute and respond not. A time will soon come when neither you, nor I, nor any one of the present generation will be living; then those of our descendants will wonder at our ~~blank~~ indifference and heedlessness, and will not be able to account for our ~~pig-headed~~ prejudices against each other, and our insular opinion of "superiority" of one over the other. They will express amazement, and wonder why we did not listen to the Prince of Peace, why we did not enroll our names on the register of Peace, why we did not serve the Cause of Peace. Abdul Baha is in our midst pleading with men to arbitrate their disputes, to apply the law of mercy and good-fellowship in all their dealings; but his voice is lost in the pandemonium ~~of~~ raised by the party of war and hatred. Never-the-less, the echo of the melodies of the Bird of Paradise shall linger in the hearts and minds of many who will hand them down to posterity intact and pure. In the field of existence he is now sowing the seeds of Peace, and with the passing of generations, in God's good time, these seeds will germinate in the

soil of the hearts and burst forth into new life. No power on earth can stop the ^{onward} march of this Truth! How great will be the station of those who are laboring with contagious conviction for its promulgation! God will bestow upon them a most marvellous reward. ^{air} These names will be recorded on the tablets of the hearts and ^{will} shall never be wiped away, for have they not given up everything for the advancement of the Plan of the Almighty? Let us then devote all our energies to the propagation of the Cause of Baha, which is the Cause of Peace, of Love and of Light!

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^{morning} From ~~morning~~ ^{Abdul Baha} till noon ~~the Beloved~~ was out, calling on Gaemmagam, officers of the State, Mufti and Takki Bay. I was walking in the garden when the landau stopped, and ^{with majestic air} he descended with majestic ^{his} air. Laughingly ~~the Beloved~~ said to me: "If thou hadst been up here I would have given thee a sound beating. Years ago there were two 'holy mendicants' in Acca. The first ^{one} always sat in the same place and never moved, People gave him offerings and paid him homage as a 'holy man'. The second never stayed in any one place but moved about hither and thither through the bazaars and streets. One day, ^{as} I happened to walk around ^a the corner with the Mufti ~~when~~, all of a sudden the itinerant beggar blocked our way. I said to him, 'I wish to send a message to my friend (the other beggar); will you be good enough to take it for me?' He replied: 'Most certainly!'
I then said: ^{to him this:} 'Say this to him - Is it right and just that thou shouldst sit all the time in one place and I be moving about from morning till evening?'

"Now I say this to thee, O Mirza Ahmad, is it just and right that I should be out in this bad weather all the morning, calling on this or that person, whilst thou art staying cozily in the corner of that sheltered room?" With this delightful remark he ascended the stairs and disappeared in the house.

In the afternoon he came out and beckoned me to follow him. We walked through the muddy streets of the German colony till we reached his little private room. He entered the garden and looked around for a few minutes. With us there were two men, one an Arab, and one a Persian, with both he spoke in a light and joyous manner. After a while he returned, stopping (on the way) at the Hotel Carmel where he ordered coffee served to us. Here we met the German Officer, Von Kal-Kreuth, who ^{is} ~~was~~ attached, with many others, to the Turkish army invading Egypt. The officer shook hands with the Master and inquired about his health. He had ^{previously} met him ~~previously~~ in the morning, when he called upon Takki Bay. When we had reached home the Master sent me back to the German officer with two peculiar Indian fruits as a gift, but, as the officer was not in, I left them with his aide-de-camp who spoke English very well.

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On our way home we met a man about whom he (the Beloved) related the following story:

" Do you see that man who is walking on the other side of the street? Years ago he lived in Acca, and called on me very often. One day I was going on foot toward Bahje when I came upon this man. He saluted me and began weeping and complaining of the hard times which he was having. He told me he had lost everything, and did not know which way to turn. He wept so much that I took pity on him. At last he explained his plight. He had a piece of land, but no money to buy seeds or cultivate it. He wished me to lend him three pounds for this work, on condition that he would pay me back the money and half of the crop. I told him I did not want any of the crop; but if he would pay back the sum of money I would help him along. I gave him the money and he went away full of new hope. Several months passed, and whenever I saw him I asked him about the crop. His answer was that never had he seen such an abundant blessing. The time of the harvest also came and went, but

still he did not bring back the loan, ^{Now} ~~Then~~ (the Master laughed) Many years have passed and still he has not paid his debt, nor do I ever expect to receive the money. I had almost forgotten the incident, but seeing him again recalled it to my mind."

were sitting in his

In the evening, when the believers sat in the benign ^{presence} Presence, the Master said: "All the people are sacrificing their lives for the sake of the worthless (valueless) earth. They are not the adorers of God; but the worshippers of the ground. Were they giving up their lives in the path of God, the results would ~~have been~~ ^{be} ~~perpetual,~~ ^{everlasting} but now what benefits do they receive? If one soul is martyred for the sake of Truth, eternally ^{will he} ~~he~~ shall shine from the horizon of glory; ^{but yet} ~~but~~ ^{turning} for the last six months probably more than one million living, breathing youths have been left on the battlefields, dead, ^{and} soon their very names will be forgotten! In a few years who will care to know about them as individuals? The historians of each country will no doubt compile the history of the salient events of this tremendous struggle, for the benefit of the reading public; but the public ^{as a mass} ~~are~~ ^{to} are indifferent, heedless, [?] ~~whimsical~~ and forgetful. Only the ^{noble} ~~royal~~ minds of a few will grasp the general meaning of these world-shaking events. Our hope is that the differences will be settled soon, and ^{friendly} ~~amicable~~ relations ⁺ based on sound and permanent foundations ⁺ will be established."

~~Home of Abdul Baha~~
~~Mt. Carmel, Haifa, Syria, 1914.~~

The carriage was waiting. It was about two-thirty P.M. The wind was blowing, and the sky was overcast. The Beloved, having finished his work was about to leave for Acca. I was standing at the gate when a carriage stopped, and from it descended a brisk German officer, Von Kalkreuth, followed by the Consular Attache. The officer was young, tall, agile, self-assertive and war-like, with red cheeks and smooth face. He approached me and enquired in polished French for Abbas Effendi. The Master was notified and the gentlemen were ushered into the reception room. After the preliminary greetings the ^{Abdul Baha} Beloved asked the officer: "What news have you received from Europe?"

Von Kalkreuth: "For the past week, on account of the disturbance to the telegraph wires, we have received no news."

Abdul Baha: "So far, which side has been, at least partially successful?"

Von K: "It cannot be definitely stated."

Abdul Baha: "How long will it last?"

Von K: "If I had it in my power I would end it tomorrow, but there already exist so many complications, and there may still arise fresh and unforeseen difficulties, that it is well-nigh impossible to predict."

Abdul Baha: "Are any of your relatives in the war?"

Von K: "I come of a family of five brothers. Two have been sacrificed already for the Fatherland-the third has lost his feet, the fourth is seriously wounded and in the hospital, and I am the fifth. I am going to be the first German officer to enter Cairo. My two brothers were decorated with the Iron Cross for bravery."

Abdul Baha: "How many German commanding officers are there in the Turkish army which is planning to invade Egypt?"

Von K: "At present there are sixty."