

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unpublished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

~~the Center of the Covenant~~ ~~Abdul 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. ~~we entered it~~ and we rode in it and started on our way. The road was so muddy and slushy that the wheels ~~entered the mud~~ ^{sank} 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 faith} and a strong 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 promised 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 reckonings 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 make all the people Jews.

15/1/1914

Since our arrival in the Holy Land the Master has seen him many times and helps him always. He is a ~~funny~~ old man with thin, white beard, and he has been in Acca and Haifa for forty-two years. Yesterday he came to Abou 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} ~~in~~ 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 wryface*} 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*} Manifest in ^{*1916*} 1916. ^{*the*} Then the Master spoke about Mohammedan and Christian calendars 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 benefit of Esmael*} the articles published in "Servati-Foujun", 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. ^{*for*} 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 ^{*Abdul Baha entered*} the Beloved 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."

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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 ^{his own} the food out of his pocket. Then he took out a piece of dirty, smoked fish and began to eat. Its ^{mal} evil odor filled the room. I questioned him: 'Be just, Rabbi, dost thou consider all these daintily cooked dishes as 'Taref' and this ^{unwashed} putrid piece of fish as 'Kosher'?' He did not answer.~~

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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.'

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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 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 is in the brain. ^{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 ^{to} the east or ⁱⁿ the west, ^{that object will immediately} immediately that picture will be reflected ^{on its} on 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,

Acqa, ^{Palastine}~~Syria, ~~Hamat~~~~~~A Tablet in. Hapf.~~

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 ~~thrust~~ 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."

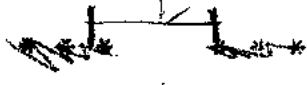
^{Abou}
Then he asked whether anyone had come from Senan.

"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."



The Master said, ^{as} ~~propose~~ 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 ^{restricted} ~~cooperation~~, free from petty rivalries and unproductive ~~structures~~."

* * * * *

The Master ended a lengthy and stirring talk to the

(Handwritten note or signature)

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 signature

Handwritten note: "I don't know"

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.

~~*** ** *~~

delete

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. ~~and~~ 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 a 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 ~~x~~ 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!

* * * * *

^{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."

Abdul Baha- In military experience and knowledge are the German officers superior to the Turkish officers?

(Here the translator made a mistake and instead of saying "Turkish" officers, he said "English" officers.) Von Kalkreuth with reliant confidence replied:-

" Of course the German officers are superior. There is no doubt about this. The whole world has testified that the German Army is invincible and its morale superior to that of any other."

Here I interposed that His Excellency Abbas Effendi did not mean to say 'English' but 'Turkish'. Then Von Kalkreuth gave the following non-committal answer: " This has not yet tried, it will be proven in the on-coming contest."

Abdul Baha- 'When will the Turkish army march from Areesh?'

Von K- " It may take us between ~~thirty~~ twenty and thirty days to be fully prepared and all the regiments gathered in Areesh. Then we have to face the march through the desert, which will consume at least two weeks. Hence, the real battle between the Turkish and English forces cannot occur before fifty days."

Abdul Baha- " I have heard that the guns carried by the Turks are not more than fifteen inch ~~in~~ size."

Von K " Yes, that is true. Larger guns than these cannot be conveyed through the sand of the desert."

Abdul Baha- " What is the size of the English guns? "

Von K----" In the beginning of the war the guns were 28 $\frac{1}{8}$, but their new type is 30 inches."

Abdul Baha----" Are you acquainted with the Bedouin ~~type~~ ^{manner} of warfare? "

Von K--- " I have heard much about their valor and intrepidity and I am anticipating leading them forward to victory."

Abdul Baha--- " True, they are valient, but they are ignorant of the science and tactics of modern warfare, and they are easily discouraged and

routed at the first sign of defeat."

A few more questions and answers and with the drinking of tea the meeting was brought to a close. Meanwhile, a heavy rain began to fall and the Master postponed his departure for the day. About five P.M. he came ~~and~~^{out} and accompanied by four or five believers he walked toward Hotel Carmel to return the call of the German officer. ^{Seeing} the mountain so verdant he spoke of the days of Rizwan in Bagdad and the waves of happiness which surged through the hearts of the believers there,

" Look at that greensward, "he said, "It vies with the emerald. It is a symbol of those hearts which have just heard the Message of the Kingdom, so youthful, so hopeful, so pure are they, waving with the passage of the gentlest breezes."

* * * * *

An old man passed by. The Master called him and asked after his health, then he put into the palm of his hand an English pound, ^{and} praying in his behalf thus: " May thy body be at peace, thy mind be at peace, thy thoughts be at peace, thy soul be at peace, and thy spirit be at peace."

When he left he said: "The name of this old man is Rustam Effendi. He has served me in many ² (different) ways. He has now become very poor. I was looking for an opportunity to help him and this was the proper time." While he was talking, a carriage stopped in the middle ^{of} the street and the stout occupant jumped down and came toward us. He greeted the Master; ^{then,} and after a few words, he returned to his carriage. The Master said:

" This man is Asaad Bay. When we were in Acca years ago he came to me one day and said, 'Master, I am the most miserable man! I am seeking ^{good} fortune, but it eludes me at every turn. I long to be prosperous, but ill-luck pursues me. If I touch gold it turns into copper. If I hold a green leaf in my hand it becomes sear and yellow. I have lost all my possessions and with them all my faith. Please pray for me that God

may help me.' I gave him some money, and, that night, I supplicated at the Holy Threshold of the Blessed Perfection, that he might receive assistance. The next day he was offered a government position with a good salary. Then negligence overtook him, and he became so proud that he would not even speak to me. When, ^{later,} a Kurdish Motosarref came to Acca, he intrigued against us, carried false reports, and was even so offensive as to wish, ^{me} to offer him a bribe as the price of silence! I did not say anything to him; ^{later,} but he repented of his ^{deeds} doings afterwards."

* * * * *

When we entered the Hotel, and while we were drinking our coffee, the Beloved spoke about severance from, and attachment to the things of this world.

"The realization of these two extreme aims in a single individual ^{is} is very rare. In the Bahai Cause it is taught that we ~~we~~ must devote the utmost attention to ~~our~~ the pursuit of our worldly affairs ^{but} and at the same time be severed from all else save God. How can the mind and heart be entirely free, ^{detached} and disengaged from every ^{business} occupation, while both ^{yet be} are occupied with the solution of material problems? This is a most subtle, psychological ^{matter} subject. To be in the water, and not to get wet; to go through the fire and not to be burnt, ^{burned there} are two opposite, irreconcilable ^{conditions} matters. Still, in the spiritual world these two opposite ^{antipodes} poles must meet, and the two qualities of severance and attachment must be ^{harmoniously} combined together harmoniously."

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On our return home there was quite a large meeting of the believers, and the Beloved said:—"I went out to return the morning call of the German officer, and while I was there the Gaemmagam entered the room. According to what they said, hundreds of thousands of people have been killed during the past ~~two~~ few months. What fiendish ^{cruel minds} heads ~~are~~

there are! What demoniacal hearts are found! What diabolic thoughts are portrayed! What devilish engines are at work! What black souls are discovered! What satanic schemes are unearthed! What dark imaginations are brooding over infernal plans! All their hellish policies work for the destruction of the conquerer and the conquered; the countries of both sides are laid waste; the people of the opposing nations are butchered, the homes of the governments are ruined, and civilization on both sides is annihilated...."

In the morning the Beloved ascended the Holy Mountain to visit the Tomb of the Babá. I was in the bazaar, but when I returned and learned where he had gone I followed him. The last torrential rain had cut all the streets and deep fissures yawned everywhere, the earth was washed away and the bare rock lay exposed. When I arrived at the Tomb the Master was still in the reception room, but shortly he came out, and followed by the believers, he entered the Holy Place. There he chanted aloud the Tablet of Visitation. He then left the Tomb and went to the Pilgrim House where he talked for some time with the friends.

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Extracts From the Unpublished Diaries of Mirza Ahmad Sohrab
 during his sojourn in Palestine with the
 Center of the Covenant, Abdul Baha,
 while the Great War was raging
 all over the world.

~~Haifa - Bahajeh~~
 Acca - Syria - 1917

We are being tossed back and forth between Acca and Haifa, Bahaje and Abou Senan - thus 'rolling stones gather no moss.' In and around the Master there are constant activities of some kind, either material or spiritual. His is not an intellect that can rest, nor a spirit that can relax. His reason slumbereth not, nor doth his soul suffer any pause. His imperial mind rises above all circumventing conditions and before his kingly nature all the terrifying forces of the adversary are dismayed. He rules by the right of divine authority, and banishes the darkness of doubt and hesitation with the light of explanation. He cleanses the chambers of the understanding with the water of knowledge, and he brightens the mysterious recesses of ^{The} ~~the~~ consciousness with the polish of wisdom. As the Ark of ^{of} Testimony he walks among men, and as the Tabernacle of Reality he consorts with all the people. As a torch of guidance he illumines the path of the weary traveller in the search of Truth, and as the clear fountain he allays the thirst of the wanderers in the wilderness of agnosticism. As a broad, over-shadowing tree he gives shade and fruit to the sore-footed wayfarers, and like unto an inexhaustible mine he bestows riches upon the poor and indigent. His discerning intelligence pierces the thick strata of man-made dogmas, laying bare the innermost secrets, and his ^{methodical} ~~methodical~~ ^{or} voice soothes the nerves of the most bitter antagonist.

He disentralls mankind from the baleful influence of dead 'conventions', and ~~he liberates men from the petrifying sway of the nightmare of 'respectabilities'.~~ In his estimation all men are born equal, and therefore they have the same inherent rights. There are no fictitious

lines of distinction, no bogus trademarks of nobility, no heraldic ensigns of gentry, no coats of arms separating the people from their rulers, no higher nor middle classes, no yeomanry. His is the religion of spiritual democracy, not a theological theocracy. He regards the so-called distinctions of race and nation as subversive to the ideal nature of man, and tending toward the creation of greater misunderstandings and insurmountable difficulties.

* * * * *

It was still raining when we rode away and picked up Mirza Mohsen at the other end of the town. There was a heavy sea rolling and the clean sandy beach was constantly being washed by the huge waves. The sight was sublime! Many Arabs, both men and women were walking ^{along} bare-foot, ^{along} and carrying on their backs heavy loads. There was ^{an} especially ^{interesting} Amazonian-looking woman, who carried a bed on her head, a large mat rolled ^{up} and tied to her shoulders, and a child in her arms. The Master was amused to see it, ^{thus} because the woman was entirely unmindful of her load, and trudged along perfectly happy and unconcerned.

The Master said: "There ^{are} certain forms of work which are beyond human endurance, and others which are ^{within} not equal to it; and these differ greatly according to the early environment and training of each individual. For example, Mirza Mohsen here, could not walk bare-footed, ^{as these Arabs do,} on such a rainy day, ^{as these} as these Arabs do. He would catch cold and be in bed for a month, ^{but} while the Arabs go through it day after day and grow healthier and stronger. The struggling, ^{winning} surviving, successful man is ^{he} the one who accustoms himself to the accomplishment of those things which are considered to be beyond human endurance. Only such a ^{a soul thus great} supreme soul can stand the tests of life and come out of the crucible pure and unspotted. ^(B.T.) If one cannot rise to this height he can at least school himself to perform the tasks which are within the range of his endurance. If a man cannot

qualify under one of these two classes he becomes a social burden".*

~~frank.~~

Our surroundings, the rain, the foaming horses, brought to the mind of the Beloved some incidents of his early childhood, events which transpired when he was between seven and ten years of age, and he began to relate them. He said:

"When I was a very little child in Teheran it became urgently necessary that I should carry a message of great importance to the general of the army which was garrisoned about thirty miles distant from the capital. I was so small that the idea of my riding alone was, of course ^{and of the presentation} precluded, and Abdul Vahhab Bay, one of the servants, mounted his horse and lifting me up before him on his saddle, we rode away. It was the beginning of winter, and ^{we covered} the long stretches of hilly country were covered with great speed and without stopping ^{for} refreshment. When we finally arrived at the garrison, I was taken immediately into the presence of Mastoufi-al-Mamalek, who showed me great courtesy and consideration, and then introduced me to Ameer-Nezam, the generalissimo of the army. The general inquired as to the nature of my mission and in a satisfactory manner I explained to him ^{my} message. He listened to my words attentively and, after weighing them, he ordered matters to be carried out in accordance with my presentation of them, then he invited me to remain in camp over night and return to the city the next morning when I would have been rested and refreshed.

Abdul Vahhab Bay, however, hearing of my successful conference with the general, and wishing the good news to reach my family as soon as possible, resorted to a stratagem to leave the garrison at once. Knowing my love for nature and the country he came to me and said; "Little Master, I know a lovely village not very far away, why should you remain in this smokey camp. Let us go to this hamlet. It has many lovely gardens, fruit trees and flowers, and the climate is exhilarating in the extreme.

He was so enthusiastic in his praise of the place, that at last I yielded to ^{his} this persistence and we again mounted our poor tired horse. He held me safe in front of him on the saddle, and lashed the horse mercilessly to heighten it's speed. On and on we dashed, and every now and then I asked about the little hamlet but there was no answer. After hours and hours of racing I at ~~last~~ ^{last} saw in the distance the familiar towers of the Capital and the outlines of the city; but I was so tired and exhausted that I could not raise my voice in protest. When we reached home and I was carried into the house in the arms of the servant, I was already asleep and benumbed with the cold. A fire was built in the fireplace, and I was laid in a remote corner, and ^{the circulation in} my limbs gradually restored. That night and the following day I could eat nothing, and for more than two weeks I was like a child whose sensitive organs and bones had been crushed to pieces."

~~He repeated~~*****

This morning the Beloved ^{Master} (came down) and for some hours he sat on the threshold in the delightful warm sunshine. Many stopped and talked with him. He inspired everyone to be firm and calm in these trying days. His cheerful voice went straight to the hearts and caused sad faces to smile and laugh, even while the warship was slowly passing before us. At noon ^e Sheik Salah took dinner with us. He said he will not leave Acca until he can take the Master with him to Abou Senan.

In the afternoon we were all summoned into the presence of ^{Abdul Bahra} the Lord. Meanwhile the Commissioner of Police was ushered into the room also. In the course of the conversation the ^{Abdul Bahra} Beloved said: "The citizens and organs of a country are like the various members of the body. So long as the brain and the nervous system ^{are} co-ordinate in their functions there will be no jar in the constitution, but when they fall out of harmony, great disturbances become manifest. ^{In like manner,} Similarly, when the government represents the ideals of progress and justice, the people will advance and progress in

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adventis
their dealings. The ideal communication will bind together the hearts,
strikes at and the root of poverty (will be struck) for, *prevents* avoidable poverty, is the source
it of all misery and evil. The rulers must be filled with mercy and solle-
itation for the condition of the unfortunates."

* * * * *

eve

Because this is Christmas night I cannot entertain you better than to relate to you some of the charming stories which *fell* dropped from the lips of the Master this evening. (to me they are most interesting because they are about his own childhood days). He knew that tomorrow is Christmas, and that everyone welcomes the stories ~~relating~~ pertaining to the Infant Christ. He knows also that these are the days of gift-giving, and of remembering one's friends with messages of love and devotion. He knows that these are the children's days, and that the festive spirit of the holidays is abroad. Through the Spiritual Power which became incarnate nineteen hundred years ago, people forget, for the moment their fixed animosities and ~~enacted~~ prejudices and enter into the joy and ecstasy of the abounding Life of Truth. Taking into consideration all these points, he related to us with the tenderest feeling and delicate appreciation these little stories which are most appropriate on this occasion.

" When I was in Mazandaran I was a wee bit of a child, and enjoyed all the fun and play *belonging* incident to that age. In our town we had a man by the name of Aga Raheem, who was the overseer of our shepherds. One day he came to our house and asked my mother to let him take me to a *country* (pas-toral) barbecue to be given by the shepherds. After some *urgings* persuasion on his *chance* part the permission was granted, and I was glad of the opportunity to *take part* participate in an outdoor entertainment ~~where the animals were to be~~ ~~roasted~~ # Aga Raheem took me with him, and soon we were out in the country. He led me through green valleys and beautiful pastures till we reached the foot of a lofty mountain. Here we had to walk through a nar-

row defile, and then by a zig-zag road, and with much difficulty, slowly to ascend to the summit. When we arrived at the top I was surprised to find myself on a vast, verdant table-land which was no other than the pasture-land of our cattle. I still feel the exhilarating breeze which greeted my cheeks on that clear day!

Exclusive of horses ^{and} and cows there were about four thousand head of sheep and goats belonging to us, ^{while} and a few thousand more were the property of other owners, but all were grazing ^{peaceably} on this broad plateau. It was a most charmingly, ideal, pastoral scene, and, from afar, I could see many shepherds and shepherdesses. We rode on a few minutes longer, and then, under a spacious bower I was welcomed by some eighty or more shepherds who were ^{clamoring} clamoring to salute me. They were all dressed in their best clothes for this was a gala day, and to me it was a noble and attractive sight.

On that morning about fifteen sheep had been killed and prepared in the cool-flowing spring near by; then the shepherds had stuck them on long iron rods to be roasted. Huge, spectacular campfires were burning, and while the sheep ^{were being} roasted, the shepherds sang primitive songs, and danced their ^{charming} peasant dances. When noon came they all sat on the green grass and feasted ^{with extra} on the well-seasoned, toothsome meat, with ^{no} ordinary appetite.

In the afternoon they performed another function, which was the branding of the sheep with red hot irons to ^{show} indicate their quality, ownership etc. There were some of the sheep, which, when branded, bleated only a few times and then subsided; they were quite sheep-like. But others ^{for more than an hour} rent the air with their bleating, for more than an hour. I stood there laughing heartily, (here the Beloved laughed at the recollection of those scenes) for the noises were so strange and I had never ^{witnessed} seen a scene of such confusion. When the sheep were released from the hands of the shepherds who were branding them, they ran hither and thither

quite distracted, and their droll cries were very amusing and comical to the ears of a little child ^{of my years} like myself. I laughed so much that day that the tears flowed from my eyes. When evening drew nigh and the hour of our leave-taking approached, all the shepherds gathered 'round us, and in their farewell speeches hinted that they expected me to give them some gifts, as is customary with the landlords in these ^{ee} parts. I asked Aga Raheem what it was all about, and told him that as I was such a little child they should not expect me to make gifts, and moreover, I had brought nothing with me. Aga Raheem replied; "This will not do, you are the master of all these shepherds, and I do not like to think of what they will say if you leave this place without giving them something."

I was indeed in a dilemma, but after thinking a moment the idea came to me to give each shepherd a few sheep from our own flocks. I communicated the idea to the overseer, who was rather pleased with it, and it was announced in a solemn tone, and immediately acted upon. When at last we reached home, and my act of generosity was related to the Blessed Perfection he laughed very much over it, and said: "We must appoint a guardian to protect Aga, -master- from his own liberality, ^{else} otherwise, someday, he may give himself up."

When our estates were confiscated, ~~and~~ by the government and the Blessed Beauty was thrown into the dark prison, all our flocks of sheep were plundered by the neighboring landholders. However, a strange thing happened. No sooner were our sheep added to the other flocks than they ^{began} started to die. When the Ulemas heard of this unusual occurrence ^{strange happenings} they requested the plunderers to send the sheep to them that they might at least have the benefit of killing and eating them.

After the release of Baha'Ullah from prison, Aga Raheem came to Teheran and called upon us. He reported that out of the ^{many} ~~*****~~ thousand head of sheep, only seventy or eighty remained, and he wished to know what disposition to make of them. These Baha'Ullah gave to him

as a reward for his faithfulness, and after remaining a few days with us he returned to Mazanderan. Many years afterwards, while we were still in Bagdad, we heard that Aga Raheem had become a prosperous farmer, and that his flocks, ^{from that} ~~out of the~~ beginning of seventy or eighty, given to him by His Lordship, my Father, had increased to eight thousand."

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"The name of one of our shepherds in Mazanderan was Abal. He was short, ~~square~~ square, fat, and somewhat queer. He had an iron constitution and whenever he appeared anywhere his comic demeanor created peals of laughter. All the children, including myself, were attached to him, and we often teased him with boyish delight. One day he came to me and said: 'Little Master, there is one thing I long for more than anything in the world. I long to get up very early in the morning when it is very cold, and the heavy snow is falling, to wrap my feet in woolen bands, put on my boots, dress in my warmest clothing and then walk a long distance, ten or fifteen miles, until I reach the village on the other side of the mountain.'

I replied: 'Abal, thou art a wise man, and I have never seen thee do so rash a thing, why shouldst thou put thyself to so much inconvenience?' Art thou afraid of catching cold? Tell me frankly, what is on the other side of the mountain that attracts thee so irresistibly?

He replied impatiently, and somewhat warmly: 'Oh little Master, why art thou teasing me? Dost thou not know that my wife and children live there? Thou art yet too young to see the light of love in the eyes of a noble devoted woman who is waiting and waiting for the return of her husband. I love her and my children. Whenever I go to see them the little scamps walk all over me and prattle in my ravished ears a thousand childish questions. My wife is also a dear, sweet, obedient woman, and such a good housekeeper!'

"This Abal had a curious hubble-bubble (pipe) made of

wood. One day in pure fun, I went to his room and took his hubble-bubble and threw it on the floor, so that the water which was contained in the lower part splashed everywhere. Poor Abal became very angry and cried out despairingly-'O little Master, O little Master, what hast thou done! I have kept this water unchanged for the last six months in order to relish my smoke ^{the} more. Now thou hast come and destroyed all my anticipated pleasure!'

When I heard this explanation I stood there and laughed more than ever until I was quite exhausted, because the water in a hubble-bubble should be changed every time a pipe is smoked, but Abal had kept the water for six months thinking that the more stale the water became, the more he would enjoy his smoke."

* * * * *

" During the winter season many of us children gathered in the open square after a heavy fall of snow, and played snow-ball with joyous abandon. I used to take a great handful of the white, fluffy snow and pressing it hard in my palms I would shape it into snowballs. We children each took a vantage ground, and pelted each other with much enthusiasm and glee. What I loved most was the feel¹ of the cold pressure of the snow against the palms of my hands, and it's frou-frou sound as I shaped it into balls."

* * * * *

At eight P.M. the Master sent for the believers who had gathered in a lower room, and he was just about to address us when the Commissioner of Police entered and his presence naturally changed the current of the Master's talk. Later on Tahseen Bay, the commander and the military governor of Houran with his attaché, as well as other prominent citizens, called and remained until eleven o'clock. For a while the Beloved spoke on the subject of 'Criminology' and he said that the prime object of the

wardens of the prisons and penitentiaries must be to correct and to educate not to punish and avenge. As long as humanity is in this crude, imperfect state these corrective measures are necessary to safeguard society from anarchistic outbreaks and lawlessness. It is hoped, however, that moral education and enlightenment will do away with vice and crime to the extent that man may consider the committing of a crime the greatest punishment.

The ideal set before us is, therefore- perfection in all the qualities and attributes, intellectual, spiritual and physical- a perfect man or woman in the image and likeness of God.

* * * * *

This afternoon the Beloved called into his presence a number of Christian gentlemen to whom he gave a very powerful informal talk. Among the number there were two ministers of the Gospel who kept complete silence throughout the talk, only now and then nodding their heads in token of assent.

"The deeds which are perpetrated by the present civilized Christian nations of Europe", he categorically remarked, "are opposite to the commandments of Christ. He shuns their association and shudders at the thought of their foul actions. Nominally speaking, the English and German people belong to the Protestant ^{wing} ~~branch~~ of Christianity, while the French and Austrians are Catholics. Notwithstanding this religious kinship, they have already crimsoned many battlefields with the blood of each other. Why the display of this wolflike quality? Why the appearance of these savage and brute forces? Is it because they are seeking their own interests and not the good-pleasure of the Lord of mankind? They are steeped in the quagmire of their own egotism and are not striving to save themselves from the bog of selfishness, nor to shake their bespat-

tered bodies from the filth of mud and dirt. Indeed they are the worshippers of the devil and not the servants of the Lord. They are glorifying Satan, not the Creator of mankind. Do they call themselves Christians and are not ashamed? Do they unblushingly designate themselves as human beings and are not confounded? It ~~ought~~^{would} have been more proper if they had not related themselves to the holy, spiritual name of Christ! Let them announce that they are a Satan-worshipping, mammon-loving people and are quit of all moral and religious obligations.

Why are they debasing the fair name of religion? Why do they defile the virgin purity of divine civilization? Why do they trample under the hoofs of horses the lofty principles of justice and equity? Why are they corrupting the spiritual laws of God? Christ said: "Put thy sword in thy scabbard- '- they have drawn it! Christ commanded them- 'Pray for those who spitefully use you'- but they kill their own enemies. Christ is in the seventh heaven of holiness and love, they are crawling under the seventh strata of the earth of perfidy and animosity. What relation exists between Him and these hordes of cut-throats? None!

These are the children of darkness, but He is the Lord of Light, the Master of Love, the Lover of Peace.

O thou king! O thou emperor! Who obliged thee to become the cause of the bloodshed of the flower of the youth of thy country? Who incited thee to this act of murder? not the murder of one soul but the murder of thousands of ~~the~~ innocent souls? Was thy treasury empty or wert thou hungry for a loaf of bread, were there not hundreds of men and women ready to carry out thy slightest wish? Was thy majesty on the wane or thy sovereign prestige diminishing? Didst thou not have as many palaces as there are months of the year, or more? Were not millions of people living peaceably and happily under the arms of thy government? Were not the markets of the world filled with the products of thy factories? Didst thou not have ~~any~~^{many} energetic sons and fair daughters- the

fruits of thy life, who brought happiness to thy heart? Notwithstanding all these blessings, who compelled thee to proclaim war and raise the flag of battle? thus laying waste the foundations of thy civilization- making mothers and fathers childless, and women widows, depriving sisters of their brothers? Woe unto thee! A thousand times - Woe unto thee! How wilt thou answer the mourning ~~of~~ ^{and} the lamentations of the women before the Throne of the Almighty on the Judgement Day? Yea! Yea! What wilt thou say? Dost thou dare to plead 'not guilty' before the Supreme Judge who seeth the secrets of the hearts? Wilt thou dare to say that thou hadst desired to become a great conqueror, a famous general, to leave an undying name to thy posterity! That thou hadst aimed to push forward the frontier of thy empire and expand the sphere of thy influence? That thou hadst sought to protect ^{and enlarge the} the commerce of thy people, to be the sole master of the seas? Vain are thy thoughts, and inglorious are thy ideas! Dost thou desire to become greater than Caesar, or Alexander, or Napoleon Bonaparte? Was not the first stabbed by one of his own generals; did not the second die amidst scenes of orgies and debauchery and did not the third give up his life, a dethroned king, a hopeless prisoner on the Island of ~~St.~~ St. Helena?

Where are they now? They are under the earth, their very bones turned to ashes. All their wild ambitious schemes brought to nought! O thou thoughtless king! O thou negligent emperor! Who art thou- and what art thou, that thou art priding thyself above thy fellow men? A few more days and thou also shalt be under the ground- thou- with all thy hopes and fears! There, in that dark passage, there will be nothing but concealment and deprivation!

It had been better for thee hadst thou become the cause of construction- and not destruction- the bringer of joy- not pain- the conferer ~~conquerer~~ of life- not death - the bearer of the message of Peace- not war, the standard-bearer of good-will toward all men, not hatred!!"

Extracts from the Unpublished Diaries of Mirza Ahmad Sohrab

Written in Palestine While the World War Was Raging,
Home

of Baha'Ullah, ~~1863-1922~~.

The Master spoke of the Balkan War with its tremendous losses, and of the Russo-Turkish War many years ago. How the two armies fought and struggled around the height of Mt. St. Nicholas near Adrianople and how the wounded who fell at the foot of the mountain dragged themselves along with heart-rending groans until they reached the cool stream, there to drink a few drops and die. A newspaper reporter passing by the place at the time saw more than a thousand wounded and dead lying on the banks of the stream. The scene was most terrible!

At this juncture a poor man entered the Master's room. He came to say that he had been thrown out of work and that he had a wife and family to take care of, and he did not know where to turn. The Beloved assisted him with a sum of money and invited him to sit down and drink a cup of tea. Then he consoled him thus: "Trust in the Lord," he said, "He will open for thee an unexpected path door. These events are temporary, they are like clouds which have risen in the horizon. They will be dispelled. Brood not over thy unhappiness. Thou canst not gain anything by so doing. Be thou rather happy, and face thy difficulties smilingly."

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In the evening the Master asked for the believers, and his talk was on the wiles and seductions of the "rebellious self", charming in its appearance, but poisonous in its reality. Some spiritual man once said: "My greatest enemy is my ego. It neutralizes even the labors of the prophets. A person may be educated and trained by the prophets for years, but suddenly the 'self' takes possession of his heart and leads him through the thorny paths of moral and spiritual degradation. Thus the education given by the holy men availed nothing. In many other ways the Master illustrated the fact that spiritual instruction without

personal capability will yield no permanent results.

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This evening the Beloved was the embodiment of Grace and Beauty, the incarnation of Love and Amiability, full of winsomness and attraction. For the first two hours he spoke on many beautiful topics which I shall keep treasured in the casket of my heart, and feed my soul on their sustaining force. One by one many people came into the room, believers and non-believers, and the conversation was dictated by the spirit of the moment. Now the Master spoke about the poor of Acca. He said: "I have not been able to bring coats for them this season. Many of them have called and were of course disappointed. The price of wheat ^{at} is rising and with the ghost of war, and the commercial blockade hanging over our heads, Very serious and difficult times will have to be faced in a few months."

About Adasiah and Nogaim ^G he said: "I never dreamed of buying land bordering on the Sea of Galilee and the Jordan River, but the Blessed Perfection commanded me to do so in consideration of their biblical sacredness and their historical association which run back into the oldest antiquity, thus connecting, in a prophetic manner, this new Dispensation with Judaism and Christianity."

About the probability of the bombardment of Haifa he said: "Now they have stationed a regiment of soldiers in the Russian and French monasteries and are planning to mount their guns on the high places. The city is on the danger line, particularly the German Colony, in the vicinity of which is our house. I must think of some way to remove at least the holy books to some safe quarter. This must be done very quickly and quietly and we may have to return for a few days to Haifa."

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While walking to and for looking at the walls of the room he said:

"Association of ^{profound} ideas is a deep psychological phenomenon.

No where does my heart truly rest save in this room where ^{for many years} the Blessed Beauty spent his days and nights, ~~for many years~~. When I sit here, alone, how vividly the living picture is brought to my mind! In the evenings, after I have gone to bed, I lie awake for hours thinking rapidly over the miraculous events of this Cause, how we were, at first, brought to Acca and imprisoned in the Barracks; how the breath of Baha'Ullah became the ^{an} target for the arrows of oppression; how he suffered all these ignominies for our sakes; how his ^{heavenly} celestial faith shone bright and luminous through untold miseries and trials; and how he conquered the hearts of men!

" I think of the (contents of the majestic) Tablets revealed in this room. Sometimes I think I hear His very voice singing, singing, singing. His burning message through every fiber of my heart! I review in my mind the many meetings I had with him in this room, ~~that~~ ^{the} many historical events which have ^{occurred} transpired here, ^{numberless} the innumerable spiritual experiences! Those were the days of my real joy! Their memory is a source of great consolation to me." *and*

Speaking of the appreciation of Divine Gifts he said:

"Tonight the weather is very cool. It is conducive to sleep. Sleep is one of the greatest gifts of God. So long as man sleeps regularly at a stated hour, he will not appreciate it very much; but if he is kept awake all night, or if he is attacked by that dread disease, insomnia, he will appreciate its full recuperative value. The Gift is not valued as long as it exists, but when it disappears, its worth is appreciated. For example:- so long as this lamp is burning in this room, shedding its rays in all directions, no one is especially moved to comment upon it; but if we are suddenly plunged into great darkness, all will exclaim 'what a good and valuable thing a lamp is!'

"The luminous days, the spiritual days, the merciful days that were spent with the Blessed Beauty were not duly appreciated, Why ? Because we thought we could have them always, but now that they are gone, never to return, we long for just one hour of those divine days, and we could not have them even for the whole world!

"The fish disports itself quite heedlessly in the water, never suspecting that it, alone, is the preserver of its life; but when it is thrown out of the water, it realizes the truth. While we are sitting here in this room, talking and enjoying ourselves we do not even think that outside the wind is blowing and that those who are thinly clad will feel the pinch of cold. Now this very room is one of the greatest gifts of the Almighty. If we go out and happen to think over this matter, we may comprehend its appropriateness in a more clear and direct manner.

"When the little village of Samreh on the Sea of Galilee was bought years ago, I went there to supervise the building of a room for our temporary headquarters. We had not carried a tent, nor anything, for that matter, with us, for we expected to sleep in the open under the blue sky. We were still sitting around a campfire when a threatening, black cloud came up and brought on a torrential downpour of rain. By the time we had tried to think where to go we were soaked through and through and the rain had settled into a steady ^{torrent.} (downpour). We decided we must find some place of safety. After much consultation and enquiry of our Arab laborers one of them finally told us that, ^{at} a long distance from where we were there was a low, narrow arch, formed by the placing of rough blocks of stone beside each other, which might possibly protect us from the wind and rain. It was pitch dark and the fierce wind was blowing and the rain pelting down, so we decided to hold hands and let the Arab who knew the way guide us. As I knew there were many hollows in that vicinity I cautioned the man against them, but suddenly we heard the cries of one of the friends who had fallen into a hole, and was calling to us to go to

his rescue. With much difficulty we got him out of the muddy water, and by the time we reached the arch we were completely drenched. As I stooped down and entered the arch, I felt as tho I were in the most spacious gallery. None of us could lie down and sleep on that night, so we squatted there till morning, our backs leaning against the cold, bare stones. How glad we were to welcome the warm rays of the sun in the morning, and to dry our clothes by them!"

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Edinburgh
At the morning tea hour I discussed the matter of intellectual and spiritual education with the Beloved. He said:

" The friends must be the ^{de}wisest physicians of the world of humanity, but they must be graduated from the University of the Manifestations of God. They must first master the science of the spiritual 'materia medica' and then go out to heal the sick and ailing ones. The door of this University is today open to all mankind and is free to all those who are willing to enter there with ~~a~~ sincere and conscientious hearts. No tuition fee is charged. In this divine institution we study divine principles. Here we learn that man is the representative of the physical, intellectual and spiritual world. Just as in his physical environment he is in need of material things, in his spiritual environment he requires celestial things. Just as the amelioration and perfection of the world of humanity is dependent upon the ~~progress~~ ^{progress} of the sciences and arts, so also, the refinement of the spirit and the cultivation of the highest ideals of morality is made possible through celestial sciences and arts. Just as the physical world predicates education, the spiritual world necessitates greater emphasis of education. Just as there exists a vast difference between a civilized nation and a savage nation, similarly ^{distinction} there is a pronounced ~~difference~~ between a 'spiritual nation' and a 'civilized nation.' If a person is not given the advantages of a material

education he will remain ignorant, illiterate, deaf, blind, and dumb. Equally this is true in the case of a ^{civilized} soul who does not receive a divine education. He remains deprived of the Bestowals of the Almighty, and adorned with the graces of the spirit. He is an ~~un~~educated savage with his ungovernable passions right at his command to be evoked at will. The physical world, in comparison to the spiritual world is dark, for the physical world is ruled by the blind brute forces of nature. These destructive forces are- the struggle for existence, hatred, oppression, pride, cruelty, rancour, despotism and arbitrary power. Now, if a soul has not partaken of a share of the Bestowals of the Merciful, nor been nurtured with the divine sustenance, he is ^{like} ~~similar to~~ the brute, a captive of the cruel laws of nature. He is a ferocious ^{beast} ~~brute~~ ~~a captive of the cruel~~ and a bloodthirsty wolf. But- if he be imbued with spiritual qualities, be educated in accord with the celestia^l standards, and if he receive a goodly portion of the ideal graces- he will be freed from the captivity of the laws of nature, step out of the environment of darkness into the world of light, be released from the defects of matter, and endowed with the perfections and virtues of the Kingdom of God.

" Hence, the prophets have been sent forth, and the Holy Scriptures revealed, so that the "spirit^{ual} wants" of man may be amply provided for, so that ^{man} they may be nurtured in the school of lofty idealism and be enabled to extricate ^{himself} themselves from the capricious, binding laws of nature and be given the power to soar toward the realm of sanctity and spirituality.

" Without this ideal bread the human spirit will be famished. The Blessed Perfection has spread before the world a bounteous table and all are invited to sit around it and to help themselves from the various dishes, each according to his taste and appetite."

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After drinking tea this morning the Master asked Khosro to be ready to go to the Bazaar with him to attend to the marketing. He wished to demonstrate to Khosro how to economize in buying the days perishable provisions. I followed, and we went all together to the Bazaar. Out of the ten stores, owing to the state of war, only three remained open, and their stock of non-perishable goods was fast diminishing. The Beloved stopped at all the stores asking the prices of meat, eggs, vegetables etc. telling Khosro to keep a record of them. When we reached the end of the Bazaar the list was handed to him and after examining it carefully he chose a few articles which were cheaper, but just as wholesome as the others, and Khosro was instructed to return and purchase these. He was also told that as long as we remain in Acca he must go to the market each morning, get the list of articles and their prices and take them back to the Master, and that he would select what was needed for the daily consumption.

While he was thus engaged, an old man passed by and saluted him. The Master called him to come near, and gave him a Madjidi, which is equivalent to about one American dollar. "This man," he said, "in order to satisfy our curiosity, was at one time one of the richest men of Acca. Now he is reduced to dire poverty, he has no one to help him, and that is ^{one more reason} why we should give assistance, when one is in great want."

We returned by another street and when we had almost reached the house, the Master went to call upon a Christian friend, and I went to my room joyous over the morning's experience. He is indeed the spirit of charity. He tries to save one or two cents on our daily expenses, and then he gives a hundred cents to someone who is in need. May we all be imbued with the same spirit of economy, charity and generosity!

Epistles of Abdul Baha in the Garden of Haifa
From the Diary of Ahmad Sohrab

49.
Extracts from the Unpublished Diary of
Mirza Ahmad Sohrab during his sojourn in
Palestine with the Center of the
Covenant, Abdul Baha Abbas;
while the great war was raging
all over the world.

Mt. Carmel, Haifa Syria,

We were absorbed in discussing the articles regarding the war which appeared in the newspapers which we had received from England, when the landau drew up at the gate and the Master descended, his face wearing a smile of peace and satisfaction. "What are these papers?" he asked quickly. "They have just been brought in from England."

"What do they say, is there any prospect of peace?"

I answered: "There is an article concerning the informal enquiry of the United States for further peace overtures, but the conditions are so non-committal that one is not encouraged by any prospect of settlement."

Germany, according to this dispatch has made certain proposals. One of them is: 'Germany will not stop fighting so long as England declares that this must be a war to the finish!' Again- 'If this is to be a war to the 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} ~~until~~ the last man.' Again- 'If the world at large hopes for disarmament, then the crushing of the Germans is the poorest way to accomplish it, a crushed Germany will repeat the era after the Napoleonic wars and arm every man, child, cat and dog in the empire for the day of revenge.' There are many other such defiant articles in the paper."

The Master became contemplative, and for a moment was silent, then he said: "These articles are based on hopelessness and purblind fury, They are not weighed in the balance of judgement and understanding. They are not conducive to any possible ^{to} ~~approchment~~, or ^{to} ~~mutual~~ understanding. Like unto angry children they are throwing stones at each other. Now it is

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it is high time that they should think about peace and not revenge, life and not death, civilization and not savagery, construction and not destruction. ^{ei} Their protestations of 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 waves until their lives were in danger. The Mohammedan began to pray, 'O God, drown this infidel of a Christian!'

The Christian supplicated the Almighty, thus- 'O Father, send ^{Muslim} to the bottom of the sea this polytheistic ~~Christian~~ !'

Then they both observed that the Jew was not offering any prayer, and they asked him why. 'Why dost thou not pray for relief?' The Jew answered, 'O yes, I am praying, I am asking the Lord to answer the prayer of both of you!'-

Now this is the stern attitude of the combattants of Europe. Each government claims that ^{its} ~~this~~ government's cause is just and righteous and is calling on God to help and assist ^{its} ~~his~~ army. But we pray day and night that Peace and reconciliation may be established between them, that they may abandon this slaughter of their fellowmen and devote the rest of their lives to the progress of the world and to the laying of the corner stone of eternal and everlasting Peace."

In many of the Tablets which are being revealed almost daily on Mt. Carmel, one finds descriptions of the internal conditions in Syria, and wise reflections on the orgy of murder and outrage which are running riot on the continent of Europe, and casting a great black spot on Christian civilization.

To Mirza Ali Akbar in Russia Abdul Baha writes:

"O thou servant of the Holy Threshold! Thou canst not realize what agitation and turmoil are produced in these parts! All the people are in a state of consternation and confusion, and the inhabitants of the cities are roaming homeless over the mountains and in the country! They are actuated by fear that suddenly the warships of foreign powers may appear on the horizon and bombard all the coastwise cities and towns, ~~destroying~~ ^{stray} 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 permitted to keep her destructive warships, while on the Mediterranean coasts all the governments are holding in readiness their fleets of fire-eating cruisers and the people live in fear of the* sudden attack.

Notwithstanding these matters, we are at ease, for, praise be to God, we are under the shadow of the Protection of the Blessed Beauty and with the utmost confidence and assurance we 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 ~~the~~ utter confusion and distraction. ~~These are indeed~~

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 and starvation, We will pillage your possessions and your fruits, and (demand) 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 pass also. There must needs be patience, forbearance and trust. Egypt, at least is quiet, but thou canst not realize what commotion doth exist in these ^{regions} parts. Both rich and poor are perplexed and distracted and are dispersed over the mountains and are in hiding in the villages. Even the name of 'commerce' is forgotten and the majority of traders have shut up their shops while the army of unemployed is being increased every day. Everyone is afflicted and distressed and startling news is circulated each day and untoward events take place.

Now reflect! Amidst what confusion and uproar is Abdul Baha situated! Still, these days, which are more bitter than poison shall pass away---."

To another believer he writes:--

His Holiness

"O thou beloved maid-servant of Baha'Ullah!

Thy letter was received. It's contents indicated that thou art sad and unhappy because the conflagration of war is ablaze ^{la} 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 ^e concern of man, thou thinkest that the addresses and articles which thou hast prepared to be delivered before large meetings and published in important magazines will be ^{at} 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, that thou hast no other aim or purpose save the Divine Good-Pleasure. Thou hast fulfilled entirely the requirements of service and God will cause the appearance of it's results. The efficient farmer sows the seed and leaves the growth to God. Therefore, be thou happy. ^{Without doubt} 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 rider (~~horseman~~)^a in 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 the Divine Edifice and the Infinite Outpourings, the ears have found the capability to listen. On account of this war the hearts are afflicted^c with a tremendous agitation, and Europe has become like unto a slaughter house for sheep. From whatever direction one looks, army after army is being wounded, butchered, killed; the cities are overthrown and the inhabitants are in a despondent mood and broken-hearted.----- "

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Another Tablet revealed for a suburban town in Eshfahan, by the name of Najaf-Abad will bring to an end today's letter. It does not touch on the current mundane subjects; but is full of the Bahai spirit and the command to equip teachers and send 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'Ullah and His Light, and the Bestowals of the Day of His Manifestation, and upon ye be ~~the~~ His inexhaustible Grace, 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 wafting from that region continually. The friends and the maid-servants in that town are favored at the Threshold. The servants are the ~~worshippers~~ worthies and verily they are the favored ones. Altho 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 he 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 these believers in the Forgiving Lord were ever mentioned in His Holy Presence. Many sanctified souls appeared from that region who hastened to the sacrificial Altar of Love, and while dancing and rejoicing, they offered their lives and unfurled the Flag of the ~~Most~~ ^{the} Great martyrdom in the Supreme Concourse. Praise be to God that the rest of them are also self-sacrificing! With what brilliant diadems 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 those friends may become perfumed and the fragrances of the musk of the Divine Mysteries be diffused. Today all of them must arise in serving 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 candle 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'Ullah. Today the ^{greatest concern} ~~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 believers of God. Strive as much as you can so that new teachers may appear who ^{will} ~~shall~~ be engaged in the promotion of the Religion of God ^{will} ~~live~~ in accord ^{according to} ~~with~~ the faith of the Love of God, and in the assemblage of mankind ^{will} ~~+~~ be adorned with infinite, celestial virtues.

O God! O God!

These souls are assured in Thy Mention; are content-
 ed with that which Thou hast ordained for them, and are satisfied, in the Court of Thy Holiness. Strengthen them with the reinforced armies ^{of} from the Supreme Concourse, and the serried ranks ^{of} from the Kingdom of Abha. Make their tongues eloquent instruments in Thy mention, and ^{as} like ~~unto~~ sharp swords in the teaching of Thy Cause ~~so~~ 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!"

* * * * *

Eriny Fakh

After half an hour the Master came over to the Pilgrim House and all of us hurried there, ^{to} Hajj ^r (Hajj Mirza Heydayr Ali is a true lover of the Master, therefore he enquired about his health.

^{Abdul Baha} The Beloved said: "I am always well, especially in these days. Here the air is ^{like paradisiacal} paradisiacal. The ^{climate} weather of Mt. Carmel at this season is most healthful and bracing. ^{It} (Were ^{with} this mountain in any other part of the world it would have been covered with ideal ^{beautiful} 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 ^{had} in those ^{the} days when we were in Bagdad. When we arrived there we did not

have the wherewithall to buy bread, but long afterward the conditions

became somewhat better
 were a little bettered. The degree of a person's faith and assurance be-
heightened comes magnified when he is thrown amidst difficulties and *circumstances become* straitened cir-

cumstances. Before we were exiled from Teheran, all our properties and
 possessions were pillaged and a regular storm was *veritable* set up. Everything
 was plundered; the Blessed Perfection was thrown into prison, with chains

around his neck and manacles on his feet; and we were homeless and penni-
 less. No sooner did they suspect that a person was a Bahai than, *without the least compunction* he was
 arrested and executed, *without the least compunction*. There was a young man

by the name of Abbas, *He was the* servant of Soleyman Khan, the celebrated
 martyr: *In this way* he had come to know all the Bahais. His age was be-

tween fifteen and seventeen years, *age*. The government authorities arrest-
 ed him and asked him to *disclose* all the names of the believers. Every
 day he was followed, *through the streets & bazaars*, by seventy or eighty policemen, ~~through the streets and~~
 bazaars, and he pointed out to them the houses and shops of the friends.

Thus, a large number of those holy souls were sacrificed in the path of
 the Beloved. . . . In short, Baha'Ullah, *bereft* of all his *great* ancestral es-
 tates, *with his family*, was exiled from Persia, *with his family*.

All of us were very thinly clad, *it was mid-winter*, the time was in the heart of winter
 and the weather was extremely cold. *Under such conditions* In such a manner we were sent out

of Persia! *cannot* Words fail to describe our hardships and sufferings during
 that winter. All along the *journey* way, hail, snow and rain added to the general
 discomfort. The pinching, *biting* cold weather was a material symbol of the *physical* *manner* way

while we were received by the people on the road. After a thousand indescriba-
 ble trials *which* that beset our journey, we reached Bagdad.

Altho' our outward *outwardly we lacked* circumstances lacked the most essential
 comforts of life, yet in those days we were happy, *with* such a happiness

such as could never be duplicated. Those days of our journey from Teheran
 to Bagdad were the happiest *arrived at* days of my life! Having reached Bagdad, we
 found our purses empty and for a time we were thrown *with* amidst the greatest

difficult^yer. Then the cup of our misery overflowed, — for the Blessed Beauty suddenly departed for the mountains of Soleymanieh and remained away for two years. During these anxious days we heard nothing of his whereabouts..... ^{When} As we walked through the streets the populace scoffed at and derided us, ^{ridiculed} but our spirits were ^(were) in a state of radiant resignation and rejoicing: ~~All~~ their ridicule did not affect us. [#] Then Baha'U'l-ah returned from the mountains and like unto the good shepherd gathered ^{together} the dispersed and ^{discouraged} depressed flock.

I was wearing at the time a very thin 'Gaba' made of cotton goods. I had worn it for ^{so} such a long ^a time that its ^{blue} color had become quite white because ^{through} of its many washings. During the winter ^{no one} none of us had ^{an} any overcoats, and we suffered ^{from} with the cold weather. We bought ~~one~~ a pound of meat and made 'Abgousht'. ^{This} It was cooked in a big kettle filled with water. We were between forty and fifty souls, and each person received a bowl of this soup. There was amongst us a believer named Mirza Javad. He could not eat our Abgousht, ^{each day a half cent's} so we bought for him half a cent's worth of curds ^{as} each day. ^{Through} So far as his meal was concerned, he was distinguished from the rest of us. ^{Through} Amidst all these (changing) vicissitudes the hearts of all the friends were calm and serene. Those were the sifting days! Only the people of faith could ^{withstand} stand those hardships.....

In these days such power and majesty ^{have been} has become manifest, ^{ed} from the Word of God, that, were one to reflect upon it, he would be astonished! (Where is Persia, and where is Germany?) ^{Seventy years ago a number of souls were exiled from Persia} Indeed the progress of the Cause is a miracle! A number of souls were exiled seventy years ago out of Persia, ^{ed} they were considered the most undesirable element of society. The cause for which they suffered was looked upon as doomed, but now, ⁱⁿ their cause is spread in America, Europe, in fact all over the world. These poor, weak, exiles have found favor in the sight of the Lord. Their meekness and humility became the cause of their honor, (they have been en-

abled to build this fine Pilgrim House, that fine holy Shrine of the Bab, on the slopes of Mt. Carmel!) The penetration of the holy Cause is felt in the east and in the west. The Word of God is being promoted and the Fragrances of the Paradise of Abha are being diffused. Without material aid, hath God so assisted and confirmed them, - ~~(even to such an extent that~~ whenever a Bahai travel^{eth} abroad he findeth in every city a number of people who receive him kindly, as tho' he were a member of their own family. This is indeed through the Power of Baha'Ullah-----"

A propos of the peace meeting called in America in September 1914, and of the remarks of the American statesmen at that time the Master said: "America is the home of the ideals of Peace; it's people are peace-loving, and it's democratic leaders are the sowers 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 cause of humanity.) I hope that a chain of similar meetings will be organized throughout the States, wherein eloquent speakers will 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 ^{sighted}-visioned peace-advocates, the practical statesmen of America must from now on, frame a code of law^s and regulations to be used as the foundation for the future Universal Parliament of Man. The ^{initial} initiatory step is most difficult and arduous, and only a free, disinterested, large-minded, humanity-loving nation like the Americans can perform such signal services. The American people have had sound judicial training, and the fundamental principles of their political ~~institutions~~ institutions are based on the equality of opportunities for all mankind. Their national and state system of govern-

ment has been always a good and beneficial example for the framers of the constitution of the international court of arbitration. In short, America must be the principle actor in establishing the lasting peace amongst the nations of the world. The ^{spreading} propaganda of peace ideals must be carried on ^{unceasingly} unremittingly- thus the ground may ^{be made} become ready, and the hearts prepared. The promotion of the principles of peace, and the exposition of the evils of war ^{will} shall ultimately lead into a ^{astounding} startling awakening on the part of the people! Let us hope that there will be a speedy ^{ending of} settlement for all this barbarity, this brutal destruction, and new vandalism, and that love may take the place of enmity." *and*

I asked the Master if it would not be productive of good results if the Bahais in different cities of America were to organize a number of peace meetings to which the public might be invited. Meetings in which prominent lecturers and peace advocates, as well as the Bahais might speak. He thought that if the friends were able to arrange such meetings and the substance, at least, of the addresses, be published in the newspapers, it would do a great deal of good.

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Extracts from the Unpublished Diaries of Mirza Ahmad Sohrab
during his sojourn in Palestine with the

Center of the Covenant, Abdul Baha Abbas,

While the great war was raging all over the world.

Mt. Carmel, Haifa Syria, 1914.

In the evening the Master came again to the Pilgrim House and remained with us for more than an hour. At first he asked Aga Mohamad Hassan what he had prepared for us to eat. He replied: "Abgousht".

Then the Master 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. Babies, after eating their milk, also go to sleep after sunset; but on the other hand they also waken very early.

This is the divine order of creation, and many think it is the best. When the limited intelligence of man tries to meddle 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 lifetime of my grandfather, the Minister of State had an established custom. My grandfather being also a Cabinet Minister ^{hold ings} these two ^{the Ministers} had arranged to meet every night in the house of one or the other of them in turn. After sunset, one by one they came. First they drank tea. Large trays of various sweets were placed on the tables, from which they ate now and then. After midnight they would dismiss all the servants, lock the doors, bring out their portfolios ¹⁰ and in the calm, quiet hours, they would deliberate on matters of state. For example: the Minister of Finance, 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 pursue. In this manner these statesmen would consult together for two or three hours concerning the difficult problems of administration, fully decide, with the approval of their colleagues, what should be done on the morrow, and the secretary of the meeting would take

notes relating to each Ministry. At four or five in the morning a supper would be served, after which they left the meeting and went to their own homes where they slept until noontide. After a light breakfast they started for their various departments. They had already decided how to dispatch the business of the day and so they went on with the utmost wisdom and speed. Those who were around them wondered how they managed to transact the important matters with such fine judgement, discrimination and astuteness, for they did not know anything about the anxious hours of consultation in which the evenings were spent. During that period the affairs of the government and of the people prospered greatly, because these men worked with undivided attention and enthusiasm for the progress and enlightenment of the people. No one had any selfish interests, and all of them worked with main force for the public weal. Often these deliberative councils were held in our ancestral palace, and I have been told that the statesmen came to my grandfather and asked his advice and guidance in regard to the business of their own departments, and that they received sound and practical suggestions."

* * * * *

After hearing the reports of the hideous battles and the statements of the various governments regarding their determination to fight until the end, the Beloved revealed the following Tablet to the believers of Kermanshahan:-

"O ye believers of God, and the friends of the Merciful!

By the blowing of the furious gales of trials and ordeal the people, like unto the leaves of the trees, are falling to the ground. In the book "Some Answered Questions" by the maid-servant of God, Miss Barney, these days are clearly foretold. Refer ye to the passage wherein it is stated that these revolutions shall last until 1336 (Mohammedan calendar), and that before that time complete composure shall not be realized. You have expressed sorrow over the events in your province, but you

are not aware what world-shaking resurrection is set up in ~~other~~ parts! Revolution and the consequent disorder and infinite confusion rules over the destiny of Europe. Every day in the battlefields, thousands upon thousands of officers of high rank, princes of royal blood and privates are hurled to the ground and their blood mixed with the soil. Army after army composed of the youth of the countries is torn to pieces, the bodies scattered over miles and miles of country and their bones bleached in the sun! Ancient cities are razed to the ground, and the foundations of great families are ruined. The rich have become poor and the nobles are degraded! Thousands of worthy souls have become prisoners and are tasting of the bitter cup of humiliation! All these afflictions and calamities are undergone for the sake of a handful of dust, to give to it the name of 'Country', while in reality, this dust is the eternal graveyard of man! How they sacrifice everything in life for the sake of this cemetery!

How they accept colossal losses, and untold misfortunes!

Notwithstanding this, they seem to be glad and happy, and cry at the top of their voices-'O my country! O my country!'

"Consequently, how much happier and more pleased must you be, because you are self-sacrificing in the Path of that Kind Beloved,- you are ^{in love with} ~~engaged~~ enamoured of His Face and captives of His Countenance! If you have experienced any hardships- it is an evidence of His Grace! If the darts of persecution are flung at you, it is a proof of His Bestowal, and if He gives you the sweetness of Faithfulness, it is a witness of His Bounties and Favors. All the people are sacrificing themselves for the love of the dust which they call 'Our Country', but praise be to God, you are self-sacrificing in the Divine Path.

Therefore, be ye not sad on account of past events. Arise ye, with the utmost power and resolution, be ye engaged in the servitude and the freedom of humanity, organize ye meetings of Peace, and become, each one of you, the shining candles of those gatherings. Then the angels of confir-

mations shall descend, bestowing joy and happiness to the hearts and souls!

* * * * *

In the afternoon the Beloved walked for nearly an hour in the garden of the Tomb, and referring to the progress of the Cause in Germany he said: "Germany ^{is} fighting with all the powers and has vanquished them. We are also fighting with Germany- but we have defeated her. But ours is not a war of death, it is a ^{war} war of life. This is not a defeat but a victory. It will become conducive to the eternal glory of Germany. It-(this Cause) will make her spiritually invincible."

* * * * *

It was about the hour of sunset when the Master walked towards the Pilgrim House and started to enter the front door. Immediately the friends came and were ^{glad} glad to look into his serene face. Aga Abul Gafem had dug two large holes near the door, in which he intended to plant trees. The Beloved asked him what kind of trees he was going to plant. He said he did not know yet, and would the Master suggest one? The Master replied :

"I so much like fruit-bearing trees. No matter how green and beautiful a tree is, it has not the same attraction for me as a fruit-bearing one has. A tree must yield fruit. Under certain general rules, a field, verdant with succulent vegetables, such as parsley, turnips, potatoes, strawberries, tomatoes, spinach etc, is more attractive than a garden full of a profusion of delicate flowers. Man also must be useful; the tree of his existence must produce fruits,- such fruits as will satisfy the hungry souls, otherwise this life itself would be without an exact compass."

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In a Tablet the Master says: "Turn thy face towards the King-

dom of Abha and beg infinite confirmation, and unloose thy tongue with an exhilarated mind and joyful heart. Unquestionably, God's assistance shall descend upon thee."

Again:-

"Thy duty is this:- Be thou always in a state of attraction and severance, - so that thou mayest become the cause of the guidance of others."-

* * * * *

To one of the Bahai Assemblies of Persia he writes:-

" O ye friends of God!

The innate desire of this humble servant is to write to each one of those blessed souls a manifest book, but -praise be to God- in the east and in the west the friends are surging like unto the waves of the sea. Therefore, to write special epistles to the most prominent ones from among them, seems quite impossible and now ^t feasible, hence, I am obliged to write to all of you collectively, so that you may know that this yearning one is ever thinking of the friends of the Orb of the regions.

For each one of them I wish the outpouring of the Divine Splendour, calling them to the standards of the Covenant. Whenever their remembrance passes through the heart and the soul, they are so moved that the waves far transcend the waves of the sea.

In brief, altho' outwardly we are far and remote from each other, and are burning with the fire of separation- yet because we are intoxicated with one wine, are rejoiced and exultant through the favors of the Forgiving Lord, are immersed in one sea, are wanderers in one desert, birds of one rose garden, and fish of one sea,- therefore, we are associated, and are intimate companions and fellow-singers. The Power of the

Kingdom of Abha has established ideal communication, the Orient has embraced the Occident, the remote countries are interlinked, and the surface of the earth has become the expression of one gathering.

Consequently-among us there is no division, we cannot conceive of any separation, nor can we imagine any spiritual remoteness or deprivation. What a charming melody reaches the ears of the longing ones from all parts of the world! A melody which consists of the glorification and sanctification of the Forgiving Lord, and the Glad-tⁱdings of the Day of Manifestation.

It is the anthem of 'YA BAHÁ EL ABHÁ', and the song of 'O my Lord, the Supreme!' It is the harmony of Unity, and the symphony of the nightingales of abstraction!

Praise and thanksgiving is due to the Most Glorious Lord ~~for~~ that He has established such a divine society, whose orchestra and minstrelcy is the music of the Supreme Concourse, whose light-giving lamp is the Light of the Most Great Guidance, whose witness of the congregation is His Holiness Baha 'Ullah, whose soul-stirring wine is the love and affection for the Peerless Adored One, and whose luscious sustenance is the Heavenly Food....."

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To Shaheyyar Khorsand, a Zoroastrian Bahai Of Bombay

he says: "O Shahreyari! Cry at the top of thy voice!-The Century of the Manifestation of His Holiness Baha'Ullah is the Effulgence of the Friend and the sweet-scented musk sack diffusing its fragrance to all the world. That sun of the heavenly sphere shone forth with such intensity as to illumine all the regions, transforming the world of humanity into the rose-garden of immortality. It is the crowning glory of all the preceding centuries and cycles, and the soul-conferring season of the divine spring-time." Praise be to God that thou hast arisen in teaching the Cause of God, and art engaged in the service of the Kingdom. Thou hast unfurled the flag of servitude and entered into the vast arena of action. Thou hast

become the means of the guidance of souls and the cause of the enlightenment of the hearts....."

* * * * *

To another Zoroastrian friend in Shiraz he writes:

"Praise be to God, that through the Power of the Divine Word and the Voice of the Supreme Pen thou wert saved from the waves of destruction and arose to the apex of ^{the} heavens ! Thy eyes became seeing and thy ears hearing. In these latter days ^{the King (God)} has cast His ~~glance~~^{glance of grace} toward the Zoroastrians. He made their extinct lamps radiant candles, and after ~~their~~ darkness, the morn of their hope dawned from the horizon of everlasting Glory....."

O thou servant of Baha'Ullah! The end of every trade is loss, and the outcome of every profit, forfeiture, except thy commerce, whose wares are Love and Knowledge, whose market is the Kingdom of Heaven, and whose Purchaser is His Highness the Merciful....."

* * * * *

In a Tablet he writes concerning 'Victory' as follows:

"Victory is of two kinds, material and spiritual. Material victory is not so important; but spiritual victory is conducive to the life of the world of humanity. The victory of God is the guidance of the people, servitude at the Threshold of the Almighty and whole-hearted devotion to the advancement of ^{the} cause of oneness of the human world.

Therefore, O thou my friend and helper, be thou a warrior in this battlefield and the lion of this forest of knowledge- and with hand and tongue achieve victory for the cause of the Merciful....."

* * * * *

In another Tablet he writes:

"O thou daughter of the Kingdom! Thy letter ~~was received.~~

was received. Praise be to God that in this great tempest in which many steamers were scattered and sunk, thy ship reached the shore of safety under Gods protection and security. It's captain was God! It's sail was the grace and providence of ^{His Highness,} the Almighty, and it's motive power was the bestowals of His Holiness, the Merciful!

Thou hast written that thou hast experienced everywhere exceeding kindness and love on the part of thy Bahai brothers and sisters. Up to this time thou hast associated with but a few of the friends and maid-servants of the Merciful. Shouldst thou go to Persia or America, thou shalt meet many brothers, sisters, mothers, sons and daughters. Thou hast indeed found them without troubles and hardships only through the bounty and favors of God. They manifest toward thee the utmost kindness.

Praise be to God! Thou art informed of the advice, exhortations and teachings of His Holiness Baha'Ullah, and art well-acquainted with the manners, conduct and morals of the friends of God. I hope that thou mayest always strive in the ^{welfare} ~~welfare~~ of the people of the world and render a conspicuous service to the human kind. Mayest thou withstand every suffering and persecution in this path and be characterized with such deeds, words and ethics, that thou wilt become a bright candle in the assemblage of men....."

* * * * *

Education

To the students of the Tarbiat school of Teheran, after their examinations he writes:

"O ye students of the school! Praise be to God that at the time of examination ye have manifested keen intelligence and showed forth extraordinary ability. In the acquirement of sciences and arts the Bahai children must distinguish themselves above all the other children, for they are the objects of the glances of divine grace. The program of study taken up by other children during one year must be mastered by the

Bahai children- the new plants of the paradise of knowledge- in the course of one month.

The hope of the heart and soul of the loving Abdul Baha is that each one of the Bahai youths, so far as the attainment of knowledge and science is concerned, may become famous throughout all the regions. Unquestionably, they should display the utmost effort, zeal and exertion in the study of the sciences, ~~and~~ arts and crafts, and other accomplishments."

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To another Bahai Assembly he writes:

"O ye divine friends! Praise be to God that the showers of the cloud of guidance have adorned the plain of the souls with the flowers and hyacinths of grace, and the splendor of the Sun of Reality has transformed the hearts into the visible Shakinahs of the Almighty! The lamp of providence is ignited and the breeze of the rose-garden is wafting, bestowing new life to the hearts and ~~sensibilities~~ ^{consciousness.} The dead heart was quickened and the blind eye became seeing. The deaf ear became hearing and the ^{mute} tongue became eloquent. This was purely through the favor of the Almighty and the grace of His Highness the One; otherwise- what is our ability and capability? What is our worth or merit?..... Now these radiant lamps must illumine the extinct candles, and enliven and resuscitate the dead souls, for with one luminous lamp a thousand other lamps are ignited....."

* * * * *

I was reading today some Tablets which are of general significance. The one I would like to translate here is written by the Master to his sister, the Greatest Holy Leaf, from Tonon, Switzerland, I suppose after his arrival in that town, it is as follows:

To Her Grace, the Greatest Holy Leaf, Haifa, Syria.

Upon her be Baha'Ullah El Abhal

He is Baha El Abhal

O thou my beloved sister!

Through the encircling Graces of the Blessed Perfection, may my life be a ransom to the dust of His Holy Threshold, -we have crossed the blue seas. We passed by many shores, ports and gulfs, and by the protection and guardianship of the Most Great Name we landed at last safely. For the present we are living in the Grand Hotel in Tonon, on ~~the~~ Lake Geneva, Switzerland, and we are engaged in your remembrance and your name is mentioned. The charm of the scene, the beauty of the place, the sweetness of the water, the transparency of the horizon, the bracing effect of the breezes, the verdancy of the mountains, and the picturesqueness of the whole panorama combine to bring before one's eye the most magnificent and wonderful scenery, peerless as well in its details as in the whole. But Abdul Baha, owing to the multiplicity of work and correspondence, has not time to look at these things; however the air is agreeable, and I hope through the Favor and Grace of the Ancient Beauty that health and strength may be realized, so that this broken-winged insect may open its wings in the servitude of the Threshold of His Highness, the Desired One, and inspired with this longing, may inhale one breath of service. All this, however, depends upon His Grace. In brief, I declare by the Holy Ground, ^{is} ~~th~~ that one span ^{of the sandy} earth outside of Acca is impregnated with more spirituality and illumination, and is more preferable, than thousands of these gardens, parks, meadows and prairies, for that ground is radiant, its sea is moving with the waves of the spheres, its breeze is wafting from the direction of Mercy, its zephyr has the fragrance of the perfuming musk, its plain is the valley of safety, and its area is the blessed spot. Indeed, it is a garden of matchless beauty. Therefore, in the estimation of the people of faith, when they are away from that Desert, no matter where they may be, all seems like a prison, a dark narrow ~~womb~~ ^{dev} ~~under~~ ground ~~vault~~!

Therefore I beg of you that whenever you go to visit the Holy Threshold of Baha'Ullah , place your face on that fragrant ground and kiss the earth sacred earth, while you supplicate ^{for} assistance and confirmation for Abdul Baha, perchance he may inspire one breath in the servitude of the Threshold.

Convey the utmost love and longing to the blessed Leaf, my dear sister, Foroughiah Khanum. Convey likewise on my behalf the most wonderful Abha greeting to the respected mother.

I hope that the pump of the rose garden around the Holy Tomb of the Blessed Perfection is finally completed....."

In this manner does the Beloved write from Switzerland to his dear sister, praying that he may become confirmed in the service of the Cause of his Father. From his subsequent miraculous works in Europe and America it is clear evidence that these prayers were answered. Singly and alone he has accomplished a wonderful spiritual victory the effects of which will transform the world and remove the stumbling blocks from the path of the establishment of Universal Peace and love between the children of men.

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Home of Baha'Ullah Acca, Syria. 1914.

Talk of Abdul Baha Relative to the Visit to the
Holy Tomb of Baha 'Ullah.

(Unpublished Diaries of Mirza Ahmad Sohrab, During the World War.)

It was about eight-thirty P.M. when we were summoned into ^{Abdul Baha's} ~~his~~ room, the room of his glorious father. That is indeed holy ground, and the spirit of true worship and reverence is felt by everyone who finds himself there. The Beloved was sitting on the verandah near the window which gives out on the public square. A number of believers had just returned from their visit to the Holy Tomb. The Master enquired about their welfare, and if they had enjoyed their blessed pilgrimage. Then he said:

"The pilgrimage to the Holy Tomb must be performed with spiritual concentration, attention and humility; it must not be a perfunctory pilgrimage (like the pilgrimages of the Mohammedans and the Christians to their holy shrines at Karbala and Jerusalem.) Those people do not go with the proper spirit, but they go as tourists and sight-seers.) In visiting a Divine Threshold one must visualize the deeds and words of the one who has already ascended to the Kingdom, must bring before his eyes the successive dramatic events of that life, and try to emulate its nobility and beauty. If one attains to such a state of consciousness, and ^{concentrated} fixed attention, the holy fragrances will be inhaled, the vibrations of the higher world will be felt, ^{levels} ~~the~~ modes of deeper spirituality will be grasped, and the expanse of the new heaven and the new earth will be spread before the eyes'

Often in the twinkling of an ^{eye} ~~eye~~ a soul goes through ~~the~~ all the processes of a complete regeneration. This is made possible through the touchstone of the love of God.....

There was a man in Bagdad by the name of Mohammed Reza. He often came into the presence of Baha'Ullah. The Blessed Perfection

used to go almost every morning and evening to a certain café 'Saleh' on the banks of the Euphrates, and ~~amongst~~ ^{among others} this man was always present. When the time of our sojourn was brought to an end, and we were exiled to Constantinople and Adrianople this man often bragged and boasted that he had associated with Baha'Ullah for ten years and still did not become a Bahai. (Aga Hossein Ashjee was in the room as the Master was relating this episode, and turning to him the Master asked, 'Do you not remember him, that big fat man?' Aga Hossein replied that he did. Then the Master continued his talk.-)

"It is a self-evident thing that when a wick comes in touch with fire, it is immediately ignited, but when a piece of wet wood is exposed to fire it will only smoulder and smoke. A piece of hard black rock, even if placed in the fire for a thousand years will not become ignited.

Now the presence of Baha'Ullah was magnetic, his characteristics were celestial, his utterances were soul-stirring, his catholicity was all-inclusive, his ^{character} morality and conduct were whiter than snow, his conversation lofty and stimulating, and his smile was as the ^{stimulating} dancing ripples of the sea. Notwithstanding all these luminous attributes, capacity was required so that the one who stood in his presence might be attracted and come to believe in him. Without capability no permanent results are achieved and no enduring work is begun. Were all the infinite graces of God to be brought within the reach of man, man, with no capability, would not avail himself of them. How can a deaf man enjoy the rhythmic cadences of music? How can a blind man enjoy the beautiful colors of nature? Let the rain fall-the sun shine, the breezes blow, and the seeds be sown, nothing will grow in the sterile soil save thorns, thistles and parasites. Hence, the effect and the influence of the Graces manifests itself to the degree of capability....."

"There have been many people, endowed with spiritual capability, who, when standing in the Presence of the Blessed Perfec-

tion were changed in a minute and attained to a high degree of inner realization....."

"When Baha 'Ullah was in the mountains of Soleymanieh many Kurdish people were attracted to him and in their manner expressed the highest devotion to him. When Omar Pasha became the governor general of Bagdad, the Kurdish chiefs, such as Mohammed Bay, Khosro Bay, Abdul Gader Bay and others came to Bagdad to offer their congratulations and allegiance. That was at the time after Baha'Ullah had returned and was with us. Hearing that he was in Bagdad they came to visit him. While they were in his presence I was standing outside the door when a simple Kurdish youth with flushed face and all aquiver with excitement ran to me crying, 'Sii, Sii ' with a joyous tremor in his voice, 'Can I see Darveesh Mohammed?' (this was the name by which Baha'Ullah was known among the Kurdish tribes)-'I have met him only once but I can never forget his face and I long to see him once more, just once more, will you lead me to him?'

The youth was in such an ecstatic state of attraction, and so enkindled with love and yearning, that no tongue could portray it. His magnetic excitement electrified me, and without announcing him I opened the door and allowed him to enter. When he beheld the face of Baha'Ullah he knelt down and kissed his feet. Tenderly, lovingly Baha'Ullah raised him from the ground and seated him beside himself. The face of the youth wore such a living eloquent expression of love and devotion that I shall never forget it....."

* * * * *

The Master told us to go out and perform our ablutions preparatory to our first visit (since our return to Bahjee) to the Holy Tomb. He said: "Before entering the Sacred Shrine everyone should perform ablution and be clean and pure of body, soul, mind, and even ^{one's} ~~his~~ outward apparel should be spotless. The heart must be purified from all worldly feelings and the consciousness from all unholy suggestions."

* * * * *

The Master was walking in the hall of the house at Bahje when his attention was attracted by a number of soldiers who were passing, and he said: "In these days the people of the world are in the bondage of a thousand trials and sufferings, but they bear all these without a murmur of enduring protest. On the other hand, when the Cause of God is mentioned to them at first they reject it, and then when they accept it they expect to walk on a bed of ^{or} thornless roses and be hot tested. But the path of the kingdom is narrow and beset with many trials."

"Just think of the lives of the soldiers whose mothers have reared them with love and solicitude. They are worse than penal prisoners and they have to work very hard all day."

"Recently the secretary of Consul_- called on me and told me his plaintive story. He said: 'I have paid the government one hundred pounds to free my son from all military responsibility, and still they have taken him and enrolled him amongst the recruits. My son has been brought up in school and has had no military training. Now he is obliged to suffer all the rigors of military discipline and there seems no way to avoid it. A few days ago he was made to run with his company all the way from Nazareth to Acca with only one stop of one hour. They ran many hours in the heat of the sun, and as a result of this extraordinary exertion he is now ill. I have come to you to ask you to intercede for him with the commander, perhaps they will give him lighter work which will be more in

accord with his previous training.'"

Extract from a Tablet , Contained in the Unpublished Diaries.

-----"Every plan is in need of a power for it's execution, and to-day the penetrative power in the world of existence is the confirmation of the Kingdom of Abha. ^{him who is Most Glorious} Every plan and system which is assisted by this power will be established in the world of humanity and will be realized amongst men. ¶ On the other hand, the world of humanity will not be transformed into the heavenly paradise through the promotion of one ~~single~~ ^{alone} principle. ~~(One principle alone.)~~ ~~Now this matter of the education of the children is one of the many modern urgent principles, hence,~~ Every progressive principle which is the cause of the advancement of the world of humanity is like ~~write~~ ^{simple} a simple element. A ~~single~~ ^{simple} element does not produce a composite life, ^{BUT} but when the elements are associated together, then a being is brought into existence.

"consequently The Cause of Baha'Ullah and his heavenly teachings include ~~in them~~ all the elements of ~~virtue~~, and the principles of perfection; ^{these principles} Amongst ~~them~~ ⁱⁿ is the highest efficiency of the educational system, the oneness of the world of humanity, the conformity of religion with science and reason, ^{among} the equality of rights ~~between~~ the children of men, the Breaths of the Holy Spirit, ~~the~~ ^{among} equality of men and women, the sweeping away of the prejudices existing ~~between~~ ^{among} the various religions, the heavenly morality, the fragrances of the Merciful, Universal Peace etc. etc. Consequently, The Cause of Baha'Ullah combines in it all these principles. ¶ If a person desires to work for the progress of the world of humanity he must turn his face toward the Kingdom of Abha ^{the Most Glorious} -

Thus- that divine power may assist him in all of his undertakings and the penetration of the Word of God may change this nether world into the mirror of the Realm on High....."

When we reached Bahjes the Master walked for a while in the garden and then, seeing a warship approaching the harbor of Haifa he said: "These cruel wars entail untold suffering on the poor and needy. Instead of sending vast armies into the battlefield to slaughter and be slaughtered, in turn, would it not be better if the Emperors of Germany, Russia and Japan, the Kings of England, Servia, Belgium, Montenegro and the ^{now} President of the French Republic were to come together and settle their disputes through wrestling, dueling and fencing? Then the blood of millions of innocent people would not be shed. If they state that the ^{process} arbitrement of the sword is a test for the strength of a nation, and that victory belongs to that nation which has been the ^{most Killful} mightiest, then the mode suggested for the arbitration of differences between leaders belongs also to that category. Since the monarchs of the earth have always constituted themselves the august representatives of the nations over which they rule, why then not act as such when it comes to the point of ^{dreadful} asserting and maintaining their ancestral rights? Why throw the ^{responsibility} of murder and pillage on the shoulders of their subjects? Why should thousands of young men be torn to pieces by shells for the whims and caprices of a few? But in this case the Sovereigns may think twice before taking such a hazardous step, for fear of being put 'hors de combat' by the iron strength of the present occupant of the German Imperial Throne. If these leaders of humanity had listened to God they would have known that He had destined for them peace and reconciliation, eternal life and everlasting glory. Their love and affection for each other ought to have been so great and binding that if, for example, the German Emperor were to meet the Emperor of Russia he would feel genuine joy and pleasure, and the Germans would be willing to sacrifice their lives for the French."

"To such an exalted station has God called these nations, but to

what an abyss of brutality and degradation have they sunk!"

"Praise be to Baha'Ullah that we are at peace with all. The Bahais are at war with no nation. We are seeking the good pleasure of the Lord. We desire happiness and prosperity for all ^{men} of them. What heavenly bestowal hath God ordained for His creatures, and how have they deprived themselves!"

~~Then we entered the Holy Tomb.....~~In the evening all the friends gathered in the presence of the Beloved. One of the believers told him that the warship had not left the harbor of Haifa and that she was throwing her powerful searchlight on Mount Carmel, examining every building and crevice. This had created a panic in Acca, the people fearing that the two towns would surely be bombarded. The Master said:

"Rest ye assured. Whatever happens we are under the protection of Baha'Ullah. We have Him as our guardian and shield. In the time of trials and vicissitudes He will not forget us. He will come to our succor and encircle us with His Love. Of all the created beings man is the most fearful, but through education he becomes valorous. Real courage is bestowed on man through the Light of Faith. In this manner the heart attains to perfect confidence and quaffs from the elixir of assurance. Then if man be surrounded by a hundred thousand calamities he will not be agitated."

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In the evening the believers found their way to the room of the Beloved, but unfortunately I was late and did not hear all that he said. However as I entered I caught these words.- " The teaching of the Cause is through the heat of the love of God, attraction and enkindlement. Every active headquarters must send Bahai teachers to different parts. Let them find those souls who are alive with the spirit of truth."

" Teaching the Cause of God does not depend on scientific attain-

ment. It needs enkindled, awakened souls. Let them try this divine method and see how efficacious it is! The teachers must go out equipped with the glad-tidings of the Kingdom, they must speak of the graces of the Lord and they must quicken the minds with the Breath of the Holy Spirit.

Of course, if a teacher desires to lecture from a scientific standpoint, he must first thoroughly inform himself in order not to commit any blunders. A teacher, however, must be a joy-bearer and a moral purifier. He must be living in a spiritual condition; he must inhale the roses of attraction, quaff the cup of sanctity and drink the wine of independence. His spiritual life must be contagious so that whosoever associates with him may become affected, and leaving his materialism, will clothe himself with the garments of spirituality. If a teacher fulfills these requirements he will not need any sciences or worldly information. The spirit will teach him and lead him. It is natural that when a person listens to a tale of trials and sorrows of an oppressed soul, his heart will be melted with grief; when he hears the songs and melodies of a real singer his spirit will be transported with joy and ecstasy; when he harkens to the woes and sufferings of a lover his tender sympathies will be manifested; and when he consorts with a person who is set aglow with the fire of the love of God he will be drawn toward the beauty of the Beloved.

Therefore, a teacher must never look at his own inefficiency, but he must consider the boundless sea of the Confirmations of God. He must turn his face toward Him and ask assistance and support. Undoubtedly, if his object is not alloyed with any selfish interest, he will be aided from the Supreme Concurrence."

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After a severe drought a heavy rain fell all day and all night. When we entered the room of the Beloved in the morning he said: "Did you hear the thunder and see the lightning last night? The farmers

must now be very happy. The grace of God is truly unlimited. No matter how sinful are His servants, He is always kind and forgiving. He showers His bestowals upon them and encompasses them with the angels of His Love. He does not leave them alone and helpless, but He comes to their succor whenever they call upon Him. He harkens to the prayers of His sincere worshippers when the fragrant incense of their invocations ascends from the altars of their sacrifice to the throne of His Benevolence. He disappoints no one and turns His Bright Face toward all those who truly seek Him.

Verily He is kind, indulgent, the Lord of Mercy. He is the Lord of Hosts and in His hands are the reins of all things. No leaf falls from the tree without His permission, and no man advances toward Him without the light of His Guidance. The world, and all that is contained therein, is created through the power of His Love. If the radiance of the sun of Divine Love be withheld from us for one second we will become non-existent. Morning and evening we must praise Him for His precious favor and priceless gift of guidance and knowledge, for even in the darkness we behold the light of His Countenance, in prison we witness the immensity of His Kingdom, amidst difficulties we experience the consolation of His beatitude and in a narrow well we see the paradise of His Eternal Palace."

* * * * *

We received a letter today from one of the believers at Nogaib on the shores of the Sea of Galilee saying that for the last few days there had been a migration of an army of locusts in those localities so great that for some hours during the day the heavens were darkened by their swarms. The people were alarmed over the arrival of these terrible enemies of man, for the locust has been responsible since the beginning of agriculture for wholesale devastation and famine. As you well know, these insects eat anything that is green and leave behind them ruin and hunger and suffering. The friends had begged the Beloved to protect them

from the ravages of this pest. This afternoon as we sat in his presence this was reported to him. He thought for a moment and then slowly and deliberately said: "These are also the servants of God. They are not created by the devil. They are in need of food. They will not eat very much. They are the guests of the people. "

"During my childhood an incident occurred in Mazandaran in which the locusts played an important part. There were two men by the names of Mohammed Khan, and Ahmad Khan, each one possessing a village at a distance of about twenty miles. In the first month of spring these villages were visited by a voracious army of locusts and the people were alarmed at their appearance. Mohammed Khan, who was rather a progressive man, presented a plan to his colleague whereby to wage war on the pests and destroy them while in a condition of larvae. Ahmad Khan was a fatalist and did not endorse the idea. 'These are the armies of God', he said, 'I shall never become a party to a league to fight them. Whenever they reach my village they are welcome.' The other proprietor did not listen to the advice of his friend, and being a very rich man he resorted to every known system to intercept the march of the migratory horde. Deep pits were dug so that the wingless grasshoppers might fall into them. These precautions however did not stop their aerial migrations and innumerable swarms covered his lands and villages. They first ate all the green plants in sight then they stripped the leaves from the trees, after which they began to ~~strip~~ eat the bark of the trees, and finding nothing more with which to satisfy their hunger, they arose in the air and migrated toward the village of Ahmad Khan."

"Wonderful to relate, when they reached the said village they tarried for only about an hour and then flew away without materially affecting the farms and gardens. When Mohammed Khan heard this extraordinary piece of news he was dumbfounded and cried with astonishment- 'What, is this really true? I spent a great sum in order to intercept

these pests and still I did not succeed; but this man did nothing! He believed they were the armies of the Lord, and therefore they were entitled to honor and respect! Who could even entertain such a subversive idea! They are the cause of famine and poverty, and still they passed over his lands without harming them! How can one explain this strange phenomenon? I took every precaution to stop their destructive ravages with no result, but he sat in his house and did nothing, and still his plantations were protected! "

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In the evening the question of niggardliness was touched upon. Then the Beloved related the following story; -

"There lived in Esphahan a merchant who was very rich but who practiced parsimony to the utmost degree. Because he had many boys and girls every evening before going home he purchased so many loaves of bread, and in the morning he gave to each child a loaf and one cent. This was the ration of each for the following twentyfour hours. Another merchant who displayed the opposite qualities and prepared every means for the comfort and enjoyment of his family, heard about the stinginess of his neighbor and upbraided him severely. 'Why' the other replied, 'I have six children and each day they receive six cents, With this sum they can buy two pots of Abgousht in the bazaar. At noon they eat the broth of it, and at night they eat the meat. What else do they want? But you send to your children every kind of food, the result is the over-filling of their stomachs and consequent dispepsia, constipation, and many other ills, while my children are always in good health and seldom complain of sickness. Therefore you see that my parsimony is accompanied with hygienic and physiological considerations, while your extravagant methods lead to trouble! "

Home of Baha'Ullah, Acca, Syria, '14

Mirza Faqlollah Khan, our dear Bahai pilgrim from Shiraz departed and this afternoon via Damascus, Beirut. Haji Sayad Javad will also leave soon via Tyre and Sidon. The Beloved has revealed several important Tablets for the high officials in Beirut, to facilitate their voyage to Egypt. They will carry back the news of this land and cheer the hearts of the expectant friends with their written and spoken words. The Master called the former of the two mentioned friends into his room, and after showering his kindness and love upon him said:

"Thou hast staid with us for more than two months, consequently my heart is very much attached to thee. Separation of the friends is very difficult, but praise be to God through the spiritual graces of the ~~Beloved~~ Blessed Beauty, our hearts are united and in the divine court we are always present. There is no separation between those souls whose are set aglow with the Fire of the Love of God, and who are perfumed with the fragrances of ideal nearness. Now that you are going away you will carry the glad-tidings of the Holy Land. Convey me wonderful Abha greetings to all the friends and tell them I have not forgotten them. I remember them and pray for them in all my prayers, and wish them divine success in all their spiritual and material undertakings. You have observed that it is impossible in these days to write and mail any letters. All the ways are blocked. I hope that you will receive uninterrupted messages from the Kingdom of Abha, and be reinforced by the hosts of the Supreme Concurrence.

Tell the friends that I have travelled for three or four years throughout the different parts of the west, stayed in many cities of Europe and America, summoned the people to the Kingdom of God, and invited the inhabitants of those regions to the Manifestation of the Cause of God. Thus the Evidence was perfected- the Truth demonstrated- and the Proof was established. Before all the meetings and conferences I spoke very clearly, saying that the essence of the teachings of Baha'Ullah is peace and sal-

vation, unity and concord, spirituality and love, joy and fragrance.

If these principles of Baha'Ullah are not put into actual practice the world will become afflicted with the most portentous catastrophe and the balance of Power will be thrown into the utmost confusion.....

In this manner the glad-tidings of the Kingdom reached the ears of all those who were far and near and the mysteries of religion were revealed...

Now these wars of the last few months have interrupted the channels of communication and I have been kept silent. I have strained my ears to ^{ward} the east and toward the west, toward the north and toward the south to hear the voices of the believers and of the attracted ones. These are the days of the service of the friends of God. They must declare at the top of their voices and announce the beatitudes of the Kingdom of Baha 'Ullah to all the people of the world!"

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This morning we were glad to look in to the countenance of the Beloved and listen to his explanation of an Arabic verse concerning the subject of Deity. The Arab poet says: "Our explanations are sundry but Thy Countenance is One." When I asked the meaning of that line the Beloved said:

"The essence of Deity is unknown and will never be properly understood and defined. In every age different names are given to the same essence. In the time of Moses it was variously expressed as 'Jehovah' the ^B'burning ^Bbush' and the 'Interlocuter'. In the Messianic Dispensation it was known by the titles of 'Father', 'Son' and 'Holy Ghost'; and in the time of Mohammed it was designated as 'Allah' (Lord) the 'Friend of God' and 'Gabriel'. Now by all these various appellations one object is intended. There were many names of glory but the glorious One was unique. Likewise the qualitative significations emanating from the minds of the people of

~~83. understanding concerning the essence~~

understanding concerning the essence of Divinity have had the same indivisible purpose."

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Tablet of Abdul Baha

(Note: Mirza Ahmad Sohrab, from whose Unpublished Diaries this Tablet is transcribed, says that he believes that it was revealed for the Persian believers not long after the departure of Baha'Ullah, and probably before any Bahais were to be found in either Europe or America. It displays, he says, the quickening fire and contagious enthusiasm of those early days of the expansion and progress of the Cause. It discloses the passionate love of Abdul Baha for his heavenly Father, and his fervent desire to spread the knowledge of Truth in all parts of the world. Its words and thoughts are nevertheless applicable to the present state of the Bahai Movement, and if we are devoted to this revelation we must obey his lofty ideals and raise his flag—thus we may become confirmed with the Holy Spirit, enter into the arena of service, summon the people to the Kingdom of Truth and call mankind to the standard of Unity.)

" HE IS GOD "

"O ye who are advancing toward the Supreme Outlook!

In the worlds of heart and conscience I am occupied with the mention of the believers of the Lord of Mercy by day and by night, morn and eve, at sunrise and sunset. I beg confirmation and assistance from the True One that He may characterize and distinguish the friends of that ground, the Holy Land, in all the degrees of morality, conduct, words, deeds, conditions and traces; that He may bestow upon them attraction, ecstasy, yearning, knowledge, assurance, firmness, steadfastness, unity and agreement, and suffer them to appear in the assemblage

of the world with radiant faces and countenances like unto the rose-garden.

O ye believers of God! This day is the day of unity and this hour is the hour of concord in the world of creation. (It is revealed in the Koran-) 'Verily, God loveth those who, as tho they were a solid fortress do battle for His Cause in serried lines.' Consider ye that in this verse-'serried lines' is revealed. This means that all must join forces, be linked together and reinforce each other. The 'Jahad' (holy war) mentioned in the blessed line is not to be ^{carried} serried through the sword, spear, dart and javelin in this Most Great Dispensation:-nay, rather- it was, is, and ever shall be conducted with the weapons of sincere intentions, peaceful objects, merciful ethics, praiseworthy actions, god-like characteristics, universal education of the individuals of humanity, the diffusion of spiritual fragrance, the explanation of divine Proofs, the elucidation of incontrovertible, celestial evidences and philanthropic deeds. When the sanctified souls, through the power of the Kingdom, arise in service, endowed with these heavenly manners, and draw the line of the serried ranks of union, each one of these souls will be equal to a thousand, and the waves of this most great sea will find the force of the regiments of the army of the Supreme Concurrence!

What a favor is this, that when ^{all} the torrents, rivers, streams, rills and drops gather in one place they will form a most great ocean, and the original unity will become so paramount and all-conquering that the signs, contingencies, subjective conceptions and objective individualities of the phantasmal lives of these souls, like unto the drops, will merge and commingle together, -causing the sea of spiritual unity to wave and surge. I declare by the Blessed Beauty that at such a time and under such circumstances the Glorious Outpourings shall so encircle- and the Deep of the Almighty shall so swell, that the expanse of Khaljan, (a district near Shiraz) may become like the unfathomable main and every drop

attain the importance of the measureless sea.!

O ye friends of God! Strive so that ye may attain to this lofty and exalted station, and cause ye the appearance of such an illumination in these worlds ^{that their} ~~whose~~ splendors may emanate everlastingly from the dawning-place of the regions.

This is the basic principle of the Cause of God! This is the quintessence of the religion of the Lord! This is the fortified, firm edifice of the Manifestations of the Merciful! This is the cause of the rising of the sun of the universe of God! This is the means of the establishment of the Lord of Mercy upon the physical throne!

O ye friends of God! Consider that His Holiness the Supreme, -may the life of the people of the world be a sacrifice to Him!-for this glorious aim, made his blessed breast the shield for the arrows of persecution, and because the original intention of the Ancient Beauty, (may the spirits of the Supreme Concourse be a ransom to Him), was this very most great object, His Highness the Exalted Lord, in this path, made his sacred breast the target of thousands of bullets by the people of hostility and rancour, and while robed with the garment of the most mighty meekness, he attained to martyrdom. The earth was crimsoned with the hallowed blood of thousands of holy and merciful souls for the sake of this Highway, and many sacred bodies of the faithful believers of His Highness the Almighty, were suspended on the cross! The Blessed Personality of the Beauty of Abha-may the spirit of the kingdom of existence be a sacrifice to his believers-bore the load of all the trials, and accepted the most dire ordeals! There was no injury that was not heaped upon that Pure Body, nor was there any calamity that did not descend upon Him. Many a night while under the chains, He rested not because of the weight of fetters, and many a day through the bruising of the shackles He reposed not for one moment. That Incarnate Spirit, who was trained on the couch of silken brocade, while chained and manacled, was made to run bare-footed

bare
and bear-headed from Neyaveran to Teheran. He was then imprisoned with the murderers, thieves and rebels and criminals of all types in a dark narrow jail underground. Every moment they inflicted upon Him a new injury and every second the realization of martyrdom was calmly expected. After some time they exiled Him from His native country to ~~His~~ a foreign land.

During the many years of His life in Irak, at every moment an arrow was aimed at His breast, and at every breath a sword descended upon His immaculate body. He enjoyed no peace or composure not even for the twinkling of an eye. With the utmost animosity the enemies attacked Him from all sides, but singly and alone that blessed Personage withstood everyone. After all those sufferings and hardships they again exiled Him from Irak ~~Arabi~~ to Adrianople in Roumelia. In that severe banishment and supreme calamity, the rigorous torments, repeated assaults, strategies, calumnies, malice, enmity, ^{and} hatred of the adherents of the Beyam were added to the persecutions of the people of the Koran. The pen is unable to give further details! Undoubtedly you have heard of these events and are well acquainted with them. During the past twentyfour years, surrounded by the greatest afflictions and adversities, He ~~has~~ spent His sacred life.

In brief, the Ancient Beauty, may the spirit of existence be a sacrifice to His gentleness, while living in this mortal world was either a prisoner under ^{chains} ~~chains~~, or threatened at all times with the sword hanging over His head. He was either drinking the cup of bitter misfortune or incarcerated in the Most Great Prison. His pure temple, because of extreme weakness resulting from successive tribulations, had become like unto a sigh, (emaciated) and His honorable body on account of excessive hardships was reduced to a thread. His blessed aim, while carrying this most great burden, and accepting all these catastrophes, ^{were} whose waves reached the heaven, while [^] which like the turbulent sea

~~were~~ bearing the weight of chains and fetters -all with the most great meekness, -was for the purpose of union, agreement, and concord among all the inhabitants of the world, and the appearance of divine friendship in a practical manner between nations. All this- so that the oneness of origin in the existent realities might become unfolded and crown the end. - So that the light of the verse 'Thou shalt see no difference between the creatures of the Lord of Mercy' might shine forth."

"Now, O ye believers of God! This is the time of exertion and fermentation! Display ye an effort and demonstrate a ceaseless attention. Just as the Ancient Beauty-may my life be a sacrifice to the dust of the feet of His believers- was living day and night in the city of sacrifice, may we also strive, offer ourselves at the altar of martyrdom, hearken with the ears of ~~celestial~~ intelligence to celestial advice and ~~intelligences~~ exhortations, forego our own limited lives, shut our eyes to the false conceptions and pluralities of the world of humanity and serve, wholeheartedly this glorious aim and most great intention."

"Oh that we may not feel this tree, ^{which} ~~that~~ is planted by the hand of divine bestowal, through our own superstitions! May we not obscure these beaming lights which are shining forth from the Kingdom of Abha, with the dark clouds of our bigotry and dogmatism! May we not construct a dam to impede the waves of the ocean of the mercy of the Almighty! May we not prevent the diffusion of the holy fragrances of the Garden of the Beauty of Abha! May we not interrupt the downpour of the rain of grace in this day of Union! May we not seek to restrain the effulgences of the Sun of Reality! These are the admonitions of God in His Holy Scriptures, Books, and Tablets which reveal His Commands and Behests to His righteous servants!"

El Baha be upon you, and His Mercy, and His Blessing!.....

(signed) Abdul Baha Abbas.

(Note: The foregoing chapters deal with the terrible plague of locusts which visited Palestine at this time. No idea can be gained of the enormity of the swarms, nor of their damage wrought without reading this graphic account which will appear later in some other form, but it is interesting to read the comments of Abdah Baha as he sat in front of a window for more than an hour watching the flight of these destructive insects. He said:)

" These are the armies of God. They are countless in number. Look at them, how they fly! How high they are ascending in the air! They must also be fed. Every animated creature and living organism must have food. These are the new guests. So far they have had their breakfast, they now desire their lunch and dinner. On the other hand, the people are in great agitation and perturbation. Physical trials stir the people to their very depths, but the ideal ordeals do not touch them. They are concerned for the well-being of their bodies, but do not care for the protection of their spirits. They are not troubled about the perdition of their souls, but are solicitous for the preservation of their bodies. They have no regard for the punishment of their minds, but are perplexed over the chastisement of their physical selves..... I remember many years ago there was a great migration of locusts between the plain of Acca and Haifa, so great was it, that the ground was covered with these insects. While they were flying the air was filled with thousands of storks which began to eat the locusts and cut them to pieces."

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On his return from Abou Senan on Easter Sunday morning ^{the} Master said to the many friends who came to greet him;-"I enjoyed myself very much last night (at Yarkeh) and slept soundly. Because Yarkeh is being built on a higher mountain, the air is purer and more exhilarating, and the panorama more enchanting. On our return this morning we saw the trees covered with locusts, so much so, that they had assumed a strange

yellow color. All the farmers are sad- they stand aghast and powerless before this dreadful foe. But God, in these hours of distress will not forsake them and will come to their assistance and help. I have counselled them that they must keep their faith strong and unshakable and pray to Him in these days of darkness and general unbelief."

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Tablet contained in the Unpublished Diaries of Mirza Ahmad Sohrab and revealed by the Master, Abdul Baha for a physician, to be memorized and recited by him every morning, especially before performing an operation. As the contents of this Tablet are general and may be recited by any Bahai Doctor, it is herewith quoted:

HE IS GOD !

"O my God! O my God!

Verily I turn my face toward Thee and beg the Divine Graces of the oceans of Thy Healing. Confirm me, O Lord, in the service of Thy servants and in curing the people. If Thou assistest me, then my medicine will be a remedy for every ill, a cooling water for every thirsty one, and a soothing draught for every burning fever. But if Thou dost not assist me, then my remedy will be the very cause of disease, nay rather, it will be impossible for me to cure a single soul.

O Lord! O Lord! Help and assist me by Thy Healing Power- through which all the ailing ones are cured- to heal the sick.

Verily Thou art the Healer, the ^{Sufficient} Self-~~Subsistent~~ and the Curer of all sickness and disease and-

Verily Thou art Powerful over all things."

(signed) Abdul Baha Abbas,

April ~~1914~~ 1915.

Abou Senan, Acca, Syria.

This evening the Master descended and took his seat in the reception room of Sheik Saleh . Soon all the believers gathered round him. The preliminary talk turned to the countless hordes of locusts, the ravages they have wrought and will perform, and the consequent famine and misery which the people will suffer. Then the European question was mentioned, and the news which was constantly being reiterated that Italy had joined this or that group of powers. The Beloved said:

"According to the political axiom of western civilization Italy is waiting to see which one of the scales will become heavier , thus she may add her reserve forces to it and share in the distribution of the spoils and the settlement of the issues of the new map of Europe, and also, to a marked degree- of Asia. How thoughtless are the people! They leave God, who is omnipotent over all things, and court the friendship and amity of those who are weaker and more feeble than mosquitoes . They have forsaken their Creator and have fallen on each others' necks with impunity and heartless_{ness}. They must turn their thoughts toward Him, for His power is triumphant over all. According to the latest advices, President Wilson of the United States of America has again tendered his offices to act as peace maker between the warring nations. Doctor Wilson in conjunction with Mr. Bryan form two most powerful advocates of peace and international good will. They have worked for the cause of peace and abhor the very name of war. It is my hope that they will be confirmed in the service of the world of humanity and crown their lives with this most glorious diadem." * * * * *

Then the conversation changed into another channel-

The Coming of the Promised One.

"The adherents of all the religions of the world," said ~~the Master~~, "are expecting the coming of a Promised One, and ^{they} pray for his advent. Even the atheists anticipate the appearance of a wise and sage ^{genius} reformer a renovator of ~~the~~ old habits and superstitions. Their expectations ^{however,} are not like those of the religionists ^{whose belief} which are wrapt ⁱⁿ with fantastic ideas and impossible and unrealizable rules. ^P The atheists believe in nature and its manifestations. They state that for nature there are two courses; ^P The first is ^{the} its common, ordinary course, running throughout all the grades of the social structure and organized, animate and inanimate beings, producing stereotyped organisms and definite, agreed ends, decomposing and recomposing variable forms, with resourcefulness and adaptability.

The second is ^{the} its extraordinary and unusual course which produces from time to time, ^{beyond whose} human beings who are ~~ultra-nature~~, ^{super-}mundane, ~~who are incarnations of the ever-soul~~, ^{who are} the super-men. After many generations of ~~the~~ ordinary type, nature, being bored with its own monotony and corresponding resemblances, creates an extraordinary individual, ^{etc} to show that its fertility is not at an end and that it is capable of exhibiting the signs of activity uncommon in the field of human experience. Thus a powerful, wise, commanding leader is born, ^{who is to} readjust through his innate forces, ^{the} the disorganized machinery of ^{the} civic, intellectual and ethical life of a nation. ^P They further state that change is the unchangeable law of nature. ^{One cannot conceive of nature} Without motion and mutability ^{without motion and variability} one cannot conceive of nature as such. These two laws are the inherent qualities of all phenomena; and for this reason the events of a previous cycle will not ~~be~~ correspond with those of a succeeding one. ^{not P}

From its hidden, unseen fountain, in every century, nature brings forth a new set of forces and fits them into the new exigencies

and environments which were brought about by a new generation with larger demands and greater responsibilities. ^{PP} For example: ages ago a philosopher, according to ^{the attitude} ~~their~~ opinion, ^{PP} but an inspired prophet according to the doctrines and ideas held by the religionists, ^{PP} appeared for the education and instruction of mankind. This prophet ^{established} instituted certain principles which laid the foundation of a stable and lofty civilization and insured the security and progress of the people. But after the lapse of many centuries that ~~institution~~ ^{the} became antiquated, ~~letters~~ ^{the} took the place of ~~spirit~~ ^{the}, the hearts grew cold and ^{un}irresponsive, dynamic life became static and the basis of the edifice shook and trembled ^{under} with the weight of superstitions and dogma. ^{PP} These events ^{in m} themselves predicate the appearance of another Teacher, the coming of a second Architect.

If the sun shines forth this morning from the east and gives light and heat to all the created beings, and then sets in the west, is it logical to say that we do not need another sunrise? That the world can live without the ~~heat and rays~~ ^{and heat} of that ~~light-giving~~ ^{life-} luminary? Our affirmation or negation will not change in the least the course of the sun. The sun will rise in spite of all our denials and acceptance. ^{PP} A skilled mason builds a building and families live in it for a number of years. Does any logician reason soundly in concluding that this building will be permanent? The very word ^{now} 'destruction' presupposes 'destruction'. It is obvious that some time, in the course of years, the edifice will be demolished, ^{and} another mason will arise and build in its place another building, either after the first type, or of a better and more permanent one.

Consequently, we see that even the agnostics ^(really) believe in the necessity of the appearance of wise and extraordinary teachers whose mission ^{is} is to lead their fellowmen to higher altitudes of intelligence and wisdom.

In principle they agree with the religionists, but in ~~the~~ mode of expression and phraseology they differ from each other. ^{PP}

Truth is one and universal and every school, altho pursuing different methods in it's search, aspires to attain the same goal. In teaching the Cause of God, we must always find out the points of agreement with other movements of the age and approach them in a spirit of conciliation. We must not antagonize any soul nor raise those subjects which accentuate differences or opposition. The broad precepts of Reality must be taught with no prejudice and presented with no bias.

This is the spirit of the age! This is the true Bahai attitude! This is the principle of the Religion of God! This is the sea of God's Infinite Bounty!"

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Translation of one of the early Tablets of Abdul Baha,
from the Unpublished Diaries of Mirza Ahmad Sohrab.

"HE IS GOD!"

"O thou servant of the True One! The mass of humanity expect the appearance of a blood-shedding Promised One, a cruel and tyrannical Lord. They pray for the Manifestation of a murderous Mehdi, who with spear, arrows and sharpened swords may cause a raging flood to roll on and sweep along with the blood of the helpless ones, who will be engaged day and night in decapitating the bodies and severing the throats, who will adorn the lofty turrets of the fortresses with the heads of the innocent. They anticipate the arrival of an angel of death and a slayer of souls. They wish him to be a bloodthirsty executioner and a ^{fermenter} ~~fermenter~~ of rebellion, so that he may lay ^{waste} the foundations of humanity, destroy towns and villages, make the children orphans and the women widows. They consider these to be the conditions of truth and validity, and are supplicating for the advent of such a Promised One!

But the truth of the matter is that the Manifestation of the ideal perfections, and the dawning place of the Lights of the Merciful, must be the Vivifier of the spirits and the Quickener of the bodies.

He must give life and not take life!

He must be the cause of existence and not the cause of death!

He must be a Builder and not a destroyer!

He must illumine the east and perfume the west!

To the hopeless ones He must be a shelter and asylum, and a source of knowledge for the ignorant. He must suffer the tyrant to become just and make aware the heedless ones. He must confer a lenient disposition ~~to the~~ and forgive

ing nature upon the rapacious, and change the wolves into divine sheep.

He must transform the wild beasts into grazing animals and endow the blood-thirsty with the qualities of mercifulness and gentleness.

These are the characteristics of the perfect man. His disposition and nature must be sweet and kind. Kindness besemeth him and not anger. He must give forth pure honey and not poison.

But what can be done! The souls are heedless and negligent, the therefore they are seeking after a ferocious autocrat and desire the appearance of a ravenous slayer, they look for a cruel tyrant. What ignorance is this! What blindness is this! What heedlessness is this, in the world of humanity!

But you who are the believers of God must walk in the footsteps of the True One. Be ye kind toward the inhabitants of the world and associate with ^{each and} all the nations. Deal with mankind with consideration and delicacy and show ye love and affection to all the individual members of humanity. Become ye a remedy to every ailing one, a balm to every suffering, wounded one. Be ye the comforters of the hearts and the resuscitators of the souls, so that ye may become the manifestators of the Most Great Bounty."

Upon ye be Baha Kl Abha!

(signed) Abdul Baha Abbas.

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" How heartless and ~~unjust~~ is man ! Mothers train and rear their children with a thousand troubles, vicissitudes and tears from their eyes, but in these days millions of these youths are cut to pieces by the explosion of shrapnel and bombs. His Highness the Almighty, with His invisible powers creates a new soul, brings it forth into the world, watches over and cares for it, overshadows it with His protective influence till he reaches the age of maturity, then thousands and tens of thousands of these divinely created souls are put to the edge of the sword without the least compunction! How many cities are destroyed! How many peaceful hamlets are demolished! How much property is pillaged and waste laid by the cruel methods of war! These victories and defeats are temporary. They are not stamped with the seal of permanency. This generation shall pass away with all its glory and pomp. They are like the shadow of this shadow-existence. They produce no results as they did not produce any fruits in the past centuries.

Would it not have been more pleasing to the Creator if they had abandoned this course of bloodshed and butchery and settled their international disputes in the spirit of mutual cooperation, love and humane obligation? This is in accord with His advice and desire-.".....

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Tablet of Abdul Baha.

" HE IS GOD! "

" Glorification behooveth Thee, O my God and my Beloved! Verily, these are Thy servants who have harkened to Thy call, answered Thy summons, responded to Thy invitation, believed in Thee, confessed Thy signs, acknowledged Thy proof, admitted Thy evidence, walked in Thy path,

followed Thy guidance, became informed with Thy mysteries, comprehended the secrets of Thy book, the signs of Thy scriptures and the Glad-Tidings of Thy epistles and Tablets, held fast to the hem of Thy garment, clung to the border of the robe of ~~Thy garment~~^{the} lights of Thy omnipotence, made firm their feet in Thy Covenant and strengthened their hearts in Thy Testament.

O Lord! Enkindle in their hearts the fire of attraction! Suffer the birds of knowledge to soar in the rose-garden of their consciences. Make the nightingales of love to sing in the meadow of their souls with the most wonderful melody and tune, and cause them to become Thy conspicuous signs, unfurled standards and consummate Words. Promulgate Thy cause through them, upraise Thy flag by their heroism, spread Thy verses through their zeal, make Thy Word victorious by their effort, and reinforce the backs of Thy beloved ones through their courage.

Unloose their tongues in Thy praise, inspire them to perform those services which are in accord with Thy good-pleasure, illumine their faces in the kingdom of Thy holiness, and perfect their joy in the confirmation of the triumph of Thy cause.

O Lord! We are weak, Fortify us in the diffusion of the fragrances of Thy sanctity; we are poor, enrich us from the treasures of Thy oneness; we are naked, clothe us with the garment of Thy nobleness; and we are sinners, forgive our transgressions through Thy bounty, generosity and grace.

Verily, Thou art the Confirmer, the Helper, the Mighty, the Potent and the Powerful.

El Baha be upon the firm and steadfast ones!"

"O ye divine friends and spiritual companions! The voice of God from the Invisible Kingdom of Abha falls upon the ears of the speechless ones lying in the valley of heedlessness proclaiming:-

O ye sleepy ones, awake!

O ye intoxicated ones, become ye intelligent!

O ye dead ones, be quickened!

O ye withered ones, become ye fresh and blooming!

O ye silent ones, speak forth!

O ye mute ones, cry out!

This call is the call of the Covenant, and the effulgences of the outpouring of the graces of the regions!

It is the breeze of the garden of singleness which is wafting!

It is the sweet scent of the fragrances of the orchards of Bestowal which is being diffused!

It is the candle of the providence of the Ancient Beauty which bestows light to every assembly!

It is the downpour of the clouds of mercy which confers newness and beauty to every garden and meadow!

The sign of unity is the divine expression of ~~every~~ ^{the Glorious Book} Book, and the epistles of the Kingdom of the Fearless Lord speak eloquently the mysteries of the verse: 'Verily, they are on the threshold of a new creation.'

Open ye the ears, so that ye may hear the sounds of the angel!

Unstop ye the eyes so that ye may behold the lights of Truth!

The grace of the True One is universal and His Ancient Favor is uninterrupted!

His dispensation is light upon light, and His century is full of miracles! Become ye not disappointed! Feel ye not hopeless! This is the day of hope and the cycle of the Glorious God.

This is the first creation and the Age of the Beauty of Abhai-may my life be a sacrifice to His Holy Threshold-. His light is manifest in every sphere and His Bounty is apparent in every horizon. The fame of His grandeur has encircled the east and the west, and the voice of His Lordship has encompassed the north and the south. He has caused a tremendous clamor in the columns of the earth, and a reverberating earthquake in the

in the foundations of mankind. The people of the world are discussing the marvellous realities of this Splendor, and the nations are enquiring and searching. The ^{la} flame of this ignited fire in all parts has reached the heights of heaven, and the voice of- 'Verily the Clear Light became manifest' ascended from the earth to the ^{ears of the} dwellers of the most high realm. The whole world is in cheerful- acclamation and shouting outcry, and is intoxicated with the wine of wisdom.

Therefore ye who are growing from the ground of the Blessed Tree and are living in the birthplace of His Highness, the Holy One, why are ye sitting in silent mood? Why are ye keeping aloof? Ye must be so inflamed that the heat of the fire of your love may set aglow the inhabitants of all the neighboring towns, and the fragrances of the gardens of your hearts may perfume the nostrils of the Supreme Concourse. May the torrent of divine grace flow from those mountains and hills toward the plains of all the regions, and ^{may} the river of knowledge ^{may} appear from that city to irrigate the fields and the farms.

Hasten ye toward success! Hasten ye toward prosperity!

Hasten ye toward the most great bestowal! Hasten ye toward the manifest light!

Hasten ye toward the glorious attainment! Hasten ye toward the most inexhaustible share!

Upon ye be Baha! "

(signed) Abdul Baha Abbas.

quiet, and perfect rest work as wonderful curatives. The patient should live peacefully, with no exertion on his part. This composure of mind and tranquility of body will introduce him into a world of spirituality and contemplation and will give an opportunity to the overwrought nerves and wasted tissues to build up again. On the other hand, if there are ~~many~~ callers throughout the day, each person sitting half an hour and engaging the already exhausted patient in conversation, stating that such and such a medicine proved efficacious in a case quite similar to his, or that Mr. or Mrs. So and So were healed by giving no heed to the malady etc., such futile talk will confuse his mind, deplete his energies and aggravate his case.

If they have confidence in the physician they must obey him implicitly. If they do not have confidence in him, they should change physicians. The Arabs have a very peculiar custom. When some one amongst them falls ill, they all call upon him. They sit around his bed, smoke their pipes, drink their coffee, talk, weep and laugh until the patient is thoroughly exhausted and distracted. But the rules of the European and American hospitals are very commendable. They have special days in the week when the patient may be visited by his relatives and friends. At all other times ^{visitors} they are sent away. These are very good and useful regulations which ought to be adopted by every community."

Some one asked the Beloved as to the condition of his own health and he answered:

"My health is very good, but my highest aspiration is to sacrifice my life in the path of the Blessed Perfection. I have no commercial activities, I am engaged in no agriculture, I am concerned with no profession or trade. My whole thought is concentrated on how to be faithful to the cause of Baha'Ullah. With the utmost severance, attraction and devotion I must devote my whole strength to the promotion of these spirit-

ual truths. The Cause of God is very great and it demands our undivided attention. My hope is that in these last days I may sacrifice my life for the religion of the Ancient One. I entertain no other idea save this. I have no pleasure in this ^{life} the lack of which may grieve me. I have enjoyed no rest that I may feel it's absence. I have had no happiness, the want of which may sadden me. Life or death- it is all the same to me..... My advice to you is this:- Do ye not forget the graces and bestowals of the Blessed Perfection. Be ye loyal to him, as he was loyal to you. We must dream, and think of, and work for his cause. We must concentrate all our thoughts on being sincere to His Love.

I declare by Him, beside whom there is no God, that all that is in the world of existence is not worth the shell of a walnut-save the services rendered to the Threshold of the Almighty, the promotion of His Cause and the diffusion of His Holy Fragrance. Our whole beings must be dedicated to the upholding of His Name and the glorification of His attributes. His love must take undisputed possession of our hearts and penetrate through every fiber of our bodies.

Oh that we may concentrate every talent to the universalization of His principles and the expansion of His religion!

Oh that we may loosen our tongues in eloquent proofs and radiant evidences!

Oh that we may rush forward ~~to~~ to embrace the Beloved of Truth and Righteousness!

Oh that we may characterize ourselves with praiseworthy attributes and heavenly qualities!

Oh that we may, like unto pure mirrors, reflect the pictures of the Kingdom of Abha!

Oh that we may consort with all the denizens of the earth with joy and fragrance!

Each one of us must contribute his part toward the construction of the palace of Universal Peace and the fulfillment of the prophecies of the holy Scriptures. We must not and not remain dumb and not sit silent, raise our voices and not sit silent! Look heavenward and not earthward! Go forward and not backward! Advance and not retrograde! Be alive and not dead!"

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Further Discourse on War.

When this evening many of the friends were gathered in the Holy Presence of our Lord, and the war news was presented to him by different individuals he said:

"Thousands of these poor soldiers are killed, but they do not know for what reason. They are sacrificing their lives for the sake of the worthless soil, which is the lowest thing in the scale of creation. How lofty, and at the same time, how base is man! In the world of creation there are, ~~in the temples of man,~~ human beings, like unto the holy, divine Manifestations, who become the object of the worship of all mankind, and the Adored Ones of the people. Likewise, there are also human beings in the form and likeness of man, who so degrade their exalted nature as to worship the earth, giving up their lives for it's sake, and sacrificing all they have for it's deification. On a smaller scale, there are many sanctified souls in the world of humanity who would forego rest, comfort, glory and even life in the pathway of the Blessed Perfection, while others concentrate all their attention on the gratification of their selfish pleasures. What a vast difference exists between these two classes of men! The latter are lower than the animals, while the former have crowned their heads with the diadems with the crowns of Everlasting Glory. The first receive no share and portion of the spiritual life, save manifest error, the latter, altho' they sacrifice their lives, yet

they quicken the world with their example of renunciation and self-immolation for the general awakening. With these men is classed his Honor Sheik Ali Akbar Jouchani, who, during these days has drunk the overflowing cup of martyrdom while he was summoning the people of Mashad, to the Kingdom of Abha. He was inviting the inhabitants to the religion of God, bestowing life to the lifeless, sight to the blind, hearing to the deaf, speech to the mute, and spirit to the dead. Under such circumstances, with infinite severance, he quaffed the goblet of sacrifice and his spirit soared toward the Realm of Might.

Nowadays, thousands upon thousands of men are torn to pieces on the battlefields, but the outcome is unknown and the result is nil. On the other hand, when one blessed soul is martyred in the path of God, thousands will become quickened with the Divine Spirit, for he watered the heavenly Tree with his own blood. Altho he is detached from this elemental world, he will be revived with the breaths of the Holy Spirit. In all the divine worlds he will shine and gleam like unto the morning star; even in this terrestrial sphere his banner is upraised, his orb is radiating, his spiritual palace is towering to the roofs of heaven, and his sweet fragrances perfuming the nostrils of generations yet unborn!

For this reason it is written in the Koran: 'Do not consider those who are killed in the path of God as dead- nay, they are alive, and are fed in the presence of their Lord.'

It is a long time that his honor Sheik Ali Akbar has been a confirmed and assured believer. He was instrumental in the guidance of many souls, and in order to spread the Cause of God he travelled throughout Persia, Russia, India etc. In many cities he left behind his brilliant traces of his undying work, for day and night he called mankind to the celestial path, and thus the end of his life became interpenetrated with the fragrant musk of the spirit. In the utmost sanctification and holiness, kindled with the fire of the love of God, attracted with the

knowledge of God, and rejoiced with the glad-tidings of God, he drank the cup of the most great ^{martyrdom} ~~martyrdom~~ in the path of the Blessed Beauty.

What a holy soul he was! Blessed is he, and again, blessed is he, for he attained to this lofty station. His Holiness the Bab says:- 'As to those who are sacrificed in the path of God, this is no other than a favor on the part of God. He giveth to whomsoever He willeth. Verily, God is the possessor of the most great bestowal! We beseech the favor and grace of God, to suffer us to drink from this overflowing cup of martyrdom, that with infinite joy and fragrance, spirituality and mercifulness, we may hasten toward the Sacrificial Altar of Love, and give up this worthless life for the sake of His Highness, the Almighty. Thus we may become intoxicated with the wine of service and enter the assemblage of the great worthies of the Kingdom of Abha. Then will our faces shine with the brilliancy of the new-found happiness, our tongues praise the Lord of Hosts, our eyes behold the countenance of Truth, and our ears listen to the enthralling music of the Supreme Concourse.'

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The Staff of Life is Bread.

The flight of the locusts brought up the question of famine and starvation and the Master said:

"The staff of life is bread. All other things are comparatively non-essential. Let us pray that the ^{best} wheat fields may be saved from the ravages of the locusts, otherwise, all of ^{us} will have to suffer as a consequence of this terrible visitation. Man must walk in the path of contentment and be satisfied with few things. This will insure his happiness,

give him the power of endurance and make him independent of all unnecessary appendages of this mundane life. Resignation to the Will of God is the soul of happiness and the link connecting the most opposite characters

When a soul acquires the quality of resignation, the outward conditions of life will not disturb his inward mind. The heart must become the casket for the shining pearl of the Love of God, the vase for the imperishable rose of the knowledge of God, and the treasury for holding the jewels of the mysteries of the religion of God. Thus, in the midst of trials and ordeals the real nobility of the soul will appear, and the genuine worth of the individual will become manifest.

During these days we must show the innate attributes of firmness and steadfastness, and demonstrate the qualities of courage and valor. Without these necessary qualities it will be quite impossible to bear the heavy burden of these trials. Our minds must become enlightened with the rays of fortitude, and our feet strengthened to walk in the path of serenity. Both by example of deeds and words we must encourage the weak-hearted, and comfort the sorrow-laden.

The last two years have been the years of most extraordinary events which have astonished the whole world, and the people of every country have gone through fire and sword. Spiritual light is the only thing that will banish the present gross darkness and our duty is to find the Center of the Light. All other remedies are palliative and not permanent. The Truth is in our midst, but we must recognize it and turn our faces toward it, otherwise we are deaf, blind and mute. The Tree of ignorance must be uprooted and the seeds of knowledge be scattered in the ground of the hearts of mankind.

This is the Way!

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Vol. 5.

Words of Abdul Baha, From the Unpublished Diaries

of Mirza Ahmad Sohrab, While he was in the Holy Land during the World War, in the Company of Abdul Baha, the Center of the Covenant of God.

Abou Senan, Acca, Syria, 1916.

The Master asked me just how long it had been since we left America, and when I told him that we left on December fifth, 1912, he said:

"Ah me! How spiritual and glorious were those divine days spent amongst the believers of God in the western world! Shall we ever behold their faces again? Shall we ever enjoy their ^{ideal} ~~spiritual~~ companionship and sit with them around the same table? Will it ever be our lot to hold with them another spiritual converse? In those days we were ever engaged in the service of the Cause of God, we spent our time with joy and fragrance diffusing the sweetness of the Word of God, and unfurling the ensign of the religion of God! Would it not have been better and more fruitful if we had continued our journey from Egypt, to India, Japan and China? But the Wise Creator had ordained it otherwise, and we must submit to His decree without murmur. In these days our life is unproductive and without results. Altho we are free, yet we are like prisoners in so far as that we cannot speak and act without constraint. There are no pilgrims with whom we may speak, we receive no letters which may be answered, we find no way through which we may travel to the outside world. Unemployed, we spend our days and nights in this small hamlet far away from the busy fields and active scenes of real service. I feel most grieved and sad because the channels of service for the Cause are so completely blocked in all directions. My joy consists in the service of the believers of God, in travelling in the Path of the Kingdom of Abha, in the promotion of the Lordly teachings, in associating with the lovers of Truth and in propagating the Word of God. All these benefits are for the present unattainable and therefore we are deprived of all these throbbing experienc-

es which would have been ours were it not for these hindrances! We are now like unto useless instruments."

He became silent for a minute and then he continued, in answer to my remark that it was to be hoped that after the war the means would be brought about and that he would travel again to strengthen the waiting hearts and rejoice the souls. -

"In those days the banquet of ^{joy} ~~love~~ and happiness was spread at all hours. Normal spiritual joy has a healing effect ^{upon} ~~over~~ the body, and I can conceive of no greater joy than teaching the Cause of God. When an individual forgets himself entirely, is sincerely self-sacrificing, loses himself in the sea of the love of the Blessed Perfection, fulfills the ^{conditions} requirements of servitude, and has won the good-pleasure of the Lord of Hosts, his joy will be ^{then unending} unending, and his happiness a flowing stream of crystalline water. A Bahai who serves others, is like unto a candle which burns and sheds light upon all those who have ^{circled} circled round it. The highest attainable station of the candle is to ^{burn} burn, and brighten the dark room, and the loftiest pinnacle of our progress and perfection is to be confirmed in the service of the Holy Threshold. This is indeed the most exalted position. But what do I mean by 'servitude of the Holy Threshold?' I mean this: That, with radiant faces, detached hearts, cheerful spirits, sanctified souls, illumined minds, and ~~with~~ ^{to} unyielding determination we may arise and teach the Cause of Baha'Ullah. It is well to bear in mind in all our waking hours, that he did not educate us for corporeal joy, material comfort, nor the physical ^{benefits} conditions of this mortal world. He accepted all the persecutions and hardships; and chose us for the illumination of the world of humanity, for the moral and religious education of the races, for the spiritual awakening of the people."

Tonight Mirza Azizzolah Khan told the Master about the Bahai students in the American college of Beirut, and how their deeds and conduct have glorified the Cause in the estimation of the outsiders. He said:-

"Generally the people are not impressed with the words of the Divine Manifestations but if they hear about his actions they will humble themselves immediately. If the believers of God live and act in accord with the advice and exhortations of the Blessed Beauty, the kings and rulers will be humbled before them. For example, what a vast difference exists between a person who speaks about generosity and the one who dispenses it! How far are the following two individuals from each other, one merely talking about justice and equity and the other embodying them in his life! How irreconcilable are the lives of two men, the first discoursing on Illumination, the second being himself illumined! If we become the incarnate expression of the educating ideals of Baha 'Ullah, our words will become effective, even upon the hard stone, Baha 'Ullah underwent all these trials and hardships so that we might become confirmed in deeds and not in words. The sun dawns every morning from the eastern horizon in order that the people may be engaged in their various occupations and not in speechmaking. In a similar manner the Sun of Reality hath shone forth from the horizon of immortality to assist mankind in the accomplishment of deeds and not in the formulation of words.

It is written-'Come thou to us with deeds if thou art of the sincere ones!'- It is not written-'Come thou to us with words if thou art of the sincere ones!' There are many people who talk glibly and are nimble of speech when it comes to the consideration of self-sacrifice, but are all unwilling to assist their brothers ~~when it comes to need~~ in the time of need. Others fulfill the requirements of the verse-'abandon wealth, honor, fame, name, rest and life in the path of Love is the first essential condition.' While one is surrounded with comfort and tranquility he may, with all sincerity and devotion, long for opportunities of

practical social service and self-sacrifice, but if the opportunities are made available he may shirk the responsibility and cast away the most precious means of self-development and self-expression. Thus- there is a great disparity ^{to} between the dreamer, the theorist and the practical humanitarian who is ready at all times to sacrifice his means for the salvation of his fellowmen. For this reason, action is the most potent factor in the progress of civilization.

The Bahais must lessen words and increase deeds. This will crown their heads with the diadem of proud achievement and verifiable accomplishments."

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Words of Abdul Baha On

GREED

(Unpublished Diaries)

"Greed" said the Master, "is kneaded into the nature of every man and is part of every constitution. Just as the innate function of the candle is to burn, it is the most natural thing for man to covet; but the power of divine education frees him from this evil propensity and suffers him to be characterized with heavenly qualities. Only spiritual education and moral teachings will illumine the hearts of men and adorn the immensity of ^{the} his conscience with the brilliant stars of ideal attributes."

"The holy and divine Manifestations have not been sent down from the part of the Almighty so that the inhabitants of the world might worship them and deify them. They live above the adulation and praise of men. Men's commendation and apotheosis will not benefit them. What would they do with the glorification and exaltation which the poor mortals offer to them? They come to guide mankind to the fountain head of Truth, to lead them into the true religion of God, to cleanse them from the impurities of nature, and to introduce them into the bright realms of light."

At the time of the passing of one of the beautiful Bahai friends, the Master eulogized him in this way:

"Mashadi Ibrahim Fattah was a sincere, charitable, ~~and~~ just and benevolent man. He was ever the recipient of Divine Graces and the manifestor of praiseworthy deeds. Every one loved him, both friends and strangers. Now he is submerged in the sea of spiritual bestowals and is the object of the favor and bounty of the Lord of mankind. He was devoted to his family and loved the world with a Bahai ^{Bahai} love. His life was an example of piety, godliness and sanctity, and his station in the life hereafter is very great. Those souls who are vivified by the breaths of the Holy Spirit will never die. They are alive throughout all the worlds of God. This morning I called on him and found him calm and tranquil. It was as tho the angels of serenity were hovering around his head. He was abiding in the station of joyful resignation and had no fear of death. His reason had not ^{deserted} ~~deserted~~ him and his intelligence was keen. He expressed one desire. He wished to be encircled with God's forgiveness and pardon, and obtain the good pleasure of the Lord. I assured him that he had already gained these graces. Of a truth, he fulfilled the following verses of the Koran:

' Verily my prayer, my devotion, my life, and my death come from God, the Lord of the worlds' and also, 'Long for death if ye are of the sincere ones.' "

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Personal Talk of the Master with Mirza Ahmad Sohrab.

" Come my son" he said, with a smiling face, "Be seated. In these days I have found no opportunity to speak with thee. Art thou well? Art thou happy? While surrounded with all these innumerable sufferings and calamities

ities my mind and spirit have been working day and night gathering brilliant pearls of new ideals strewn on the azure shore of the boundless sea of God's Reality. I have journeyed through the unseen worlds and invisible realms of the Almighty collecting new thoughts, new conceptions, new ~~##~~ proofs and new evidences. If it is in accord with the Will of God, we will take another journey into the outside world and open other royal wings the results of which will be infinite. I have sent for thee to tell thee that thou must also be ready, so that when the right time comes we may go forth together. Before us there are only three ways. First:- the authorities may seize us and martyr us in the path of Truth. Second: Before drinking the Cup of Martyrdom we may bid farewell to this world. Third: Provided that the two above conditions do not come to pass we shall make another voyage for the sake of the Blessed Beauty. But this voyage will not be like the former ones. The keynote of this forthcoming trip will be entire self-sacrifice, its watchword will be social service and its fundamental object the ultimate union of the east and the west. We must renounce everything in the path of the Beloved and with a New Melody summon mankind to gather under the canopy of Universal Brotherhood and fellowship and advance toward the Kingdom of Peace and Reconciliation. What dost thou think of this plan?"

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The Heedlessness of Mankind.

"Mankind is naturally heedless" Abdul Baha said, ^w and prone to commit ^{ow} injustice and excess. They do not turn their faces toward God, they do not let their hearts be swayed by ideal emotions. Like unto the beasts they wallow in the mire of materialism and find no eternal consolation in heavenly objects. They graze over green pastures and are drowned in the sea of inadvertence. Stiff-necked and self-willed they take their narrow circle of affected fellow-feeling to be the limitless sea of univer-

sal sympathy, or the tiny rivulet of their self-love to be the fountain-head of an all-inclusive brotherhood. They are blind but suppose themselves to be endowed with the all-searching eyes of the Omnipotent. They are deaf, but suppose the all-hearing ears of the Almighty to have been granted them. They are mute but suppose the Life-giving tongue of Christ to be theirs. Useless and vain are their imaginations!

Their minds must be opened for the reception of new revelations of reality, the gates of their hearts must be left ajar for the entertainment of new angelic guests from the supernal garden of Infinitude."---

On the way to Acca he said:—"All this lovely plain was visited with the blessed and holy eyes of Baha'Ullah. Whenever I pass over it I remember those days in which the sun of his face shone upon all the contingent beings."

Mirza Ahmad said: "I am looking forward to the time when the Master will go out into the world to preach the glad gospel of the Kingdom of Abha."

Abdul Baha replied: "God willing, Inshallah. I am only waiting for the opportune time."

Looking at the farmers who were plowing in the fields he said "Dost thou see the farmers furrowing the field for the sowing of new seeds? Are they not working with tireless exertion? If they do not plough the ground, if they do not sow the seeds, if they do not look after them and pull up the tares and the weeds, if they do not water the soil, will they gather any crops? No! In serving the Cause of God we must ever keep the example of the farmers before our eyes. It is not enough to plow the ground, we must sow the seeds. It is not sufficient to scatter the seeds, we must root out the tares and weeds. It is not enough to pluck out the tares, we must water the soil and watch over it for several months till the harvest is gathered. Thus in teaching the Cause it is not sufficient to give the message, we must live it, work for it, be attracted to it

enkindle others with it's fire, perfume the nostrils with it's fragrance, surround our companions with it's atmosphere, impress mankind with it's grandeur and loftiness and raise the lowly and down-trodden to the highest pinnacle of glory and honor. Not through idleness do we accomplish anything, but through ceaseless, joyful, ever expanding activity."

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The Tests of God,

" The tests of God have encircled the world of humanity from all directions. From one direction the horrors of war have laid waste millions of homes, destroyed the edifice of their well-being and prosperity and demolished the fabric of their hopes and aspirations. From another direction famine and it's evil consequences are threatening the lives of many a community. From another direction locusts have poured down upon the heads of the already poverty-stricken inhabitants. From a fourth direction, we are told, that epidemic diseases such as plague, typhus, cerebro spinal meningitis etc, have visited certain parts of the country. No one is beyond the range of these catastrophes. Everyone is suffering.

To this general rule of the Creator there is not one single exception. It is as tho' God had thrown humanity into a boiling pot of trials and it is being refined, cleansed and purified. The gross matter will be cast away in this process. Notwithstanding all this, I see but very few who are ^{really} mindful, nay, rather day by day their negligence increases.

^{all few} They are praying or supplicating or invoking God to turn away these ordeals from mankind, to shower His Mercy upon them and to encircle them with His bestowals. Thus it is said: ' We have caused to descend upon them the small calamity and withheld the most great one, lest they may be warned and return to their Lord.'

Again it is said: ' Their hearts are like stone or wven harder, for perchance out of the stone will gush forth the limpid spring.'

Therefore ye, who are the believers and the elect of God, pray-pray in their behalf, so that the conflagration set ablaze by the kings and emperors may be extinguished, the day of peace, good-will and better things may come, the afflicted souls may be set free from the chains of slavery and torment, the world may find rest and composure, and the stars of prosperity may shine and gleam. Pray! Pray that God may not punish His unfaithful servants more than this! Pray that He may pity them! This is indeed a great punishment! Pray, again pray!"

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The Education of the Blessed Perfection.

Addressing the old believers the Master said: "The Blessed Perfection educated us in the Most great Prison. If we consider this fact with the sight of justice we will realize that he instructed us with the tears of his eyes. There was no favor that he did not shower upon us; no bounty with which he did not encircle us; no bestowal with which he did not encompass us, and no grace with which he did not environ us. Like unto the birds we soared in the atmosphere of his knowledge, wisdom and sagacity, and we studied in his divine conservatory the music and harmony of the Kingdom of Adha. All these lessons, instructions and examples were intended to prepare us for these days, so that through our deeds, words, conduct and behavior, we may water the Blessed Tree. He planted in the garden of ^{the} ~~this~~ world this Spiritual Tree of the Cause, but it is in need of constant watchfulness and irrigation. Altho' He will water it ~~himself~~, ^{rare} yet we must not stand aside and let the ~~same~~ opportunity of service slip out of our hands. We must, with the refreshing fountain of celestial sev-

erance , the cooling rain of sanctity and holiness, and the tears of the eye of the love of God , water this Blessed Tree and cause it's growth and development through our ideals, thoughts, conceptions and perceptions. That glorious personage, Baha'Ullah, underwent all manner of calamities and persecutions . He was always beneath the threatening shadow of the sword. While in Teheran he was thrown into the dark cell of the prison, in Mazandaran he was bastinadoed, his estate was confiscated, his fortune pillaged, and finally with the utmost outward humiliation , he was exiled from Persia with his family. When in Bagdad ~~he~~ he was surrounded with the severest hardships and misfortunes. One of his trials was the attack of the outside enemies, another trial was the machinations of Mirza Yahya from the inside. On all sides he was surrounded with the hatred and rancor of the foes. Many a night in Bagdad we entertained no hope that our lives would be spared in the morning. Every day we received sad news. From Bagdad we were exiled to Constantinople, then to Adrianople. In this latter city the rebellion of Mirza Yahya ~~reached~~ reached it's height and his envy became virulent, so that a complete rupture became unavoidable.

No tongue can adequately describe the troubles that he caused for the Blessed Beauty. He sent Sayad Mohammed to Constantinople with a long petition and series of complaints addressed to the Persian Ambassador. He attributed many false things to Baha 'Ullah which precipitated the most great exile. The Persian Ambassador gave them many fair, but lying promises, and this incited them to add to the catalogue of their calumnies. When the time of our exile arrived he ^(the Ambassador) said: 'The real seditious people are these Yahyais , they must be banished first.' And thus it came about that they were sent to Cyprus before our exile began.

You have all witnessed the sufferings of the Blessed Perfection in this Most Great Prison, and have observed the magnitude of his woes. If his outward sufferings were innumerable his inward woes were countless. For this reason he often repeated, 'My sorrows do not come

from strangers, but from those who call themselves by my name, and do not live in accord with my teachings. In short, he accepted all these trials for our education, and he showered upon us so many blessings, benedictions and benefactions ^{in order} so that we might adorn ourselves with the mantle of loyalty ^{to} his holy Threshold.

O friends! We must work for the promulgation of his Cause. We must exert ourselves to water this divine Tree. We must bid farewell to all ideas save the focal idea of service. We must learn and grow and expand and develop. Why should we repress our holiest feelings? Let them bloom! Why should we stand still? Let us go forward! Why should we obstruct the current of our thoughts? Let them flow on and on from eternity to eternity! Why should we remain idle and inactive? Let us arise and be doing and working and teaching and spreading- the Message of the Kingdom!"

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Words of the Master Regarding the Parsees.

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At this moment a number of Zoroastrian Bahais recently arrived from Adassayah entered the room and immediately the Beloved changed the spirit of his talk, and spoke to them as follows:"

"The Blessed Perfection always expressed great love for the Parsee friends. When Manukji ^(the Parsee) came to Bagdad and stood in his spiritual presence he related many stories concerning the humiliation of the Parsees and how in his travels from India throughout Persia he found them in the lowest degree of dispersion and abasement; how the Persian authorities persecuted and drove them from pillar to post, and how these creatures, like sparrows, were made captives in the cruel claws of the falcon, and how they were maltreated in the cities of Yazd and Kerman.

Then his holiness Baha'Ullah promised him that the moral and material conditions of his people would undergo an entire transformation. He assured him that the gates of God's rich treasures would be opened before them and that they would rise in the scale of progress and civilization and their shame would be changed into great glory.

Afterwards, those wonderful Tablets were revealed in the pure classic language of Persia to the Zoroastrians announcing to them that the sun of prosperity of that ancient nation had already arisen from the horizon of God's ^{(or power)?} ~~tear~~. The invisible spiritual graces soon inspired ^{honorable} and uplifted them. Day by day they became more ~~honorable~~ and respected. Their disgrace was changed into glory, and they were everywhere esteemed and revered. They organized many societies, ^{and} ~~and~~ the foundation of many philanthropic institutions and became famous for their charitable deeds. The leaders of the nation ^{assisted} ~~protected~~ them and protected their rights and interests. The foreign powers listened to their petitions and became the guardjans of their privileges. Their Ambassadors in Teheran shielded them against the tyranny of Persian autocrats.-

But many Zoroastrians thought that all these sudden and unexpected honors were realized through their own attainment and intelligence. They were incapable of comprehending that these splendors which overshadowed them were no other than through the bestowals of the Almighty. They did not offer thanks to His Court for all these bounties. For these reasons the fabric of their welfare was shaken of ^{late} ~~late~~ so that they may realize that these favors are granted them by the Ancient Beauty and not through their own endeavors. But we hope that the future will bring out better things and suffer this ancient and glorious nation to attain to the highest apogee of progress. His Honor, Mollah Baharm, is in reality, a brilliant orb. His Honor Seyavoush displays most splendid effort. The Zoroastrians of India have made great effort and served the Cause of God in

in the most unselfish manner. During these warring days the progress of the Cause has been stopped somewhat in India, but God willing, these obstacles will soon be removed. The Parsees have demonstrated very praiseworthy exertion in the promotion of Truth and have lived with the utmost joy and fragrance. I beseech at the Holy Threshold that they may be assisted in hoisting the banner of the oneness of the world of humanity."

After this talk we left the room and soon the carriage was ready and started for Haifa. While we were on our way the Beloved looking toward the sea said: "We are living and moving in a Cause which is like unto this ocean. We must immerse ourselves in this sea and reach it's depths so that we may gather the unseen, brilliant pearls of the mysteries of the Kingdom of God, otherwise, like unto broken debris and splinters the waves will carry us to the shore of remorsefulness and regret. Thus Christ says: 'From the east and from the west, the north and the south mankind shall enter the Kingdom of God, but the children of the Kingdom will go out' that is, those who swim only on the surface will be cast off, but those who submerge themselves in the depths will become it's eternal inmates."

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Talk of Abdul Baha Concerning the Fulfillment of Certain
Biblical Prophecies.

(From the Unpublished Diaries of Mirza Ahmad Sohrab)

1915.

Mt. Carmel, Haifa.

Tonight the Master gave us a talk significant of the present events transpiring around us. In the beginning he referred to the following scriptural passages: from Ezekiel 7th.-

An end 'An end, ~~the~~ ^{now} end, is come upon the four corners of the land. Now is the end come upon thee, and I will send mine anger upon thee and will judge thee according to thy ways, and will recompense upon thee all thine abominations..... The sword is without, and the pestilence and famine within; he that is in the field shall die with the sword, and he that is in the city famine and pestilence shall devour him... But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them moaning, every one in his iniquity. All hands shall be feeble and all knees shall be weak as water. They shall also gird themselves with sackcloth and horror shall cover them; and shame shall be upon all faces and baldness upon all their heads..... Make a chain, for the land is full of bloody crimes and the city is full of violence.... Destruction cometh and they shall seek peace and there shall be none. Mischief shall come upon mischief and rumor shall be upon rumor; and they shall seek a vision of the prophet; but the law shall perish from the priest and the counsel from the elders. The king shall mourn and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled.....'

And from Zephaniah chap. 1st.---- 'The great day of the Lord is near, it is near and hasteth greatly even the voice of the day of the Lord the mighty man crieth there bitterly. That day is a day of wrath, a day

of wasteness and desolation. a day of darkness and gloominess, a day of clouds and thick darkness. A day of the ^{trav} trumpet and alarm, against the fortified cities and against the high battlements. And I will bring distress upon men and they shall walk like blind men because they have sinned against the Lord. And their blood shall be poured out as dust and their flesh as dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's^w wrath; but the whole land shall be devoured by the fire of His jealousy, for He will make an end, yea, a terrible end, for all they that dwell in the land.'

And from Haggai , chap 2nd. 'And I will destroy the strength of the kingdoms of the nations; and I will overthrow the chariots and those that ride in them; and the horses and their riders shall come down, everyone by the sword of his brother.....'

And from Zechariah 13th chap. 'And it shall come to pass that in all the land, saith the Lord, two parts therein shall be cut off and die, but the third part shall be left therein. And I will bring the third part into the fire, and will refine them as silver is refined, and will try them as gold is tried. They shall call on my name and I will hear them, I will say: It is my people; and they shall say: the Lord is my God....'

"The above verses," said the Master, "are very clear and explicit, that we are living in the time of their fulfillment. The globe is encircled with the fire of God's wrath and the nations are being swallowed by the Mollock of iniquity. The sword of retribution is drawn against every man, yet few souls are made aware and thoughtful. Scarcely any man cries out from the depths of his heart; 'O Lord have mercy on us! O God forgive ~~us~~ our sins! O Creator we are regretful, we repent unto Thee for our shortcomings! We are scattered, gather us under the shade of Thy eternal canopy! We are hopeless, and helpless, inspire us with new hope, and assist us under all circumstances.

O Lord, we have forgotten Thy laws, negated Thy will, abandoned Thy path, Forsaken Thy religion and surrendered Thy truth! Leave us not to ourselves, reject not our humble offerings, We are turning our faces toward Thee, we invoke Thee, we long for Thy grace, we pray to Thee with contrite hearts. O Lord of Hosts! O Source of all good~~ness~~ We are dead, quicken us with Thy New~~ly~~ Breath! We are weak, reinforce us with Thy New Power! We are poor, enrich us from Thy Heavenly Treasury! We are extinct, enkindle us with the Fire of Thy Love! We are dark, illumine us with the splendors of Thy Supreme Revelation!

Heedlessness indeed, has taken possession of every heart. The nostrils of the inhabitants of Syria have not yet become perfumed with the fragrances of the Most Great Manifestation. So many wonders and signs appeared from the Blessed Perfection during his stay in Palestine! His fame reached the uttermost parts of the earth. His teachings were promoted in the east and in the west, yet few souls have really investigated the objects of this Cause- in order that they might become aware and inform others. When negligence overtakes a person, he will become blind to everything else..... In former cycles, local and general negligence on the part of the people was quite prevalent but it was never so universal as now. Just as in the days of the Manifestations many individuals are regenerated who appear with the characteristics of faith, assurance, attraction and enkindlement, becoming unique and peerless,- so also, others distinguish themselves with the opposite qualities of atheism, pride, arrogance, and the love of self, and in these fields excel over their contemporaries. For this reason they are visited with the dire wrath of God.

Consider to what heights the negligence of the people has soared in these days, that even the mention of the name of God is put under the ban! This is the worst calamity that could befall the children of men! Altho' in former ages people denied the Dawning-Places of the Almighty, and held tenaciously to the imitations and doctrines received

from their ancestors and forefathers, yet in appearance they prayed and worshipped and cultivated the religious spirit ~~##~~ ^{and} devotion ; but in this century the cardinal principle of the existence of Deity is ridiculed and scoffed at, the existence of the True One is burlesqued and ridiculed! It has reached such a pass , that if in any meeting or congregation the name of God, or religion, or spirituality, or immortality is mentioned, sleep overtakes the audience , and the signs of ennui, tedium and listlessness are evident. They do not desire to listen to spiritual discourses, and if they are forced into a listening attitude, they will forget everything immediately and walk again in the same beaten tracks of materialism and agnosticism.

In this wonderful cycle such extraordinary signs and miracles appeared from the Blessed Perfection, the like of which were never witnessed in former dispensations. From the time of Abraham to the time of his Holiness, the Bab, only the believers of God ^{have} testified to the grandeur and greatness of the Cause of God ; but the outsiders have looked upon it with the utmost contempt and derision. Thus, the enemies accused Mohammed to be no other than a mad man. Now they said- ' Verily he has blasphemed against God' or- 'He is possessed'. ~~###~~ Then they cried out- ' Verily he is enchanted!' Concerning the divine utterances they asserted, - 'These are nothing else but the tales of the ancients'- or- according to the idioms of the Persian people, he was only a clever storyteller, or a dexterous conversationalist.

The same allegations were attributed to Christ. In brief, from amongst other contemporaneous nations, not one single soul bore testimony to the nobility and sublimity of ^{their} ~~the~~ characters (of the ~~the~~ Divine Manifestations.) But in the case of Baha'Ullah, the matter was completely reversed. Both friends and strangers, known and unknown, as well as the philosophers, writers, and thinkers of other foreign and distant nations testified in the most eloquent and exalted language to the elevation and

grandeur of the Blessed Perfection. Even the opponents and antagonists unloosed the tongues of eulogy and laudation.

The Faith of His Holiness Jesus Christ underwent ten general periodic persecutions and was under the severe interdiction of the Roman emperors for three hundred years before it was recognized as a state religion. His Holiness Baha'Ullah became well known ^{throughout the wide world} while he was still living on this earth. Even the adversaries exclaimed: 'This person is unique in his age, incomparable in knowledge and wisdom, only-he is an innovator in religion and morality.'

When in prison, Baha'Ullah walked and moved in the sight of mankind as a majestic sovereign, and an authoritative king. In prison he ruled as a spiritual monarch and established the validity of his words. From the prison he addressed the kings and monarchs of the world and in his famous Tablets and Epistles he exhorted them to lay the foundation of the palace of Peace.

He arraigned the kings for their utter disregard of the rights of their subjects and censured them for their cruelty, tyranny and oppression. He condemned their barbarous systems of human slaughter, and rebuked them for their foolish pomp and ^{mawkish} mawkish royalty. While he was in the prison of the Sultan of Turkey and the Shah of Persia he wrote them those dynamic epistles which are sufficient proofs for all mankind.

These great events have no parallel nor counterpart in former movements. In no age have the Manifestations of God written such powerful and resounding letters to the Kings of the earth, while they were on the imperial thrones of majesty and ^h authority, predicting their ^f fate, their deposition and the disruption of their empires. Those who have read the book of the Letters to the ^h Kings are fully aware of this fact.

When Napoleon third was at the height of his power Baha'Ullah wrote him that God would destroy the foundation of his kingdom.

Likewise, his addresses to the Sultan Abdul-Aziz, Sultan Abdul Hamid,

the Shah of Persia, Nassir -ed-din etc. are famous for the speedy fulfillment of their prophecies. The contents of these letters were translated and published in the Press throughout the civilized world, and their ringing spirit moved the hearts of men. Notwithstanding all these manifest miracles they are still asleep upon the bed of negligence, especially the people of Persia. All these stupendous events they witnessed with their own eyes- all these great incidents transpired in their midst.

His Holiness, the Bab, was martyred in Tabriz before thousands of people, many friends sacrificed their lives, innumerable souls hastened toward the arena of self-immolation, persecutions and hardships descended upon the believers like hail,- but still the people are not awakened, nor and they made mindful.....

Today I called at the hotel Nassar and met a number of Christian gentlemen who boasted of the perfection of European civilization and the sagacity of their statesmen in being capable of solving the intricate everyday problems through their intellectual powers. I told them that one of the most difficult problems of the age is that of this universal war. Will they be able to solve it in the spirit of justice and mercy preserving the rights of the vanquished and not letting the victors run off with the spoils? The body of the whole world is suffering with the chronic diseases of this conflict, let them come forth and treat it in a permanent way. But all their very best treatment is only temporary and palliative. Let these people take hold of the laws of the Kingdom of God, let them put into practice the principles of eternal Truth, let them turn their face toward God, let them bring into force the precepts of divine civilization and success will be assured, everlasting well-being established and the oneness of humanity founded."

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Visitors continued to come and go until sunset, thus causing the Master much exhaustion and weariness. Therefore, when the friends entered his presence tonight he said; "Association with outsiders is like a sharpedged file. It wears and cuts away the spirit. One does not hear from them one joy-creating word. From noon till now I have been speaking with many people of various temperaments and peculiar character. Each holds a place in my memory and to each I must give a portion of my life, so that he may go out in a happier frame of mind. Their mundane conversation ^{meaningless} and ~~pease~~ chatter are like unto the agonies of death; nevertheless I must receive each and all with courtesy and politeness..... Tonight they have brought to town the censored moving picture of the German war, and all the people are going to see it. Those questions which are the cause of the wrath and indignation of the Lord are made the objects of the glorification of mankind.

Recent congresses, through conventions and treaties have limited and defined the arts of war, so that the non-combattants, the defenseless ^{Towns} towns, the open, unfortified cities, the innocent citizens and the peaceful commerce of the nations may not be violated; but in this universal war all these rules which were ratified by the governments are set aside and abrogated. It is as tho' the individual members of the world of humanity are at war with each other, not the governments, as it was customary in olden times, but the nations in their totality are fighting each other with unexampled desperation and ferocity. Racial prejudices and commercial rivalries have assumed such a monstrous aspect that the peoples of the world, goaded by their superiors, have taken up arms against each other...."

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Talk on the Rizwan.

The Rizwan.

For more than two hours Abdul Baha walked in his sunlit garden fragrant with the aroma of roses, ^{the} a symbol of the beautiful, and ~~the~~ an incarnation of idyllic poetry, ^{this was} a visible form of heavenly majesty.

Now and then his outward temple became hidden behind the blossoms and the trees, and anon appearing out of the fluttering, murmuring leaves. What a lovely Rôzwan we had this morning with the Master before our eyes!

"Look at these white lilies " he said; "how fragrant and pure they are. Emblems of a spotless heart, tokens of a graceful life, typifying virginity and a harmonious existence. To this Rizwan of holiness Baha'Ullah summons mankind. Under the dancing shades of this sylvan wood of ^{fair} fairy beauty must we abide. Praise be to God, that we are enjoying the benefits of the material and spiritual Rizwan. We are alone, but we are thinking of the Bahais in different parts of the world who are serving and teaching the Cause. May their efforts be crowned with great success and their prayers be accepted at the Threshold of the Almighty!

They are present in my heart and mind and I will pray for them this afternoon in the sacred tomb of the Bab. We are going to have a very quiet Rizwan holiday, but the unseen congregation of the friends are all around us. The mystic influence of the love of Baha'Ullah has united the hearts and we are all the members of one family. The message of Rizwan is love, love, and still more love; love amongst the believers, love for the strangers, love for the fallen and the broken-hearted, love for mankind.

If thou hast a universe of love, hunger for more. Live in the world of love-swim in the ocean of love, soar in the atmosphere of love, walk in the bright realms of love, speak the words of love, practise the deeds of love, adore the Beloved of love, sing the soothing lullaby of love, and advance toward the palace of love. We must all be lovers--, lovers of God ^{ourselves} and men. Thus the greeting of this Rizwan is Love, amity, and peace. B

It was about four o'clock when the Master delivered the following short talk concerning the Rizwan Feast. -

" I hope that this Feast of Rizwan will be ^{Blessed} ~~Bless~~ to all the lovers of Baha. It was an hour like unto this and on such a day that Baha'Ullah bade farewell to the friends in Bagdad, preparatory to his departure for the garden of the Rizwan, outside the town. When he left the house everyone was weeping. The women in the 'Androun' were almost beside themselves with ~~dis~~pair; the believers, to whose number were added also many strangers and outsiders, had gathered in the 'Beyrouni'. From the house he walked to the place called "Khezer", which is now ruined. Then he rode on a horse to the garden of Najib Pasha. We also accompanied him. In the center of the garden a large tent was pitched, where the Blessed Perfection alighted and made his abode. This was the beginning of the memorable days of the Rizwan. It was a day full of joy for us, ^{ca} because we were going to travel with the Sun of Reality, and a day full of sorrow for those who were left behind. For twelve days Baha'Ullah was in this garden. The Door of Meeting was open to all the inhabitants of Bagdad. The clergy, the theologians, the noblemen, the poets, the Pashas, ~~th~~ the laity, all those who came were ushered into His Divine Presence, and listened to His Words. No one was sent away. Not one soul was excluded!"

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While walking around the sacred tomb of the Bab the Beloved said:

"In past ages, every night, from this Mount Carmel, the voices of the invocations of the saints ascended to the presence of the Almighty. Yonder plain has also been the habitation of many prophets. They raised the hands of supplication toward the heaven of mercy, communed with their Maker, and longed for the appearance of these days. All that they could do was to ~~gl~~adden the hearts of mankind with the promises and prophecies of b

~~of~~ the age of the Manifestation, and were satisfied with the contemplation of His uncreated, inscrutable splendor. Alas! Now that He has appeared with the sound of Trumpet and the hosts of angels, ^{the people} they are drowned in the sea of negligence and sleep."

After a few ^{moments} moments of silence he said: "A few nights ago I had a lovely dream the memory of which has uplifted my soul. In the world of dreams I found myself in the holy presence of the Blessed Perfection. With a number of ^{other} friends I was standing before Him. He directed His gaze toward me, and began to speak to me, mercifully, compassionately. My heart felt the joy of His words and my spirit grasped the favors of His utterances. His boundless graces overpowered me to such an extent that I kn~~w~~it and kissed His divine feet, weeping. When I awoke I found I was still weeping and the tears were rolling down my cheeks."-----

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Speaking about his western tour he said: "That voyage was epochal in the history of the Bahai Cause. If we were now in the western world we could indeed serve the Cause of the Ancient Beauty. While in California, the Oriental friends wrote me many letters begging me to return for the sake of the pilgrims who had gathered in the Holy Land awaiting my return. Thus, I yielded to their repeated requests and left those active, throbbing fields for these passive dead ones. The ~~eternal~~ results of our lives in these days are our prayers and devotions offered at the holy tomb of Baha'Ullah and the Bab, in behalf of the warring nations, ^{innocent} antipathic (~~x~~) races and clashing humanity. Let us therefore enter the Holy of Holies and pray!"

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Commenting on the attachment of the people to material food he said: -"To what astonishing degree are people attached to their digestive organs! They are more captivated with appetizing, toothsome food,

than they are attracted to God, their creator. They are deprived of all spiritual nutriment, and strange to state, they do not seem to feel it's need. If the source of their material sustenance is somewhat decreased they are immediately agitated and their mental equilibrium is disturbed. How low-minded and servile and mean are the people! To the same extent that they are ignoble and grovel in the boiling pit of passions and self, those souls who have received a portion and a share of the celestial outpourings are highminded and magnanimous. The former are worried and vexed if their food is not quite ready for dinner, the latter are serene and peaceful if they are starved to death. The real deprivation is when man deprives himself of the Lord's supper, which is the banquet of heavenly attributes and divine characteristics."

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This morning when the Master came out of the house and was walking in the garden among other things he said:-

"Horticulture is one of the most fascinating arts. I love it, and watch the growth of the trees and flowers as one watches the growth of babes. If the heart of the gardener is not an artistic garden in itself, he will not be able to produce a single flower. His outward garden must be a representative of his inward garden. He must study well the nature and disposition of the plants, then his heart will be rejoiced and his spirituality increased. As he progresses in his art he will be impressed more and more with the perfection of God's creative^{sive} tion in producing the ever expanding varieties of plants and vegetation."

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Speaking of forgiveness he said:

"Forgiveness must be the natural, spontaneous quality of every man. We must not break the hearts of those with whom we are associa-

ting. God is not pleased with such an act. There are never-the-less, some people who break their own hearts through their own evil ^e deeds and ~~###~~ sins. Not having lived in accord with the good pleasure of the Lord, and having transgressed His laws and broken His statutes they become objects of disgrace and contempt in their own eyes and those of their fellowmen."

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True Fame.

In the evening while we were sitting around the table of the Lord and partaking of His material food, He said:-

"Under all circumstances man must turn his face toward God and overlook the shortcomings of others;- so that he may prosper in his affairs. There are some people who would go to any length in order ^{see} to gain fame and station. For the ephemeral fame of a few days they would give up their lives- and yet it eludes them. There are others who do not even dream of it, who shun it and keep out of it's way; but it shows it's face to them and courts their grace. How can a man attain to the ethereal height of true, solid fame if he chases after the shadows of his own pleasure and lust? Will his spiritual station be equal to that of the one who followed none of these? No. In brief, man must be severed from all the material conditions of life like unto the disciples of His Holiness, Christ. They forsook the joys and delights of the physical life and attached themselves ^{to} ~~the~~ the Cause of their Master. They became the embodiments of spirituality and the manifestors of mercifulness."

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The New Ideals of Peace.

After supper the Master called me to his sleeping room and asked me to translate a letter from..... It contained the article written by Elbert Hubbard on the Cause, and published in one of the papers.

When I finished translating, he said:

" Wait till the end of the war! The new ideals of peace which I have nurtured in my mind will be promoted.. God willing, we shall take another journey and achieve greater victories. After this war new plans, new thoughts, and new and sound theories are essential. Old thoughts will be only good for the waste basket. A new table must be spread, new dishes must be prepared, and new appetite must be cultivated. The seeds of new flowers must be sown, new saplings must be planted, new roads must be constructed, a new code of ethics must be discovered, new conventions for the amicable settlement of international disputes must be evolved, new lamps must be lighted, new truths must be laid bare, new capability and ability must be trained, new modes of expression must be found, new worlds must be conquered, new relations must be established and new standards of life must be upraised."

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While in the carriage he spoke on -

"Severance"

"When I was a young man I wished to be entirely free to devote my time to the service of the Cause. My first intention was not to marry. Four times the means of marriage was brought about by my family, and every time I refused the whole proposition. Finally the Blessed Perfection commanded me in the most emphatic manner to marry. For the sake of his sacred command I accepted, tho' I longed for an untrammelled life of divine liberty. How glorious it would be if man could live for ever in an abstract atmosphere, free, sanctified, pure, unattached, like a disembodied spirit."

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The Art Of Simple Living.

In the evening the Master spoke of the simple hospitality of the Oriental Bahais, and their lack of ostentatious display. He related several stories to illustrate this point. -

" As much as possible we must make our lives simple and reduce the accumulated complexities. Our necessary wants were originally very few, but with the increasing tide of modern civilization, our ancestors have added to our load of superficial obligations. If we desire to emancipate ourselves and our children from this slavish custom, we must throw off these heavy burdens of external demands and live an independent, generous, liberal and bountiful life of democratic simplicity and poesy. When so many divergent elements enter into the composition of a single life the natural consequence will be an antagonistic clash of interests.

Therefore, if by the grace of God, and your own efforts, your life is simple, do not make it complicated, do not let it become entangled with outside matters. Keep it always full of the fragrance of pure trust and unalloyed confidence. But if, from some unavoidable causes, it has become a tangled skein of intricacies, try your best to unravel the confused mass, get another hold of the silken thread of life and start again on the royal path of artless and frank simplicity.

Let the furniture of your mind consist of the most precious ideals of this, or any other age; let the walls of the galleries of your hearts be adorned with the loftiest master-thoughts of the poets and philosophers; illumine the halls of your souls with the electrical concepts of the wise and the sage; decorate the tables of your spirits with the flowers of the imagination of the scientists and inventors; embellish the museum of your brain with noble meditations and antique reflections of ancient thinkers; adorn the long vistas of your intellect with the attributes of knighthood and the courage of heroes of by-gone centuries;

flowers
beautify the gardens of your understanding with the sweet flowers of every
clime and bedeck the dome of the palace of your intelligence with the
glistening stars of spirituality."--

* * * * *

"Man is created in the image of the Lord of Mercy, i.e., Divine Character. Physical likeness is mortal; merciful characteristics are immortal. Spirit is the grace of God, body is an earthly compound. Therefore, strive ye to adorn yourselves with the image of the Lord of Mercy."

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The Beloved had had many callers, and as he was a little tired he asked me to walk with him through the German colony. On the way he called at the ^{home} ~~####~~ of a Christian family who were originally from Acca and who are now living in the house occupied by the Blessed Perfection during his stay in Haifa (many years ago) When we left the house he spoke of the large tent which ^{was true} ~~had been~~ pitched on the adjoining ground and under which Baha'Ullah spent many spiritual hours.

"Now," said the Master, "that sacred tent which belonged to the Manifestation of God, the tent under which the 'Surat-El -Heiykal,' the 'Kitab-El-Akdas' and other glorious Tablets were ~~#####~~ revealed, the tent which was hallowed by the presence of the Sun of Reality, that tent of the Lord which was foretold by the prophets would be raised on the plain of Acca and on Mt. Carmel, the tent under which international congresses of humanity must be convened in the future, the tent over which the flag of Universal Peace must wave, that tent, I say, has been given by the ^(Violators of the Covenant?) Covenant breakers to Jamal Pasha, the general of the Syrian army. The divine pavilion of love ^{was} ~~##~~ sent by the heedless ones into the in-

fernal camp of hatred. The Canopy of Peace is forwarded to the battlefield of slaughter. The Tabernacle of the oneness of the world of humanity is dispatched to the scene of bloody hostilities. The tent of the Lord of Peace is offered to the lord of war. Ah me! How sad I have felt since hearing this news! Consider how negligent and thoughtless are these Nakazeens! They are submerged in the sea of inadvertence and have renounced the beauty of the Beloved of the world! After the departure of the Blessed Perfection I did not consent that the ^{tent} that should be raised even for one hour, but the Covenant breakers (Violators) raised it against my wish and invited under it questionable guests!....."

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After ten minutes of delicious silence and meditation an Arab girl came with her vase wonderfully balanced on her head to fill it with drinking water from the well. The Master spoke to her thus:

"Does this well give water for all seasons?"

"No, only in winter and spring."

"What about summer and autumn?"

"It is dry !"

"Wilt thou give me a cup of water?"

"With great joy, Effendi."

When she left the king of our hearts said: "The inner, spiritual life of man is like unto this well. Man must allay the thirst of the travellers on the path of Truth with the water of significances, not in one or two seasons, but during all the years of his existence."

"Man must be the well of the love of God, the well of divine faith, the well of affection and compassion, the well of generosity and benevolence.".....

"I hope that thou wilt become the boiling, gushing, flowing well

of the love of Baha'Ullah, irrigating the parched ground of the hearts with the water of zeal and enthusiasm. Mayest thou spend thy days and nights in the service of the Cause of God, and raise the call of 'YA BAHÁ EL ABHÁ' from every meeting. Close thy eyes to all the material things and enter the heavenly palace of the Ancient Beauty.....God willing, at the end of the war we will travel together and raise the celestial clarion in many meetings! Consider what a dynamic spirituality and fragrance we obtained while we were journeying throughout America, because we were engaged in the promulgation of the Word of God. The heavenly joy, the beatific delight, are only possible when we are engaged in teaching the Cause of the Merciful. The more we convey the message the greater will be our happiness. All other affairs are fruitless and conducive to lukewarmness save the mention of God, the commemoration of God and the admonitions of God. This is the source of our life, the mainspring of our activities, the fountain-head of our pleasure, and the light of our eyes. We must hold fast to this rope, gain this celestial vision, be filled with the all-conquering conviction, sing this stirring anthem, and move and have our being in the world of idealism. I trust and pray that thou wilt be confirmed therein."

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Home of Abdul Baha Mt. Carmel, 1915.

Two Tablets Revealed by the Center of the Covenant, Abdul Baha, and copied from the Unpublished Diaries of Mirza Ahmad Sohrab.

To Mr. H.H. Topakyan he writes:

" Your letter written on March 10th, 1915, was duly received. Praise be to God that it contained the good news of the health of all the members of that respected family. This produced great joy. Praise be to God that we are also shielded and guarded beneath the tree of Divine Protection and Preservation and are at all times occupied with your mem-

ory.....You have written on the lack of arrival of news on our part to those regions. This bloody war had blocked all the ways. I hope that this hostility may be terminated by the end of this summer and the means of tranquility and composure be ~~#####~~ obtained. Convey the utmost (respect) to Mr. Carnegie on my behalf. This personage is the lover of the world of humanity and the servant of universal peace; therefore he is the manifestor of heavenly confirmations. An epistle is enclosed herein. Deliver it to him and mail me his photograph.....

While in the west I cried with a resonant voice and in the most explicit language in the meetings and churches that ere long such and such events ~~shall~~ ^{should} transpire. We hope that after this war, days of the utmost sweetness and peacefulness may be unveiled. Europe and America, in accord with the teachings of His Holiness, Baha'Ullah may attain to a new life, these darkneses disappear, and the brightness of the Kingdom of God may illumine the hearts.....

"To the noble personage, His Excellency Mr, Andrew Carnegie.

May God assist him!

He is God!

O thou illustrious soul! O thou great pillar of the Palace of Universal Peace!

It was some time that I intended to correspond with thee but there was no intermediary between us. Now that His Excellency, Mr. Topakeyan has made this possible through his kindly suggestion I write thee this Epistle; for truly, I say, thou art the lover of the world of humanity and one of the founders of Universal Peace.

Today the most great service to the Kingdom of God is the promotion of the principle of the unification of mankind and the establishment of Universal Peace. A number of souls who were doctrinaires and unpractical thinkers worked for the realization of this most exalted aim and good cause but they were doomed to failure, save that lofty

personage who has been and is still promoting the matter of international arbitration and general conciliation through deeds, words, self-sacrifice and the generous donation of wealth and property. Rest thou assured, that through the confirmation of the Holy Spirit, thou wilt become confirmed and assisted in the accomplishment of this most resplendent service and in this mortal world, thou shalt lay the foundation of an immortal everlasting edifice, and in the end thou wilt sit upon the throne of incorruptible glory in the Kingdom of God.

All the leaders and statesmen of Europe are thinking on the plans of war and the annihilation of the mansion of humanity but thou art thinking of the plan of peace and love and of strengthening and reinforcing the basis of the superstructure of the human world. They are the heralds of death, thou art the harbinger of life. The foundations of their palaces are unstable and wavering, and the turrets of their mansions are tottering and crumbling, but the basis of thy structure is firm and unmovable.

While I was journeying throughout America and Europe I cried before all the meetings, conventions and churches:--'O ye noble friends! The world of humanity is facing in the future a most portentous danger and a supreme calamity. The continent of Europe has become like unto a powder magazine, an arsenal, under which are hidden combustible materials of the most inflammatory nature. It's combustion will be dependent upon the sudden and unexpected enkindlement of one tiny spark which will envelope the whole world with world-wide conflagration, causing the total collapse of European civilization through the furious, wild-raging, fiery tongues of war.

Therefore, O ye well-wishers of the world of humanity, endeavor ye by day and by night, so that these inflammable materials may not come in touch with the burning fire of racial antipathy and hatred.

Today the life of mankind and the attainment of everlasting glory depends upon the exertion and display of effort in accord with the principles of His Holiness Baha'Ullah, for his first and foremost teaching consists of the oneness of the world of humanity. He says we are all the sheep of one God. His Highness the Almighty is the real Shepherd and He is kind to all the sheep. Why then, should we be unkind to each other? Another of his most great Institutes deals with the subject of Universal Peace, the establishment of which would be conducive to the well-being, progress and tranquility of the commonwealth of man.

Other precepts of Baha'Ullah treat of the identity of the underlying foundation of the religions of God, the original oneness of the nations, the adoption and general practice of an universal, auxiliary language and the inculcation of the ideal of Cosmopolitanism and world patriotism amongst the children of men. Consequently, in the future His teachings will act as a deterrent and preventive of the occurrence of the most great danger, i.e. - universal war.

Today the most important object of the Kingdom of God is the promulgation of the cause of Universal Peace and the principle of the of the Oneness of the world of humanity. WHOSOEVER arises in the accomplishment of this pre-eminent service, the confirmations of the Holy Spirit will descend upon him. Now all that has been predicted has come to pass and the lurid flames of this war have emblazoned the horizon of the east and the west, causing a reverberating earthquake through the columns of the earth. After this war, the workers for the cause of Universal Peace will increase ~~daily~~ day by day and the pacific party will array it's forces, display greater activity with better advantage and in the end gain a permanent triumph and eternal victory over all the other parties. The realization of this matter is ~~in~~contestable and irrefragable. Therefore, are long, a vast and unlimited field will be opened before ^{the display of ~~your~~ powers and energies.} ^{They} You must promote this glorious

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intention with the heavenly power and the confirmations of the Holy Spirit I am praying in thy behalf that thou mayest pitch a pavilion and unfurl a flag in the world of Peace, Love and Eternal Life.

I beg thee to accept the consideration of my highest and deepest respect."

(signed) "Abdul Baha Abbas."

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Words on Peace.

"How cruel it is that these governments are causing the shedding of so much blood! What a grotesque sight, that these so-called Christian nations are teaching each other the art of human slaughter! We hope that the horizons of the world may soon be cleansed from these clouds of war, and the traces of destruction and carnage be wiped away. We must all work and pray for the realization of peace, -so that the influx of love may overwhelm the hearts and the standard of the unification of mankind be raised.".....

" These warring Christian nations call themselves the followers of the Nazareen but do not live in accord with His teachings. In name they are Christians, but in reality they are worse than pagan hottentots.

Do we, who are Bahais, live in accordance with the principles of His Holiness Baha'Ullah? We must be just. We must be just. We must not speak with our eyes closed to our own short-comings and expatiate on those of others! 'Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?'

If we had lived in accord with the precepts of the Blessed Perfection, by this time, half the inhabitants of the world would have become Bahais and peacemakers, attracted by the rays of the Sun of Truth, their nostrils perfumed with the fragrances of holiness. We must not begin with

words and end with words. We must act, and teach mankind with the irresistible force of example. We must be willing to give up our own ideas and opinions where the public weal is concerned. We must serve the world of humanity in a befitting manner. We must be self-sacrificing.

We must clothe ourselves with the robe of joy and happiness. We must not be pessimists and misanthropes. We must pray to God that He may assist us in the accomplishment of real service in His heavenly vineyard. One drop of deed is better than an ocean of words. One ounce of action is more beloved than a ton of eloquent speeches."

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This evening the Master sent for us and with pleasure we sat in his presence. He spoke of the two Hague conferences and how the world expected to see the organization of a third International gathering of a similar nature when the storm of the European war burst out and deluged mankind with blood. "The signatory powers of the Hague convention" he said, "did not abide by their own agreement. They violated in this last outburst of savagery, every article of those carefully drawn, long-debated conventions. In the name of patriotism they have committed every shameful crime. They have been too willing to propagate those axioms and formulas which are injurious to others and beneficial to themselves, but the principles insuring the well-fare of mankind they have been too ready to throw overboard. Instinctively the hearts of men are inclined to do evil, because they live in the material world, all save those souls who through the Fragrances of the Merciful are freed from the circle of the bestial nature. Were the world not enlightened by the coming of the prophets, were there not the teachings of the heavenly books, were there not the appearance of the celestial rose garden, were there not the effulgence of the Love of God, the world of humanity would have been the world of animal-

ism, nay- rather, lower and baser. The holy Manifestations appear, the Fragrances of God are diffused,--so that the world of humanity may be distinguished from the animal kingdom, the realm of darkness be transformed into the sphere of light, the gloomy earth be changed into the celestial universe, and the carnal-minded become endowed with god-like sentiments.

The philosophers also claim that they call the people to that which is praiseworthy, and exhort them to shun evil. From what source have they learned this fact? If we investigate carefully, we will find that they have borrowed this very idea of good and evil from the prophets. The messengers of God have not come with the sword of war and division, but with the olive branch of peace and union. Their mission is to bind and not to break, to heal and not to wound, to educate mankind, and not to add to their ignorance, to pull them out of darkness and illumine them with the light of knowledge."

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Vol. 6.

Words of Abdul Baha, from the Unpublished Diaries of
 Mirza Ahmad Sohrab kept during his sojourn
 with the Center of the Covenant, Abdul Baha,
 in the Holy Land, while the world war was raging.

Mt. Carmel Haifa, Syria, 1915.

"Amongst the believers of God," the Master said tonight, "there must exist the utmost co-operation, equality and the solidarity of rights. Through their deeds and lives they must demonstrate ^{rate} to the world what mutual helpfulness and assistance means. The Cause of the Blessed Perfection is a garden of infinite beauty and attraction. From amongst the people He elected us, and as His tender plants He planted us with His own holy Hand in this divine garden. The rays of His educative sun shone upon us, the showers of the clouds of His generosity poured over us, the breezes of His Providence wafted by us, - so that we might grow and develop and send down our roots deeper and deeper into the heart of the earth. If one of the trees of the garden is not well rooted in the soil, there will be no doubt but that its progress will be stopped and it will wither away. It will then be only fit for fuel. But if its roots are driven downward into the rich soil, it will yield luscious fruits. In order to offer praise and thanksgiving at the Threshold of Baha'Ullah for His supreme grace in choosing us from amongst His creatures and signaling us with His special Bounty - we must strive day and night to become strong, robust trees in His garden, be firmly and steadfastly rooted in ~~the~~ ^{the} ground, so that we may produce in every season more and more fruit. "

" In what way should we become deeply rooted trees in the garden of Abha? By living in accord with the teachings of the Ancient Beauty and putting into practice the fundamental principles of the religion of

God. His most powerful injunction is that there must be love and amity amongst the friends; there must be the realization of unity and agreement in their meetings and that they must practice the law of co-operation and reciprocity. Our spiritual and material attachment must be so consolidated and interpenetrated that if it be found necessary we may sacrifice our lives ~~###~~ for each other and for the world."

"If we fulfill the prerequisite of this standard we have then offered our thanksgiving at the court of the Almighty, otherwise we have been all this time Bahais in name, but not in reality."

"The grandeur of the Cause of God enhances the value of every moment, hence we must cultivate the feeling of appreciation and devote every spare hour to the promotion of the principles of God, the diffusion of the fragrances of God, and the exaltation of the religion of God.

"Consider! Altho' I was well advanced in years, and altho' the means of rest and comfort were made available for me to spend my last days on Mt. Carmel and enjoy the hard-earned tranquility and peace, yet I overlooked these considerations advanced on all sides, and left my narrow prison for the wide world, to proclaim the Manifestation of the Lord of Hosts! Why did I do this? I desired to become a sturdy, strong and fruitful tree in the garden of the Blessed Perfection. In this manner I wished to gain growth and development, produce fruits for the healing of the nations, deliver the Word of God and unfurl the banner of Reality."

"Day and night I worked, taught and rested not. In various tongues and under different expressions and sundry terminologies I presented to the world the same eternal message, and voiced the same truth. To all the teachers of the Cause I have pointed the way of service, and the promulgation of the words of Truth. Will they avail themselves of this celestial opportunity or let it slip out of their hands?"

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This morning the Master was out and from then to twelve he walked and talked in the garden. The matter of the Convention which the friends were holding in San Francisco was spoken of and he said; "I will pray for them. I hope that their deliberations and resolutions may be crowned with great success; that spiritual fragrances may be wafted from their meetings to all parts of the world, that heart^{up}-lifting signs may appear from their lectures and discussions, and that through them the Cause of God may be promoted more widely. All these things depend upon the Confirmations of the Holy Spirit and their own exertion. I would have sent them a cable gram of greeting but in these days there is little chance of their receiving it. Instead of sending them visible messages, we will communicate with them in the code of the spirit. When the channels of correspondence are opened, we will receive the reports of their proceedings and then know the details of their activities. Meanwhile, we direct to them our thoughts of love and affection, and supplicate that they may be confirmed in all their undertakings."

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(Note: The following Tablet was revealed by Baha'Ullah on the ninth day of Rizwan in the first year of his imprisonment in the city of Acca. In it are mentioned the names of many of the believers who were with him at the time and who partook of the feast in the Most Great Prison. This Tablet was chanted for Abdul Baha on the ninth day of the Rizwan in the year 1915 and after listening to it he related many particulars regarding the lives of those who are therein mentioned.)

"In the Name of God, The Powerful, the Unconstrained!"

" Praise be to Thee O God, for Thou hast gathered Thy believers in Thy Most Great Feast in which Thou didst reveal Thyself with Thy Most Comely Names to all the Inhabitants of the earth and heaven, and in which Thou didst cause the dawn of the Sun of Reality from the horizon of Thy Will and the establishment of the Temple of Pre-existence upon the Throne of Thy Mercifulness.

O God! This is the ninth day of the Feast of Rizwan, in which one of Thy believers invited the Manifestation of Thy Entity and the Dawning-place of Thy Lights from His room in the Prison to another room in the Prison for the sake of Thy Beauty and the yearning after Thy love ~~and~~ Of Thy Bounties, in so far as it has been possible for him, he hath prepared and spradd before Thy Face. For verily all his properties and those of Thy beloved ones have been confiscated by the people. O Lord, now that Thou hast gathered them around Thyself and assisted them with this Most Great Bestowal, suffer them to become firm in Thy Cause, and cement their hearts together in such wise that no division what-so-ever may rend them asunder. Then cause them to become the guides to Thy luminous Sun, the likeness of which has not been witnessed by the eye of existence, and the similarity of which has not been beheld by the seen nor the unseen.

O Lord! Thou knowest that all those who are around Thee desired to invite Thee during the Days of the Rizwan. According to their possibil-

ities a number of them attained to this most exalted privilege while others were unable to spread a feast, but served the "red wine" prepared with the "leaves of China" (tea) in the white crystalline goblets.

O God! I beg of Thee, by the Word, which Thou hast made the magnet for drawing the hearts and the minds, and through which Thou hast attracted Thy servants to the heaven of Thy Grace and the horizon of Thy Clemency and Benevolence- to accept the deeds of the former, then destine Thou a heavenly reward for the intentions of the latter. Verily, Thou art the Lord of Generosity and Liberality, and the Master of Excellence and Glory!

O Lord! Reveal unto them the knowledge of themselves, then help them in the custody of their tongues,- so that they may not speak that which may lessen their stations and hurl ~~them~~ down their deeds. Verily, Thou art powerful over all things!

O Lord! Harken to the lamentations of the sincere ones from amongst Thy believers- those who are prevented from Thy meeting in these days which Thou hast decreed as a feast to all the inhabitants of the earth, and an honor and adornment to the people of Thy country.

Among them is "Ha" (Abdul-Ahad) who believed promptly in this Cause through which the people of the earth and heaven trembled, save those whom Thou hast saved, O Thou Possessor of Names!

Another was the one whom Thou didst call by the name of 'Monsour' and didst adorn his temple with the decoration of Thy Love. O Thou Forgiving One! There were others whose cries Thou didst hear from outside the town, and to whom the permission of entrance was refused, so that they may meet Thee in these days in which all things attained to Thy Bounty. Among them was Nabeel, who presented before Thy Throne an eulogy in Thy praise and commemoration. Amongst them was also Mirza Mohammed Ali Gaini, whose call Thou didst hear from the town (of Nazareth) which Thou hast blest with the Name of the Spirit (Christ). Amongst them was also the one whom Thou didst

name Abal-Hassan (note: this is Hadji Ameen, who came to London to meet the Master), and also Abdor-Rassoul and another servant from Ardestan, (or Ardekan?), upon him and upon his father be Baha. Verily, they migrated, O God in ~~Thy Path~~ Thy Path, advancing toward the abode of Thy meeting. ^eThy entered the town, inhaled the fragrance of the Garment of Thy union, but were debarred from presenting themselves before the Throne of Thy Grandeur. They were persecuted by the hands of the oppressors of Thy people and driven out of the town with such injustice, that the dwellers of the Kingdom and the Most High Realm, moaned and lamented.

Amongst them was Abdollah, through whose longing the lamp of joyousness was enkindled, and also Nassar, who advanced toward the Station and ^{prevented} was obstructed ~~(*)~~ ^{thereby}. Harken, O God, to the lamentations of the people of Faithfulness from the direction of Haifa. Amongst them is one who is known by the name of Khaleel, and who is upholding Thy commendation and praise, likewise his brother and his mother.

Amongst them is one who is known by the name of Esmael, who for the first time built Thy most great house. (note: in Bagdad) Amongst them was the one who is known by the name of Yousoff, whose way was obstructed to the meeting of Thy Beauty, by the hand of the rebellious from among Thy creatures. There are also other servants who arrived there during these days.

O Lord! Accept from them that which they intended to do for the sake of Thy love, then decree for them ~~the reward~~ the reward of those who have attained to Thy good-pleasure. Verily Thou art powerful to do whatsoever Thou wilt. ^{God} Then look upon those, O ~~Lord~~, who are scattered in the town of Haifa, with the Glances of the eyes of Thy Mercifulness, and aid them to enter beneath the shade of the Tree of Thy Oneness. O Lord! Do not refuse them that which Thou hast! Verily, Thou art the King of the heavens and the earths. There is no God but Thee, the Mighty, the Wise!

Praise be to Thee, O Thou God of the worlds and the Desired

One of the sages! I declare by Thy Glory that it behooveth everyone to sacrifice his life for Thy Ears, for Thou hast heard the call of the lover from all the regions, and the wailings of Thy believers in their affliction at the hands of Thine enemies. Of a truth, their lamentation is ^{raised} ~~raise~~ for the sake of Thy Love, and their hearts are burned with the fire of separation in Thy days.

May my life be a sacrifice to thy patience, O Thou Face of Baha! May my spirit be a ^{ransom} ~~sacrifice~~ to Thy endurance, O Thou in whose hand are the reins of the Kingdom of the earth and heaven. By Thy Majesty, O Thou Beloved ~~One~~ of the yearning ones, and the hope of the lovers, whose~~r~~ ever from the people of insight reads this Pure Tablet, verily, from his eyes will flow tears of blood, because My Heart was melted with the heat of Thy Love and the love of those who ^{was} ~~were~~ prevented from Thy meeting, especially after their advancement toward Thee and their tarrying in and around the town (Acca) for a long time. May my all be a sacrifice to their long-suffering!

O Thou King of Power and Omnipotence! May my all be a ransom to Thy resignation. O Thou, through whose ~~f~~ear trembled the dwellers of the kingdom of ~~flames~~.

Thanksgiving be unto Thee, O Thou ~~R~~epose of the hearts of the people of Baha! I testify that none else beside Thyself has ever attained to the knowledge of Thy Essence, It's Mysteries and Realities, and ^{is} ~~in~~ the manifested conditions of Thy Power and the Appearances of Thy Will.

And in the end, I beseech Thee, O God! to assist my friends to invite Thee to the Feast of their morals and ethics, -so that the banquet of Thy Graces may be spread amongst the inhabitants of Thy earth, and that mankind may gather around It with joy and unity. This is indeed, the ~~r~~eal and ideal Feast for the delectation of all humanity. Verily, Thou art able and powerful to do that which Thou wilt.

Praise be to Thee, O Thou God of the worlds and the Ruler over the

heavens and the earths!"

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In the Tablet just given we find the name of Khaleel, who lived at the time in Haifa with his brother and mother. His two sons are now living in Acca and Jaffa and are good Bahais. Of their father the Master said: "His life was an example of honesty and activity. He was a flame of the Love of God and a true lover of humanity. By profession he was a coppersmith and often worked until midnight in order to make enough money to support the poor believers.. While he worked he chanted the poems and Tablets of the Blessed Perfection, and wept in such a heart-moving manner that all those who heard him were stirred. Altho' he was not well-off, he was open-handed and generous, the door of his home was open always, and friends and strangers received a cheering welcome. His simple but heart-felt feasts are ever remembered. Occasionally he indulged in news of the martyrdom poetry and when the ~~name~~ of the 'King of Martyrs' was received, he composed a very effective elegy which can never be forgotten. He was a native of Kashan and migrated to Haifa with his family soon after the arrival of Baha'Ullah. With peace and contentment he spent his last days in Acca and when his spirit soared toward the Kingdom of Abha, his body was interred in the cemetery just outside of the town. In character he was irreproachable, in truthfulness he was proverbial, in the fulfilment of his engagements he was an example, in the honesty of his purpose he was unquestioned and in the beauty of his life he was well known."

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Another person mentioned in the Tablet was Abdollah. Concerning this man the Master said: "This man lived in Bagdad and was notorious for his evil deeds and shady practices. He was a man of pleasure and

and very wicked and dissolute. He met by chance one day the Blessed Perfection, ~~and~~ listened to His Divine Exhortations, ~~and~~ embraced the Bahai Cause and received the baptism of the Holy Spirit. His regeneration was so complete and the reformation of his character so radical, that everyone expressed amazement ~~and~~ at the instantaneous change and wished to know the underlying cause of this spiritual revolution. Whereas formerly he was as base metal, he was turned into shining gold. Whereas before he was tainted with the colors of satan, he became now clothed with the radiant characteristics of the angels. Whereas formerly he was dead, he became vivified by the pure breath of Baha'Ullah. In the display of praiseworthy attributes he surpassed the degree of the seraphim. He was made of the substance of darkness but in the glance of an eye he was re-made into the essence of light. He was attached to every kind of evil habit, he became severed from all else save God. He was extinct, cold and unresponsive to noble feelings, he became enkindled with the Fire of New Birth, attracted and most sensitive to the subtle emotions of the Spirit. His moral awakening endowed him with such heavenly qualities, that merely his association with others impressed them with awe and respect and created in their hearts the susceptibilities of the Kingdom of Abha.

After our exile from Bagdad he walked on foot to Acca. He arrived at the time when we were incarcerated in the barracks. The guards at the gate prevented his entrance and he was sorely disappointed. I saw his face from the window of the upper story of the prison while he was walking ~~outside~~ outside the walls of the fortification. Without any exertion on my part I remembered him and so by seeing the officers ~~and~~ of the guards and convincing them that there would be no harm whatsoever done, they permitted him to enter the barracks. Whenever I think of his first meeting with Baha'Ullah in the prison, tears come to my eyes."

Another name mentioned in the above Tablet was Esmael, and of the life of this man the Master said: "This man was the well-known architect of Farrokh Khan in Teheran. He was respected and beloved by all the citizens, and served the community with zeal and straightforwardness. Whenever he found an opportunity he spoke about the Cause, and little by little every one came to know that he was a Bahai. They advised him to be more cautious about the declaration of his faith, but he became more intrepid. For this reason Baha'Ullah wrote him the famous poem beginning:-

Love

'O Love I belong to Thee. I am Thy wooer and wanderer around Thy abode.'

He was commanded to turn his face and attention toward the Bab and sing those stirring lines with spirituality and attraction. Day or night, to whichever meeting he was invited, he sang the poem and made the people understand that it was sent to him by his Lord. Thus it became established beyond the shadow of a doubt that he was a Bahai and the enemies arose in his persecution. Farrokh Khan, who was at the time Grand Vizier, sent for him and told him that so far he had been able to protect him, but now the power had gone out of his hands and because he was in danger of losing his life, he advised him to leave the city. Ostad Esmael was not afraid of martyrdom, but on observing the perplexity of the Grand Vizier he said: 'My highest desire is to sacrifice my life in the path of the Beloved, but because I have been your architect I see you are afraid of your position, hence for your sake, I will comply with your request.' Leaving the royal residence of his Master with his newly married wife, they departed from the city and later arrived in Bagdad. In Teheran they were accustomed to abundance, comfort, wealth and affluence, but in their new home they had to face hardships of poverty and want. Notwithstanding their great destitution they were never seen to express any sadness, nor complain of their lot. The Blessed Perfection allotted to them a room and they

lived most happily together. After some time his mother-in-law when, making a pilgrimage to the Holy Shrine of Karbala and Najaf, passed through Bagdad, and on her return insisted that her daughter should go with her to Teheran to visit her relatives. Ostad Esmael gave his consent to this and the mother and daughter left with the stipulation that she should return as soon as she had finished her visit. On their arrival in Kermanshah the mother took the daughter to a Mullah and asked him to divorce her from her absent husband because he was a Bahai and therefore a heterodox and ^{so} therefore the marriage was not lawful. When the divorce was effected the daughter was forced into a second marriage with a coarse, rough muleteer. Altho^o ^{Ostad} Ostad Esmael was very fond of his wife, yet when he heard this calamitous news his strong faith in God came to his aid, and he stood firm in the hour of his supreme test. After our successive exiles from Bagdad to Constantinople, Adrianople and Acca the believers were also exiled to Moussel. This Ostad Esmael was at the time of his exile about eighty years old, and at this advanced age he walked on foot to Acca. When he arrived in Haife his feet were sore and blistered and he was in the utmost poverty. Having no money with which to rent a room he, with a number of other believers, passed their nights in one of the caves on this mountain, (Mt. Carmel) while their joyous songs of thankfulness were raised to heaven. With a few piastres for his capital he became engaged in business. He had a small wooden box which contained needles, pins, combs, thimbles, rings and spools of thread. Every morning he left his cave and made a tour of the town. Two or three piastres ^{profit} daily satisfied him and when that was procured he returned to his natural mountain home to enjoy the fruits of his labors. He ate his frugal meal with such a wealth of spiritual pleasure that even the kings might envy him.

After some time I sent for him, and through the kindly assistance of the guards I brought him to the barracks and took him in to the glorious presence of the Blessed Perfection. Because he was so very poor

he had not been able to drink tea every day and during his stay with us in the prison I served it to him each morning and evening. While drinking the cup of tea he would exclaim, 'O Master! This is not tea, it is the vivifying breath of the spirit.'

In brief, he spent many years between Haifa and Acca receiving the divine favors of the Manifestation till he passed into the larger *life* of the Kingdom. He was indeed a blessed soul. He was the essence of love and the embodiment of kindness. He endured many sufferings for the sake of truth, and was continually living in the state of thankfulness and gratitude. Notwithstanding all the persecutions he was always serene and happy. In his estimation, hardship in the path of truth was the most great bounty. The vicissitudes were innumerable but we were continually sustained by the confirmations of the Holy Spirit. During the days of tests and trials for the sake of God, the souls are gladdened and the hearts are rejoiced by the uninterrupted outpourings of the Merciful."

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While I was walking in the garden I heard the footsteps of the Beloved and I turned and bowed down. "Ah," he said, "What art thou doing so early in the garden?" I was praying, I said. "For what?" - I was begging Baha'Ullah to make the heart of each individual like this holy garden. Then he said: "I will also pray for this."

A stiff breeze was blowing and therefore he said: "Those who are advanced in age must not expose their bodies to the cold, cutting wind. This frigid wind causes the indisposition of the ^{physical} body, but the frosty gale of passion and self undermines the foundation of the spiritual ^W health of mankind. Under all circumstances we must protect our ideal and astral bodies from such dangers."

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Story of the Master's Childhood.

About ten o'clock I went out and found the Master sitting in the store of Mirza Anayetullah. He had just returned from paying a visit to the German Consul. He beckoned to me and bade me be seated. A young boy passed, followed by a little white bleating lamb. Evidently this simple scene evoked in him the pleasant memories of childhood, for he smiled and said: "How the children love the small innocent lambs, especially when they follow them, filling their ears with their 'ba-a-a-a-ba-a-a-a's. Because their nature is so simple, children love all kinds of animals, and also the stories relating to them as well as to inanimate objects. I remember an incident of my childhood which will bear out this matter.

I was then very, very young, probably three or four years old. At the time the Blessed Perfection lived in Teheran. In our street and close to our house, lived one of the Farrashes of the palace. He was a bird fancier and in a peculiar manner all his own he had tamed a number of nightingales which followed him everywhere. They would sit on his hands and shoulders and while he walked through the streets they would warble melodiously. He had cut a piece from the lower bills of the poor birds so that they could not pick up grain and were forced to eat out of his hand. He used to come often to our garden with the nightingales perched on his head. As a child I was delighted with the strange spectacle. The birds would fly away and sit on the branches of the trees and sing, then suddenly the man would whistle and they flew back swiftly and roosted on his head and shoulders and hands. This sight especially pleased me and I clapped my hands with glee as I watched them". Here the Beloved laughed very heartily and clapped his hands with such joy, it was as if he were again witnessing the sight of long years ago.

* * * * *

Faithfulness.

"Man must be loyal and faithful to his superiors," said the Beloved. "A disloyal person is dispossessed of every ^{fair} virtue. Those who have entered under the shade of the Tree of the Blessed Perfection, and live in accord with his good-pleasure, are the faithful servants of the Cause of God. They are the standard bearers of the principles of rectitude and integrity."

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Mt. Carmel, May 2nd. 1915.

We were the guests of the Beloved, because this was the last day of the season of Rizwan.....Soon the long table in the central hall was prepared and the Lord was informed that everything was ready. He came

out and asked everyone to be seated. He did not sit himself, but continued to serve, filling the plates over and over with more food and walking about. The soup of Hadji Mirza Heydar Ali had too much fat in it, and the Beloved took it to the kitchen himself and made it thinner. He looked after the food of this aged one as a tender mother looks after the diet of her child. Then he placed his hands on my shoulders and stood a long time leaning on me. "Dost thou like this food?" he asked. Then walking around the table he delivered the following talk for the benefit of a number of young Bahais :--

The Education of Children.

" All the Bahai children must learn a trade or manual profession. This must be aside from their literary education. The study of foreign languages, such as English, French, German etc. must be coupled with the study of an art, craft or profession. 'Bon jour', 'bon soir', 'comment ca va' , 'au revoir'- these are not the sole insignia of an educa-

ted person. Do not be satisfied with a superficial smattering of a language. If you learn it, learn it thoroughly, scientifically. Even the Arab porters in the street speak as much and more, but they go hungry because they have not been taught a trade. Learn to do something in this world, no matter how small it may be. It is better to be a good carpenter, a fine shoemaker, a skilled physician, an accomplished engineer, an excellent gardener, a brilliant artist, a superior teacher, an inspired writer, than to be an angel in heaven with nothing to do but to sing hallelujas and play on a golden harp. The mothers who have nursed and trained you have a great claim on your productive income, and the young women whom you expect to marry desire to see in you the examples of manly honor and useful activities. Do not waste your energies over that which is not practicable.

Let me repeat again, this fundamental rule, that every Bahai child, without any exception, must be taught some kind of trade or ~~profession~~ craft, so that if he should travel around the world, he may not become a burden on the shoulders of other communities, and wherever he may go the people may apply for his talent. This will guard him against all future poverty, misery and want. This is the explicit command of the Blessed Perfection, and all mankind must abide by it. I desire for you that which will become conducive to the exaltation of your own station and the increase of your moral and intellectual stamina. Now I have grown old, and my hair has become white and hoary. I advise you, O youths of Baha! Learn the arts, study the sciences, acquire the practical methods of knowledge, trades and professions, learn the most useful crafts of the age, - thus you may be honored amongst men, and respected by all the people.

Be ye the fruit-bearing trees of the garden of Abha, the shining lamps in the gatherings of the friends, the fragrant flowers in the meadows of the world, and the efficient members in the body politic.

Be ye original, invent your thoughts and deeds. Do not let the sphere of your thoughts and ideals be contracted. Be not imitators. Seek the radiant path of divine glory. Be ye attracted and enkindled. Do not sit idle, trust in God and walk in the spiral road of progress. Be ye full of dynamic motion, and let the rythm of your life be perfect. Be ye the embodiment of animation and the rolling ball of good cheer, and stirring joy. In this century of light, precede all others in sympathy, in philanthropic deeds, in physical and intellectual culture, and in association with the rest of mankind. Do not let the pool of your thoughts become stagnant. Open the shutters of your mind and air it's secret chambers. Refresh and renew the growing temples of your characters by the blowing breezes of sunlit ideals. Adorn yourselves with the rare gems of world-enlightening actions, sing like unto the nightingales, move in the illimitable space like unto the stars. Sweep along like unto a mighty river, and let not the tributaries of your beings be frozen by the cold blast of ^{the} winter of disappointment and hopelessness. Pour down like unto the rain, weep like unto the cloud, laugh like unto the roess. Be inquisitive, and learn every good thing.

Once you have finished the course of your discipline, strike into the new untrodden paths of life. Go forward! Learn the law of self-control. Bring under your own dominion the lower appetites of human nature. Practice that which you teach. Unravel those mysteries of the universe which are conducive to the welfare of humanity. Stand firm on your own ground without the borrowed staff of another. No one will help you if you do not help yourselves and your fellowmen. Work, and it's reward will come to you. Work, and wait for the results. Work, and it's traces will immortalize your names. Work- and when final success comes, the world will applaud and cheer your pluck and perseverance."

Two hours passed on this delightful and happy occasion and then the scene was shifted to the reception room of the Tomb of the Bab. Here another meeting was held, full of the glow of the spirit and its radiance. Soon the Glorious King appeared amongst us and sat on the throne of celestial majesty. Haji Mirza Haydar Ali had not come in, and looking around he asked: "Where is Haji? Send someone for him. I love him. With his presence a meeting will become truly spiritual. The individuals of the world of humanity ^{are} and in different degrees. They are like unto the candlestick. There is a candlestick whose candle sheds light and illumination, another candlestick holds a candle, but the candle is not yet ignited; a third has no candle, and is for mere show; a fourth has had a candle, but now it is burned out and is forever extinct. Similarly there are some enkindled souls whose very presence in a meeting changes its atmosphere, suffering the people to become truly spiritual, turning their faces toward God, while others, like unto black smoke, darken the horizon of the minds. Thus, in whatever meeting I enter, and find Haji Mirza Haydar Ali, I obtain joy and fragrance.

My counsel to you is:- never let the candle of your hearts become extinct. Strive to increase its light. Add to it the oil of wisdom, illumine everyone with its rays. A candlestick without the candle! Ah me! A body without life, a sun without light, a pearl without lustre, a sheaf without wheat, a garden without vegetation and a mine without gold!"

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The Master Speaks on Marriage.

A certain Doctor called upon the Master, and the conversation continued on various subjects for some time. Then the Master asked the Doctor how old he was, and finding that he was thirty-three, and still unmarried he said to him:

" Buy a piece of land on top of the mountain (Mt. Carmel) and build for yourself a lovely summer home. Then marry a young woman, strong, vigorous and athletic like thyself. Marriage is a holy and divine covenant , and young men, in order to partake of the responsibilities of life, must enter into this sacred compact of physical and spiritual relationship. They must bring into their new lives pure bodies, pure thoughts and pure motives. This is the richest settlement on the part of a young man and the most priceless dowery for the young woman. Through the inculcation of a thorough knowledge of hygiene, humanity must be freed from all manner of diseases and ailments. The parents must teach their children the laws of life and how to avoid evils and temptations. Thus they may grow into healthy and robust manhood and womanhood. This is indeed the most glorious heritage they can hand down to posterity.

Generally the offspring of marriages between the ages of twenty five and forty become hale, muscular, able-bodied and brawny, provided the contracting parties have been free from diseases and certain weaknesses of the body. Every couple must bring into their new home the quality of love and devotion which is solid and permanent. Their attachment must not be based upon the foundation of changing personal attraction, but founded on the deeper laws of spiritual co-operation and good-fellowship. As the years roll on, their respect and fondness for each other must increase. Hand ⁱⁿ ~~and~~ hand they must go on and on, learning new things, revealing the subtle tenderness of wedded life, unfolding the rich meanings of the ideal

family and diffusing the sweet fragrances of mutual association .It is an axiomatic fact that all the lasting, and beneficial reforms must commence with the family. Both the father and mother must contribute their share to the idealization and sanctification of the hearth. This is the cornerstone of national greatness."

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"Only through the Power of the Holy Spirit will the cause of Universal Peace be established in the world. There must needs be a Divine, Executive Power to bring these self-seeking governments to the terms of universal brotherhood and conciliation. Nothing else will do it."

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Begin

(Three Zoroastrain farmers , Bahais, who had been with us for a few days were ushered into the presence of the Beloved , and as they were about to return to Adassiah, he gave them the following talk:

"Convey my sincere greetings to all the friends, and say to them: Teach the Cause of God through your deeds and actions. This is God's real benediction and blessing. Live in such a way, that when they observe your manners, ~~behavior~~ ^{people} and morals and conduct they may exclaim, 'These are not men and women, but ~~the~~ angels of the Lord!'

"Be ye kind to all mankind, Let mercy be the ^{motive power in} stimulus of your dealings with people. Do not look at their shortcomings. Win the hearts through love and charity. Set them aglow with the fire of the Love of God. The joy of ^a that soul is indescribable ~~at~~ the fragrances of spirituality waft from the garden of his being. This divine happiness is not followed by any sorrow, nor is this heavenly spring ^{ended} terminated by the sultry days of summer. ^{I greatly} ~~I am very~~ hopeful that you may ^{will light} ignite in Adassiah the bright candle of guidance."

The Master asked me to follow him and on the way he spoke about the collection of western and eastern newspapers which deal with the Cause and contain articles about his journeys. I told him I had made a partial collection when in America and it had been kept up after my departure. He said:

"This is most important. To collect the opinions of the western world concerning the Bahai Movement will render invaluable service to future generations. When I send thee back to America this will be one of thy works.".....

"What I have been thinking of late is this"he said," After this war I would like to send two or three energetic, well-informed Bahais to America, so that they may travel and teach the Cause as I have done."..... Whosoever I send to America must at first gain the regenerative power of the second birth, be baptized with the water of universal ideals, and be a living torch of the Fire of the Love of God. He must be spiritual, celestial, severed, well-acquainted with the history and teachings of the Cause, and a sign of the mercy of the Almighty. He must be an embodiment of exhilaration and an announcer and liver of the glad-tidings of the Kingdom. Then all his words and deeds will tend toward the glorification of the Cause and the promotion of the Principles....."

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Mt. Carmel, May ~~1860~~.

This afternoon two of our Bahai brothers arrived from Abou Senan and the Beloved received them in his sleeping room overlooking the flower garden. Tea was served and the Monarch of the spiritual world thus addressed his visitors:

"I have chosen you for the service of the Cause of God. I desire that in all the realms of life you may adorn your temples with ra-

diant qualities and strive in the promotion of the Word of God. It has been experienced by former generations and understood by the great men of this century that all the strivings and accomplishments of humanity on the physical plane are like a mosaic picture traced on the surface of the water which are effaced immediately afterward. Consider the enraged and infuriated condition of the present wild nations of the world who are pursuing the gloomy path of slaughter and destruction! What extraordinary effort! What colossal self-sacrifice! Cheaply are they throwing away their possessions and lives.

Already millions of souls have crimsoned the ~~soil~~^{earth} with their blood and mountains of corpses have been piled up. Thousands upon thousands of these men have been commanders, generals and high officers who had spent their whole lives in the study of military science and naval tactics, and who, in one moment, have become the ^{av} targets of the infernal bullets of death. Truly, I say, all these efforts are fruitless. The utmost is this:- The names of ~~each one of~~ these military leaders of each one of these nations will be recorded in history as warlords, patriots, defenders of the country's rights, protectors of the laws of civilization, heroes, etc. But those souls who have striven in the promotion of the Word of God, who have sacrificed their lives in the Divine Path, their triumphs will be eternal and will not be subject to change and mutation.

The victories of these warring ~~nations~~^{governments} are temporal and ephemeral, while the victories of the servants of God are everlasting. Whenever a person starts on a journey, he must put forth his entire stock of energy in order to reach the goal. He must arise in the fulfillment of ~~#~~ ALL the requirements of the path, and not be discouraged at the sight of dangers and obstacles, otherwise no results will be forthcoming.

For example- if a person is occupied in the diffusion of the Fragrances of God, and ^{is} consecrating his time to the Cause of the Blessed Perfection

he must be severed in reality and not in word, he must be attracted, he must be sanctified, he must be heavenly minded, he must be magnanimous, he must be in constant motion, he must be exhilarated. If he is lacking in any one of these essential qualities, glorious outcome will not be attained.

How often it has happened that the effect of the services of many years has been entirely nullified by committing one small mistake, intentional or unintentional. I will pray for you, and supplicate and beseech at the Threshold of the Kingdom of Abha that you may be suffered to become perfect from every standpoint."

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This morning the Beloved asked me to accompany him to the house of the American Consul built on the shores of the Mediterranean at the end of the street of the German colony. The Consul welcomed the Beloved in his drawingroom and after a few preliminary remarks the Master said:

"It has been a long time that I have intended to pay you a visit because I hear everyone praising your qualities of impartiality, ~~and~~ fairness and justice."

The Consul replied: "I have always practiced that which I considered my duty."

Then the Beloved said: "This is the sign of the perfect man. He strives and exerts himself to live in accord with the obligations of his conscience. This feeling of rectitude must be inculcated in the hearts from the earliest childhood, and then the educative influence of such training will grow with the growth of the children. To do good, irrespective of all considerations must become natural to man. Altho' it is possible to eradicate the roots of evil habits after their incrustation in the character, yet it is better to prevent their formation during the plastic age of adolescence."

The Arabic proverb says, 'Education in childhood is as the art of engraving upon stone, it will not be effaced.',,,,,..... We must at all times fulfill the responsibilities laid upon us by our fellowmen. His Holiness, Christ, says, 'Give unto Caesar what belongs to Caesar, and unto God what belongs to God.' We must discharge our duties toward our fellowmen and never fall short in their observances.

All the divine prophets have come for the education of mankind;- so ~~that~~ that they may become freed from the defects and vices of nature and be ushered into the world of light. The inhabitants of this country, not being enlightened with the light of education, are deprived of the benefits of material and spiritual graces. In commerce, trade and industry they have not made any advancement whatsoever. Their children do not receive any industrial, practical training, and thus, when they reach the age of maturity they are as parasites.".....

On the way home the Beloved spoke of the vicissitudes that beset the paths of young men, and how ~~they~~^{they} should train themselves in the hard and bitter experiences of life. "When I was in Bagdad", he said, "I had drilled and habituated myself in the severe misfortunes of life. I withstood the physical fatigue of a long journey and the mental anguish of the most preplexing problem."

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Turning his face toward us he said: "I am tired with the inactivity of these days. Our precious time has become unprofitable and valueless. The Persian poet says, 'The tree of my gloomy life has brought forth neither branches nor leaves, no blossoms and no fruits, I wonder for what purpose the Old Farmer planted me in His Garden.' - "

" How I ~~would~~ welcome the hour when the locked doors ~~are~~^{could be} widely ~~made~~^{made} opened and the means of travelling and teaching the Cause of God ~~is~~ avail-

able! I would like to travel from country to country, city to city, village to village and hamlet to hamlet to announce the Glad-tidings of the Kingdom! If we could journey through those states where we have not been before it would yield spiritual results. When a soul is engaged in the mentioning of the True One and demonstrating the existence of eternal verities, he will attain to an astonishing degree of spirituality and attraction, but on the other hand, if he is pre-occupied with the material things he will become cold, spiritless and apathetic. When in Europe and America we had no other concern save the glorification of God and the propagation of the principles of the Blessed Perfection. For this reason we lived in an atmosphere of joy and fragrance. The constant presentation and reiteration of ~~the~~ worldly talk wears away the sharp edge of spiritual susceptibilities. The teaching of the Cause is like the wafting of the vernal breeze through the trees, it vivifies them; but the discussion of material things is as the autumnal gale, the blowing of which causes the trees to dry and the leaves to fall ^{to} on the ground.

That great *whelmed* overmastering joy which overwhelmed all the outward difficulties and overrode all the visible obstacles of the journeys is now lacking. How much one gains spirituality, illumination and attraction! Now, what are we doing? We are sitting in the lovely garden, eating, drinking and sleeping. Oh! I feel so very strongly that we must get out and work!"

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In the afternoon we took a long walk through the country and heard about the plunde~~r~~ing of the Carmelite monastery by the Turkish officers. When told of this the Master said: "Those monks have lived for a long time a most luxurious and comfortable life. They had not experienced the sad alternations and revolutions of the world. Their Master, His Holiness

Christ did not have a mat to sit on, but they have constructed these palaces to live in. He was reviled and scoffed at by all the Jews, these priests were honored and respected by all the people. Let them taste a little from the bitter cup of poison drunk by their Lord. Never-the-less, their present troubles are nothing in comparison to the persecutions heaped upon Christ."

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Amicable Association with Outsiders.

"One of the most necessary and at the same time difficult things in this Cause is amicable association with outsiders. Only by the constant widening of the circle of one's acquaintances and friends will the Truth be made known and the principles be proclaimed. Save this, there will be found no other way. Those who have received this message must give it to others. How do they expect to teach and become strong in their faith if they do not come in contact with men? In their hands they are holding the glass of the Water of Life, is not the world thirsty? Of the supper of the Lord they have had their full share, is not mankind hungry?

In the chambers of their hearts they have set aglow the light of Guidance, are not men in error?

In the garden of their minds they have planted the trees of the knowledge of God, will they not produce fruits?

In the blue heaven of their consciences they have studded luminous stars of inspiration, will they not direct the wandering steps of the weary travellers in the sandy deserts of heedlessness.?"

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While reading to the Beloved the news relative to the International Bahai Congress in San Francisco, his spiritual face, as well as those of the friends present, flushed with the white rays of hope and the gleams of delight. He straightened his back on the sofa, looked into our eyes with a new fiery animation, and thus spoke:

"The cause which is endued with the dynamic spiritual energy ~~will force men into most extraordinary activities~~ will advance and develop in spite of all obstacles. That dynamic spiritual energy will force ~~force~~ men into most extraordinary activities. Altho' invisible, yet it works its way through the hearts of the people, impelling them to arise and serve their ^{fellowmen} ~~fellows~~. It is the most irresistible, irrepressible energy in the world of creation. In the twinkling of an eye it removes the most insurmountable barriers and defeats the most determined army of opposition. Its nature and property may be unknown to the skeptical men of science who weigh everything in the balance of sense and reason, but its manifestations and functions are evident and clear to the people of understanding and sagacity.

Just now all the doors are closed, and all the ways are blocked, but ^{this} ~~this~~ Divine Energy is working in America. It has taken possession of the subterranean layers of human consciousness, causing the evolving of new plans, new ideals and new services. The Word of God is being proclaimed without the Crier, and the Celestial Flag is held aloft without the standard-bearer. The songs of the Kingdom are sung without the nightingale, and the Garden of the Lord is adorned without the gardener. There is motion without the mover, and there are deeds without the doer.

The poet Masnavi says: 'Seest thou not the pen writing altho' the hand cannot be seen? Beholdest thou not the dust raised aloft, altho' the horsemen are invisible?' - Similarly, the ensign of God is being hoisted in all parts of the world without the General, the voice of the True One is

lifted up without the herald, and the heavenly light is radiating to all directions without the protecting glass. This is no other than through the mysterious, hidden Energy of the Cause.

When the Blessed Perfection was in Constantinople he sent a message ^a to Mirza Hosein Khan, the Persian ^{van} Ambassador, through the then well-known Mirza Safa, to this effect. He said-'What dost thou expect to do with me ? If by these persecutions and exiles thou dost desire my destruction, very well. Singly and alone I am in your midst without any protector, or guard. You may do with me whatever you please. You may banish me or hang me on a pillory, you may throw me into a dungeon or kill me in the public square, in fact you may inflict upon me the worst ~~#####~~ imaginable punishments. I will welcome all these as the signs of the Favor of my Lord. But if through these misguided efforts you intend the annihilation of the Cause of God, bootless are your exertions. If your aim is the extinction of this divine lamp, you shall surely fail. If these are your objects you are wasting your force. You were vainly imagining that with the martyrdom of his Holiness, the Bab, this spiritual lamp would have died out, but contrary to the expectation of all the opposers it's light illumined the horizons of the east and the west. On this account we are not hopeless. No man-made dam can hold back the ^{battling} waves of the sea . No Chinese wall can stay the aerial ^{the} tide of [^] life-impacting breezes. No ingenious project can obstruct the shining forth of the rays of the Sun. All the changes and disturbances in the world contribute to the promotion of this glorious Cause and consolidate it's unifying forces. The blessed tree will grow and develop. No power under the sun will stop it's progress. ^{Edward} The spirit of the Cause will never become weak, it's sight will not be dimmed, it's hearing will not be lost, it's hands and feet will not be paralyzed nor it's faculties atrophied."

FEASTS.

This morning I found the Beloved sitting in the garden. and looking at the flowers. For a long time he was alone, then he asked for the friends and bade them be seated in the sunshine. Speaking of feasts he said:

"The believers of God must invite the people to the Feast of the Love of God. The result of such a feast is the spirituality of the souls and the upliftment of the minds, while the outcome of the material feasts is temporal and superficial. In the Bahai feasts the expression of moral sentiments must become very strong and overpowering, and the table of divine life be spread. When the material and spiritual feasts are ~~pre~~ wedded ~~spread~~ together in love and affection, the child of harmony and peace will be born in the assemblage of the elect."

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A propos of education the Master further said:

"If the Bahais will build an universal University on Mt. Carmel or in the vicinity of the sacred tomb of Baha'Ullah, wherein all the material and divine sciences could be taught, most wonderful results will be accomplished, not only for the people of Syria but for the whole world."

* * * * *

Abdul Baha

~~The Beloved~~ sent for Dr. Habibollah this morning, as the Doctor was about to leave for Persia, and while we were walking through the streets of the German colony, ^(Abdul Baha) he said:

"Truly, I say, this year in Abou Senan thou didst serve the friends with faithfulness. For thee, this was a season of seed sowing, and undoubtedly the harvest time will come. It is the ^{unchanging law} unalterable rule of na-

after

ture that ~~when~~ the seeds are scattered many crops will be gathered. It is my ^{thy} hope that ~~year~~ services in Beirut and Palestine will be crowned with rich ~~rewards.~~ ^{rewards.} If the results are not ^{at some period during} brought forth this year, they will appear next year, or the year after, or ^{at some period during} sometime in the course of thy life-time. The sowing of pure seeds in virgin ^{soil} ground ^{means} connotes a plentiful harvest. God willing, the greatest ^{results} of thy studies in Beirut, will soon ^{become} manifest. Trust thou always in God; His ^{will} confirmations shall descend upon thee ^{unceasingly} without cessation..... It is now nearly a year since thou didst receive thy diploma. Thy father and thy mother ^{anticipate thy return} expect thy return with patient anticipation. They have grown ^{old} and desire the ^{solace} comfort of thy presence. ^{meeting thee} Thy ^{meeting} will inspire them with a new spirituality and illumination. ^{Furthermore,} Moreover, Persia is an excellent field for medical practice. The people are ^{greatly in} much need of skilful physicians, especially a physician ^{such as thou} like unto thee; thou art a physical as well as a divine doctor. Thou art attracted ^{by} with the fragrances of the Merciful. Thy breath is endowed with a healing power. I hope thou wilt ^{raise aloft} upraise the banner of guidance.....

Praise be to God that thy ^{purpose} object has ever been god-like, and ^{that it is with} thy ^{acts} desire ^{to} is to promote the Cause of the Almighty. This ideal state serves as a magnet ^{to} for the ^{attract to} attraction of divine assistance. Altho' one's career may be fraught with sorrow and tests, yet, because ^{they are} ~~none~~ in the path of God, their bitterness is changed into sweetness..... The best course for thee to pursue for the present ~~is~~ ^{to} to leave for Kermanshahan, because thy father is looking forward ^{to} for thy return."

Abdul Beha

In the afternoon the th Beloved took us for another walk and, taking up the ^(his) thread of talk with the Dowtor, he said:" This journey of thine has been ~~very~~ blessed, for thou didst spend many years in the Holy Land, and visit many times the sacred Tomb of the Bab and the holy ^{Shrine} ~~Shrine~~ of Baha'

Ullahreceiving abundantly the spiritual blessings of these ^{heavenly} places.

Thou hast been engaged in ^{servicing} ~~the service of~~ the Cause. Altho' The Bahai students in Beirut are studying, yet this very act is considered as divine adoration. (Thy studies have always tended toward the exaltation and glorification of the Movement.) Now that thou art leaving, I hope thou wilt become the cause of ^{the} guidance of many souls: Thus, the fire of the Love of God may become ignited in those ^{regions} parts, and the rays of the sun of Reality may illumine the horizon of many hearts.....

The believers must teach the Cause not only through words, but they must ^{clothe} ~~bedeck~~ themselves with the ornaments of deeds, in order that all mankind may bear testimony to the ^{this, that} fact that their aims are universal, their actions disinterested, their purposes inspiring, and their objects all-embracing; so that they may observe in their behavior ^{written} ~~and~~ manner and conduct, the holiness, ~~the~~ purity, the sincerity, and the loving-kindness of the prophets of God. Thus, to this noble end they may live, (and that the utmost criticism of the outsiders may be this:- These people are perfect in all human virtues, but what a pity they are Bahais.) Tell them to peruse ^{read} carefully the Persian and Arabic 'Hidden Words', and live and behave in accord ^{with} ~~with~~ their contents. If a person live for one day according to those divine exhortations and teachings, he will be assisted to move the visible and the invisible world. - end -

Consider the condition of the majority of the nuns, who, altho' uninformed of the teachings of Christ, altho' ignorant of the Reality of Christ, altho' unaware of the ideal knowledge of their Master, yet based on their imaginations alone they are consecrating themselves to the heavenly Bridegroom. They abandon every worldly pleasure, and practically entomb themselves for life in the ^{convents} nunneries, spending their time in constant prayer and adoration.

But we, who believe in the Blessed Perfection, we who have recog-

nized the reality of the Divine Manifestation, we who have turned our eyes toward the sun of Truth, we who have lived in His days and received His blessings- what must be the measure of our devotion, the degree of our self-sacrifice, the extent of our services?"

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Poverty and Wealth.

Before noon two sisters of mercy passed by the garden and the Beloved invited them to come in and enjoy the sight of the ~~garden~~ flowers. They walked in and took seats on the sofa. To each the Master gave a bouquet of roses. They wished him to contribute something toward the alleviation of the wants of the poor. He promised them that he would do this in a few days, and then, while weeding out the tares from a piece of ground he said:

"Poverty has become widespread amongst all the inhabitants of Syria and our affairs are in such a confused state that we are also unable to do anything adequately. To help the poor and assist the needy is the most praiseworthy act. Likewise to care for the orphans and offer a home for the incurables and incapacitated is the most worthy service rendered to the world of humanity. It is like unto watering the parched soil, or breathing the spirit of life into a dead body. It is as the antidote to the poisoned one, and like the medicine to the sick. The poor are the trusts of God. Altho' they are lowly in the estimation of the rich and the plutocrats, yet they are dear and beloved in the sight of God. Thus, one of the titles of the Blessed Perfection was 'Darveesh', meaning 'poor'.

His Holiness Christ lived in poverty and lowliness. For this reason He says: 'Blessed are the poor', but He did not say 'Blessed are the rich'. Still a wealthy man who looks after the conditions of the poor, who spends his fortune for the alleviation of their needs, who puts aside

a portion of his income for the progress of the Cause of God, who serves his fellowmen with his sympathy and money, I say, the station of such a wealthy man is greater than the poor who is patient, for by his generous deeds he has become the manifestor of goodness and the center of bounties to all people."

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Tablet to the Friends in Germany.

"O ye real friends! Altho' correspondence has come to a standstill, yet do I continually think of you, asking for you the confirmations of the Kingdom of God, and seeking for each and all the breath of the Holy Spirit.

The Divine Bestowals are infinite. They have had no beginning nor will they have any end. The doors of the Kingdom are open and the voice of the Lord of the Kingdom reaches the ear of the heart.

Heart-uplifting news is being received from the ~~#####~~ believers of Germany that, praise be to God!-they are in the utmost firmness and steadfastness and attracted to the Kingdom of God. It is my hope that the Power of the Holy Spirit may transform that empire into the delectable paradise, and the Effulgence of the Sun of Reality may illumine that region. May it advance in all the spiritual degrees, may the light of guidance shine forth, may the breeze of the garden of God blow, may the cloud of mercy pour down, and ^{may} that country and nation blossom forth in the utmost freshness and newness.

Convey the utmost longing to each and all of the friends of God"

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Some one mentioned the name of Mr. Carnegie and the Master said-

"Mr. Carnegie has displayed commendable efforts in the cause of Universal Peace, and I have prayed for him that he may succeed in the accomplishment of this divine cause, Only through spiritual power will the foundation

of this edifice be laid. The kings and rulers are stiff-necked and proud of their ^{imaginary} prerogatives. They will not become submissive to any earthly power. There must needs be a super-mundane force to which they may all yield voluntarily and without the least compulsion. I hope the lovers of Peace will give more attention to this phase of the important question than to the drawing of treaties and negotiations which are broken on the slightest pretext."

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The Story of the Well.

I took a walk through the German colony with the Beloved and he pointed out to me the house in which he lived with the family one or two years after the departure of Baha'Ullah. Then, as he reclined against a wall, he directed our attention to a well, the door of which was locked, and said:

"Many years ago this was a public well and the native women drew water here every night and morning. After a while the Germans made up their minds to take possession of this well. ~~###~~ As a result of this a big quarrel ensued and much blood would have been shed had not the Germans pacified the natives by stating that they would only repair the well, and afterwards they might come and draw out as much water as they needed. For some time they were permitted to do this, but when the opportune time came round, they were refused. The repeated ^{pro}tests of the natives availed nothing, and all their expostulations could not move them a whit. They knew that this was a spring well, and that the more the water was drawn the clearer and better it became; but they hardened their hearts and sent away the people.

It is most strange that when the heart of man is touched by the poison of greed and envy, he will do his utmost to harm his fellowmen, without why or wherefore, and with no benefit accruing to himself he will de-

light in upsetting and overthrowing the affairs of others less fortunate.

Now these Germans are glib in the bottom of their hearts because they have succeeded at last in the entire monopoly of the wall, altho' they are not even using it. Who knows that the Musselmans would not have done the same had they been given a like opportunity?

My aim lies in the exposition of the evil traits of prejudice and greed embedded deeply in human nature, and not in the stricture of ^{the} any nations or religions.

When we lived in Teheran, a prominent merchant by the name ^{and} of Haji Mohamad Ali was our neighbor. I was then ~~but~~ a child, ~~but~~ I remember my playmates pointed him out to me as the most niggardly man that ever lived in Persia. All through his life he hoarded his savings, and led an excessively sordid, penurious, avaricious and grasping life. When he died he left behind one hundred thousand toumans, and everyone expressed great astonishment ~~when~~ to hear ~~this~~ the rather incredible news that he had deeded a quarter of this sum to the construction of a public aqueduct. The testator appointed as executors of the will a number of prominent citizens, and when the three days of the funeral ceremonies were brought to an end, they began the work without delay. On the morning of the fourth day they started out toward the mountain with the engineer, the laborers the necessary machinery, shovels, axes ~~tants~~ and other needed tools. After careful survey of the slope of the mountain of Dar ^{and} ~~havoud~~, they chose a commanding spot and commenced their excavations by making shafts into the earth. After several months of continuous labor the water was brought to the city, to the evident rejoicing and thanksgiving of all the inhabitants.

Even up to this date that aqueduct is known by the name of this man and thousands of ~~people~~ are praying for him day and night. Now consider how this philanthropic deed has become conducive to the thankfulness of many families, and to the immortalization of the name of the merchant!

Altho' he was a miser in his lifetime, yet he willed his money to a good and charitable cause. The believers of God must become the main-spring of all humanitarian activities, In whichever country they live, they must be the radiating focus of social, economic and educational reforms. They must evince their willingness be taking part in all that is uplifting, inspiring and stimulating. This is conducive to the good-pleasure of the Lord of Hosts."

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On the Subject of Music and It's History.

Tonight the Beloved called on Mr. Michel, the Treasurer of the Ottoman Bank, and his daughters played a few beautiful pieces on the piano. The Master praised their skill and cleverness and then he gave an interesting talk on the theory of music and its gradual development from the foundation of the world. He believed (→) that Persia^{cal} was the earliest conservatory of music, and the home of vocal sounds, that the system as taught and developed in that country was carried to other parts of the world and slowly ~~developed~~ perfected by other artists and composers. What is music? It is but the vibrations or movements excited in the air which surrounds us. The fundamental notes of music consisted (in Persia) of twelve tones, each tone containing in it a group of notes. Of course every musical sound was accompanied by other sounds called it's 'overtones' and 'harmonics'. Each one of these tones belonged to one of the provinces of Persia, such as 'Esfahan', 'Dogah', 'Segah', 'Bayat' etc. and when the Arabian philosophers translated these musical text books, they gave to the original twelve tones their own names without changing them. Thus, it is well known that the early music had for it's harmony only octaves and fifths, but with later developments came the idea of intervals of three notes.

Musical sounds, being the result of rapid and regular vibrations

of the air, there was born a conscious desire on the part of the singers and players to represent them on paper, so that they might be produced by voice or instrument, at will. Hence the 'notation' of music came into being. It has been claimed that the science of notation was discovered by the Europeans, but one of the most celebrated philosophers and musicians of Persia, by name 'Faraby', wrote the first 'note book' which, it is stated, has been translated into Latin. The very word 'note' comes from the Arabic 'nogteh', showing clearly that like so many other words it has been borrowed from the philosophical language of the Saracens, Cordovans and Andalusians. In providing a written 'language' for music naturally two main essentials had to be considered: first, the pitch, and second, the length or duration of these sounds and the seven forms of the note, breve, semibreve, minim, crochet, quaver, semiquaver, demisemiquaver - were evolved. This was the mere outline of the preliminary talk on music which the Master gave, and then he said:

" When I was travelling in Europe and America I attended some concerts and oratorios and was delighted with the progress of the vocal and instrumental art in those parts. Altho' it seems to them that they have exhausted the subtle chromatic resources of music, yet they are in the threshold of the revelation of celestial, universal music which shall revolutionize the present system and usher in a new era of musical progress. The musical consciousness of future generations will become so rarified and trained that the masterpieces of today will be as dissonant noises in their ears.....

At one time I was walking along the shore of the Euphrates. Absorbed in thought, I suddenly heard the most charming, and sweetest sound. I turned my head and saw a simple Arab lad playing his flute and riding on a donkey laden with underbrush. I was so intoxicated with the melody of his faultless tone that I requested him to get down and play for me. I helped him to unload his donkey, and then we sat quietly under the inviting

shade of a tree. Then he began to play with such depth of feeling and beauty that my whole heart went to him. I drank deeply the sweet cadences and harmonies of his flute to such an extent that I was entranced thereby.

When he finished playing I assisted him to reload his donkey, gave him a present and the address of our house, and asked him to call upon me the next day. At the appointed hour he came and played for us, and as there were several prominent men in the room they all liked his music and asked him in turn to go to their homes one night a week and entertain them and their guests. In a short while he became famous throughout all Bagdad, and leaving his hard labor of ~~the~~-picking, he devoted his career to the inspiring art of music. With his growing popularity he grew also in wealth and position and became a respected, loved and honored member of the community. He was still in Bagdad when we were exiled to Constantinople and used to call on me almost every week antecedent to our departure."

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The Beloved of ^{our} hearts gives long talks to Dr. Habibollah, for he is preparing him for the work in Persia. The Doctor has kept a regular diary in Persian and has preserved all the utterances of the Lord of Hosts. Today the Beloved sent for him and in the course of an interesting conversation he said: "Rest thou assured in the bestowals of the Almighty. His confirmations shall descend upon thee uninterruptedly. Under all circumstances the angels of the Kingdom shall encircle thee. Do thou live and conduct thyself in accord with my instructions, and then thou shalt see the glorious results....."

Today only the believers who are engaged in the promotion of the Cause of God are confirmed. Every soul without exception, must strive according to his knowledge and ability in the diffusion of the fragrances of the Divine Religion. Unquestionably the undertaking of the most difficult and arduous matter is fraught with ~~the~~ insurmountable obstacles and hindrances and therefore nothing must dishearten and discourage us. Fatigue and depression must not overtake us.

I am assured that thou shalt gain many victories, serving the Cause of thy Lord with unremitting zeal and faithfulness. Be thou confident. Rest thou assured. Now that the doors are closed and we are unable to move or stir, travel thou, with the help of God, meet the friends ^{and} and convey to them my love and affection. Be thou attracted with the fragrances of God, rejoiced by the glad-tidings of God, and spread the message of peace and reconciliation, thus thou mayest scatter pure seeds in the virgin soil of the hearts. Thou must turn thy face toward thy Maker, and beseech Him to shower upon thee His blessings and protect thee from all evils. This is necessary, and while thou art away I will pray for thee so that thou mayest reach thy destination safely."

.....Dr. Habibollah asked, 'Will I have the joy of meeting the Master again in this world?'

The Master replied: "God willing, but the sure end of this earthly body

is disintegration and dissolution. If we do not meet each other in this world, we will meet and associate together in the Kingdom of Abha, in the Paradise of Divine Nearness. As long as the hearts are united with the bond of the Love of God, they are present in the same meeting, drinking of the same cup, and beholding the same Countenance.....

Convey my salutations to thy father, and say to him: 'Be thou not sad and unhappy over the martyrdom of thy son. He was not taken from thee. He will be thy companion in all the worlds. Like unto a luminary he is shining from the horizon of Abha.....Praise be to God that He has given thee a son like Mirza Habibollah who is a servant of the Cause and of the world of humanity. Thy family is a blessed one!.....Wherever thou art, Baha'Ullah will be with thee. Thou art under the protection of the Blessed Perfection."

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Three Tablets from the Tongue of Baha'Ullah
(revealed between forty and forty-five years ago.)

He is God, the Most Exalted, the Essence of Knowledge and Explanation!

Blessed are the souls who have taken shelter under the shade of the Tree of Purity! Happy is the condition of these servants who have drunk from the Wine of Sanctity! Rejoicing be unto the men who were not prevented from the knowledge of the Incomparable Lord by the insinuation of the worldly beloved! Happy are the righteous ones who are illuminated by the light of assurance, and have taken^{up} their abode beneath the shadow of the Almighty! Blessed is the community which has left behind the world, and is looking toward the horizon of the Will of the Possessor of Eternity. Blessed are the apostles, who have been and are practicing the

commands of God! They fast in accord with His law, they eat in conformity with His permission, they stand in His service, speak His praises and teach His love. Blessed are the lovers who have abandoned the empires the empires of wealth, crossed the vast continents of land and sea and attained to the loftiest Apex and the furthestmost station!

~~Blessed are the souls who are walking on the earth of this Prison!~~
~~Blessed are the feet which have touched this holy land~~

Blessed is the society which was not deprived of listening to the rustling of Sadrat-El-Montaha by the traditions of the sects of the world!

Blessed are the souls who are walking on the earth of this Prison!
 Blessed are the feet which have touched the holy land and imbibed from it's atmosphere the Fragrances of the Divine Verses!

Blessed are the inhabitants who have carried the load of persecutions in the path of the Peerless Friend!

These are indeed the mountains of the bestowals of the True One-Exalted be His Glory!

O ye cohorts of God! Today the sun of explanation^a is shining and the ocean of the mercy of the Most Merciful is waving. Happy is the condition of that soul who has attained to the station of acceptance, and become adorned with the decoration of steadfastness. Blessed are the servants who, in this wilderness are crying out the sacred words-'Here am I, O Lord of the world!' Blessed are the pilgrims who ~~are~~ ^{on this} ~~the~~ ninth day of this month of fasting, the Most Great Luminary (Baha'Ullah himself) advanced toward them from the highest and supreme horizon of the world!"

Another Tablet of the Same Period.

• O Allah! Upon thee be the eternal peace of God!

Truly I say, this wronged one has had, and has no other intention save the improvement of morality and the extinction of the fire of hatred and rancour raging in the hearts.

I exhort ye in the performance of good deeds, praiseworthy morals, and living in accord with the laws which God has revealed in His Manifest Book. Deeds precede words. I declare by the Sun of Reality that this Wronged One fasts during the holy month of fasting, and during the evenings and the midnights I am engaged in prayer and supplication.

← [Handwritten signature]

Verily religion is heaven, fasting is it's sun and prayer is it's moon. These two laws are the pillars of religion and through their practical execution the obedient will become differentiated from the rebellious. We bag of God, -exalted and glorified is He- to confirm all in the accomplishment of that which is revealed in His Everlasting Book. There are some, who, while clinging to the word, are deprived of the meaning, and while uttering high-sounding talks are dispossessed of any and all actions.

Verily God tells the Truth, and guides mankind to the right path and, Verily,

He is the Unique, Peerless, Mighty and Beautiful!"

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The third Tablet is as follows:

"O thou Grace (lit. Namat, meaning Grace) of God! There are two kinds of graces. The first kind of grace is a nourisher of the body; the second grace aids to the strength of the spirit. God willing, thou mayest

obtain these two graces,- so that outwardly thou mayest gain the physical energy and become occupied with the commemoration, ~~the~~ praise and service of the righteous ones and inwardly find a way to the sea of Divine Generosity. Mayest thou drink, and cause others to drink!

Blessed art thou, and whosoever has attained, and woe unto the heedless ones!"

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Today one of the points of discussion was the prevalence of immorality in certain phases of Parisian life and the urgent need of a deep moral and religious awakening in the hearts of the mass of the population.

"Without the direct assistance of the power of God", said the Beloved, "all social reforms are temporary. The cause and the root of the evil must be eradicated. The segregation of the undesirable members of society into one separate group is like a colony of lepers in a clean and spotless town. If the hearts are not touched by the power of Divine Love nothing will avail."

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"The law of God demands that men live and treat each other as brothers. In the hours of need they must practice more than ever the command of mutual co-operation. The sphere of their sympathy must be widened, the circle of their fellow-feeling must be enlarged, the conception of their solidarity must become all-inclusive.

They must enkindle the torch of Love in the darkness of the world, and then God will come to their assistance."