

THE BAHÁ'Í WEEKLY

Beware of prejudice ; light is good in whatsoever lamp it is burning. A rose is beautiful in whatsoever garden it may bloom. A star has the same radiance whether it shines from the East or from the West.—*Abdul Baha*.

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The BAHÁ'Í Weekly

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The "BAHA'I"

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LAHORE (India).

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KAUKAB-I-HIND, DELHI

AN URDU BAHÁ'Í MAGAZINE PUBLISHED
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MAULVI MAHFOOZ-UL-HAQ ILMI.

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THE QURAN AND MANU SIMARTI.

THE SAYINGS OF THE PROPHET
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THE NEW AGE (PERSIAN).

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HIDDEN WORDS

OF

BAHA'U'LLAH

TRANSLATED BY

SHOGHI EFFENDI

(1) O SON OF SPIRIT !

My first counsel is this: Possess a pure, kindly and radiant heart, that thine may be a sovereignty, heavenly, ancient, imperishable and everlasting.

(2) O SON OF SPIRIT !

Of all things Justice is the beloved in My sight; turn not away therefrom if thou desirest Me, and neglect it not that I may confide My trust to thee. By its aid thou shalt see with thine own eyes and not with the eyes of others, and shalt know by thy own understanding and not by the understanding of thy neighbour; Ponder this in thy heart; how it behoveth thee to be. In truth Justice is My gift to thee and the sign of My loving kindness unto thee. Set it then before thine eyes.

(3) O SON OF MAN !

Veiled in My immemorial being and in the ancient eternity of My self, I felt My love for thee; hence, I created thee, have graven on thee the image of My likeness and revealed to thy sight the beauty of My countenance.

(4) O SON OF MAN !

I loved thy creation, hence I created thee. Wherefore, do thou love Me, that I may name thy name and fill thy soul with the spirit of life.

(5) O SON OF BEING !

Love Me, that I may love thee. If thou lovest Me not, My love can in no wise reach thee. Know this O servant.

(6) O SON OF BEING !

Thy Eden is My love, and reunion with Me thy heavenly home. Enter therein and tarry not. This is that which hath been destined for thee in Our kingdom above and Our exalted paradise.

(7) O SON OF MAN !

If thou lovest Me, turn away from thyself; and if thou seekest My pleasure, regard not thy own; that thou mayest utterly die in Me and I eternally live in thee.

(8) O SON OF SPIRIT !

There is no rest for thee except if thou dost renounce thyself and turn unto

Me; for it behoveth thee to glory in My name and not in thine, and to put thy trust in Me and not in thyself. For I desire to be loved alone above all else.

(9) O SON OF BEING !

My love is My stronghold; he that entereth therein shall be safe and secure, and he that turneth away shall surely stray and perish.

INVOCATION

Glory be to Thee, O God, for Thy manifestation of love to mankind! O Thou who art our life and light, guide Thy servants in Thy way, and make us rich in Thee and free from all save Thee

O God, teach us Thy oneness and give us a realization of Thy unity, that we may see no one save Thee. Thou art the Merciful and the Giver of bounty!

O God, create in the hearts of Thy beloved the fire of Thy Love, that it may consume the thought of everything save Thee!

Reveal to us, O God, Thine exalted eternity, that Thou hast ever been and that there is no God save Thee.

Verily, in Thee will we find comfort and strength!

STAR OF THE WEST

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The BAHÁ'Í WEEKLY

OURSELVES

The BAHÁ'Í WEEKLY is going to be YOUR OWN WEEKLY. It has been started to provide a common religious platform for the youths of all religions, so that they may discuss their intimate religious questions, doubts and aspirations, without fear of being called silly, stupid or ignorant. It will attempt to bring within their reach writings and thoughts of men of all faiths with mature experiences, who are likely to assist them in working out their own solutions. It will also provide a platform for the exchange of ideas, friendly discussions and the presentation of the emphatically religious aspect of vital problems touching the lives of ambitious thinking men who are not interested in a cheap success of the glittering kind.

It is called the Baha'i Weekly, because the men and women who have undertaken to stand solidly at its back wish to call to it the attention of those deep thinkers all over India and Burma who are interested in the work of the Baha'is, and wish to study more closely the teachings of the movement, and outstanding achievement of which is the drawing together of the East and the West under the administrative guardianship and control of a living Eastern Head—**Shoghi Rabbani**. While the rest of the world thinks it still a dream, the silent Baha'i Movement is ready with the first instalment and earnest and a reliable promise of the second which is being got ready when even the first was not expected.

Recently, Miss Martha Root was here, that indefatigable American Baha'i teacher who has been touring round and round for almost nine years all over Asia, Africa and Europe. Frail of body, delicate of health, depending on her own income for her expenses, and her great store of Faith and Prayer for sustenance and recoupment, she was cordially, graciously welcomed and listened to wherever she went. The reception that she was given, and the response that she evoked, has brought home the need of establishing a means of communication, at once convenient and welcome to these sympathisers and the Baha'i workers who are scattered all over India and Burma. This Weekly, it is hoped, will provide that connecting link and the common platform.

Some of those who have promised to contribute have taken active and prominent part in such major religious gatherings as the All-India Centenary Religious Conference of the Arya Samaj at Muttra and the All-India and All-World Centenary Parliament of Religions of the Brahmo Samaj at Calcutta. In addition, they have been for more than fifteen years, in the front rank of the Baha'i workers in India and Burma.

The Baha'i Weekly will welcome with open arms communications and discussions from young men of all faiths, or no faith, who wish to study such questions as; Is there a God? Where is he? Need I believe without seeing Him. Have we got sufficient proof of His existence? Is He Just when there is so much inequality and suffering in this world? What do I gain by believing in Him? What do I lose if I do not believe in Him?

Are prophets honest in their claims? Were they supermen? Is it justifiable to believe they were sublime? Is it possible to profit by following them in this advanced age? Is it not an exploded superstition—this belief in the Divine Origin of Religion? Can Science and Religion be reconciled? How can superstition and religion be separated? Why should I live what is called "the clean moral life"? Is it really "cleaner"? Is it worth while living a clean moral life?

Every healthy normal intelligent young man who wants to know and believe, and who is not content with believing what he does not know, asks such questions. He is rebuked by unsympathetic seniors who, thereby, either kill his desire to know and understand, or worse still, kill his belief in the truth, utility and reasonableness of religious belief and experience. It shall be the happy privilege of the Baha'i Weekly to provide the platform where such intimate questions may be discussed without being called silly, or being treated as scandalous. They will be dealt with in the spirit of understanding comradeship, which they deserve.

This alone should justify its appearance on the scene, and receive from the well-wishers of young men, as well as the young

men themselves, a warm welcome.

Needless to add that the Baha'i Weekly will keep strictly to the religious aspect of life. It does not, of course, ignore that all the other phases are applications of, and built on the religious fundamentals; but it also recognises that it will confuse the issues if a digression were made into other spheres. Peace and harmony, through conciliation and reconciliation, will be its controlling policy. Discussions of all such controversial matters as are likely to result in the wounding of the feelings of any group or party, will be carefully avoided; but if circumstances make it inevitable, then such a strictly academical tone will be adopted as is least likely to hurt even the most sensitive. Yet, should anything slip past the watchful pens of the editors, the Baha'i Weekly will ever be ready to offer its apologies to the offended persons or parties.

This is the hand of friendship that the Baha'i Weekly offers you. It will always look out for your responsive co-operation. Whenever you come across an article in your favorite magazine, or paper that you would like to show to others, do send in a cutting or a reproduction, mentioning the name and date of the publication. Whenever you hear a good religious speaker, send up a gist of his talk. Whenever you discuss with your friends or speak to an audience, and a useful point is developed which is likely to be of general interest, please remember that the Baha'i Weekly will be thankful to receive and pass it on to the readers. This is a personal message to you—one and all. Do treat it as your own Weekly, for, it cannot justify its existence, or, fulfil the object of its creation, unless and until you

TREAT IT AS YOUR OWN WEEKLY.

The Editors.

Kaukab-i-Hind, Delhi.

The Kaukab-i-Hind is a Urdu Baha'i Monthly published from Delhi (India). This Magazine has been serving the Baha'i Cause now for 7 years. It has interesting articles on the various aspects of Baha'ism and it translates the words of Baha'u'llah and Abdul-Baha from Persian and Arabic into Urdu. The annual subscription is Rs 4 and copies can be had from Maulvi Mahfooz-ul-Haq Ilmi, Karol Bagh, Delhi, (India).

THE BAHÁ'Í

Wednesday, JANUARY 7, 1931.

BAHA'U'LLAH

His Programme

BAHA-'U'-LLAH whose real name was Hussain Ali was the son of the Prime Minister of Persia and was born in Tehran in 1817 A. D. One Ali Mohamed better known as Bab had declared himself to be the harbinger of a new dispensation and his declaration had caused consternation among the Shia Moslem divines of Persia as well as in other Moslem countries. He was publicly shot at Tabrez in 1850. Baha-'u'-llah had come under the influence of Bab and had to face terrible persecution when the followers were hunted like wild dogs. He was exiled from Persia with his family and reached Baghdad in 1852. His son Abdul Baha, who passed away in 1921, came out with him at the tender age of nine and never returned to Persia. After 12 years' exile in Baghdad, Baha-'u'-llah was deported to Constantinople by the orders of the Sultan of Turkey and a few months later the whole party of 72 was stationed at Adrianople where their stay lasted for 4 years. In 1863 Baha-'u'-llah and his family and followers were put in the Prison of Acre, a place which was a Turkish penal Colony and where the worst criminals were sent to die, so bad was the climate. Here at Acre, Baha-'u'-llah had to pass the rest of his life and it was from this prison that his Message of Peace and Goodwill was projected, and it has now spread in all parts of the world. Baha-'u'-llah passed away in 1892 after an exile and imprisonment of forty years, but his eldest son Abbas Effendi better known as Abdul Baha (or the Servant of Baha) was kept in the same prison for another 16 years, i.e., to say, he suffered exile and imprisonment for 56 years. He came out of Persia at the age of 9 and tasted freedom once again at the advanced old age of 63.

Abdul Baha settled down in Haifa in 1908 and remained there till his passing away in 1921 at the age of 76.

From 1911-1913, Abdul Baha travelled in Europe and America, where he expounded to the people of the West the teachings of his father Baha-'u'-llah. To-day we

find the Message translated into many European Languages, in English, French and German and very lately some of these writings have been translated into Esperanto which is the Universal Language of the West.

The words of Baha-'u'-llah and Abdul Baha have been revealed in inimitable Persian and Arabic and these words are really wonderful.

The basic principles may be summarised briefly here in the words of Abdul Baha himself.

1. The oneness of mankind.—Baha-'u'-llah addresses himself to the world of man saying, "Ye are all the leaves of one tree and the fruits of one arbor." That is, the world of existence is no other than one tree and the nations or peoples are like unto the different branches or limbs thereof, and human individuals are similar to the fruits and blossoms thereof.

2. Independent investigation of truth.—No man should follow blindly his ancestors and forefathers. Nay, each must see with his own ears, and investigate truth in order that he may find the Truth; whereas the religion of forefathers and ancestors is based upon blind imitation—man should investigate the truth.

3. The foundation of all religions is one.—The foundation underlying all the divine precepts is one reality. It must needs be reality, and reality is one, not multiple.

4. Religion must be the cause of unity among mankind.—Every religion is the greatest divine effulgence, the cause of life amongst men, the cause of the honour of humanity, and is productive of life everlasting amongst humankind. It is not for enmity or hatred. It is not for tyranny or injustice. If religion be the cause of enmity and rancor, if it should prove the cause of alienating men, assuredly non-religion would be better.

5. Religion must be in accord with science and reason.

Religion must be reasonable, it must agree perfectly with science so that science shall sanction religion and religion sanction science. The two must be brought together, indissolubly, in reality.

6. Equality between men and women.—This is peculiar to the teachings of Baha-'u'-llah, for all former religious systems placed men above women. Daughters and sons must follow the same form of study and same education.

Having one course of education promotes unity among mankind.

7. Abandonment of all prejudices.—It is established that all the prophets of God have come to unite the children of men and not to disperse them, and to put in action the law of love and not enmity. Consequently we must throw aside all these prejudices—the racial prejudice, the patriotic prejudice, the religious and political prejudices. We must become the cause of unity of the human race.

8. Universal Peace.—All men and nations shall make peace. There shall be universal peace amongst governments, universal peace amongst religions, universal peace amongst races, universal peace amongst the denizens of all religions. To day in the world of humanity the most important matter is question of universal peace, the realisation of this principle is the crying need of the time.

9. Universal Education.—All mankind should partake of both knowledge and of education, and this partaking of knowledge, of education is one of the necessities of religion. The education of each child is obligatory. If there are no parents, the community must look after the child.

10. Solution of the economic problem.—Just as the rich man enjoys his rest and his pleasures surrounded by luxuries, the poor man must likewise have a home, be provided with sustenance, and not be in want.... Until this is effected happiness is impossible. All are equal in the estimation of God, their rights are one and there is no distinction for any soul; all are Protected beneath the justice of God.

11. An international auxiliary language.—An international auxiliary language shall be adopted which shall be taught by all the schools and academies of the world.

12. An International Tribunal.—A universal Tribunal under the power of God, under the protection of all men, shall be established. Each one must obey the decisions of this tribunal, in order to arrange the difficulties of every nation.

Remember, these precepts were given more than half a century ago. At that moment no one spoke of universal peace; nor of any of these principles, but Baha-'u'-llah proclaimed them to all the sovereigns of the world—They are the spirit of this age, the light of this age; they are the well being of this age.

Notes and News

Tribute to Viceroy.

His Excellency Sir George Stanley Governor of Madras, who unveiled a portrait of His Excellency Lord Irwin at the branch headquarters of "Toc H" at Holloway's Gardens Madras, yesterday paid a striking tribute to the Viceroy.

"He is a man of great ability, great common-sense, and above all he is one of the most noble Christian gentlemen I have ever known. Religion is deeply ingrained in him. That, I think, will carry a man very far in this world."

The League's Work.

Those who wish to familiarize themselves with the work done by the League of Nations since its inception, will find this official publication *Ten Years' of World Co-operation*, of considerable value. Apart from its major function of peace-maker between the nations, the League has done valuable work in the sphere of industrial welfare, public health, financial and economic co-operation, international communications, and last, but not least, social and humanitarian reform. The chapters on these aspects of the League's many sided activities reveal much painstaking labour for which hitherto there has been inadequate recognition on the part of the public. They form, in fact, a comprehensive survey of world-conditions at the present day and bring to light many little known facts.

Status and Welfare of Indian Women.

A Memorandum regarding the status and welfare of Indian women under the new constitution has been addressed to Round-Table Conference.

The memorandum recommends the adoption of the Simon Commission's recommendations regarding equality of franchise, firstly, to a wife over 25 years of age or preferably 21 years, of a man who has property, qualification, and secondly, to a widow over that age whose husband at death was so qualified. It proposes sex equality regarding the contesting of seats in general constituencies and the reservation of a further number of seats in provincial councils.

Capital Punishment.

The report of the Select Committee on capital punishment recommends that a Bill be enacted in the present session of Parliament abolishing the death penalty for an experimental period of five years.

The Tablet of 'Iqan.

A translation of the 'Iqan by Shoghi Effendi is news that will bring heartfelt joy to all English-reading believers. This Tablet, or Book, revealed by Baha'u'llah is the basis of modern spiritual insight and assurance. Knowledge of it infinitely surpasses the acquired knowledge of the schools.

The Baha'i World, Volume III.

Baha'is throughout the world are informed of the fact that the *Baha'i World, Volume III*, compiled and edited under the direction of Shoghi Effendi to represent the Baha'i Cause during the period 1928-1930 will be published shortly. Assemblies and individuals are requested to send advance orders for copies at \$ 2.50 each, post paid, to Baha'i Publishing Committee, P. O. Box 348, Grand Central Station, New York City, (U. S. A.)

Every adult believer will find Volume III of *The Baha'i World* a source of spiritual inspiration, a thrilling and deeply moving history of such significant current events as the episode of the Shrines of Baha'u'llah at Baghdad and the League of Nations; extensive newly translated passages from Baha'i Sacred Writings; scholarly articles about different aspects of the Cause, and photographs of the most intense interest and permanent value.

The *Baha'i World*, in brief, deepens and extends our sense of citizenship in the World Order of Baha'u'llah.

In Memoriam.

Dr. Edna McKinney Tibbetts, for many years a devoted Baha'i, departed this life October 4, 1930, and was buried at Providence, R. I., her late home, on October 7. Her funeral was attended by the little circle of attracted friends in Providence and by others who went from Boston, Portsmouth, and Haverhill. The floral tributes were beautiful and the simple Baha'i service, consisting of the reading of Tablets and prayers and brief addresses was very impressive to friends and inquirers alike from its spiritual atmosphere.

Star of the West.

The Baha'i Magazine *Star of the West* is published monthly from Washington U. S. A. The annual subscription is 3 dollars per year, which is equivalent to Rs. 9 in Indian money. This magazine has some very interesting articles from the pen of well known Baha'i writers. The latest issue of November 1930 has some very interesting articles such as "The First Feminist Martyr, Qurrat u'l Ayn", by Mr. Nur-ud-Din Zeine which we will reproduce in our next issue. There is another article on Universal Language describing the 22nd Universal Congress of Esperanto, held at Oxford which was attended by 1200 delegates from 29 different countries. The youngest daughter Miss. Lydja Zamenhof of the late Dr. L. Zamenhof, creator of the Esperanto Language, was also present. She is the only Baha'i in Poland and has translated Baha'u'llah and the New Era by Dr. Esslemont in Esperanto. She read a paper in which she pointed out the need of a recurrent Manifestation of God, and that the time was ripe for such to appear—indeed that he had already appeared in the person of Baha'u'llah.

All-Asian Women's Conference

This Conference opens on 19th January 1931 in Lahore (India) at the Town Hall. The objects of the Conference are as follows:—

1. To promote the consciousness of unity amongst the women of Asia as members of a common Oriental culture.
2. To take stock of the qualities of Oriental civilisation so as to preserve them for national and world service (simplicity and art, the cult of the family, veneration for motherhood, spiritual consciousness).
3. To review and seek remedies for the defects at present apparent in Oriental civilisation (ill-health, illiteracy, poverty and under payment of labour, infantile mortality, marriage customs).
4. To sift what is appropriate for Asia from the Occidental influences (education, dress, freedom of movement, cinemas, machinery).
5. To strengthen one another by the exchange of data and experiences concerning women's conditions in the respective countries of Asia (economic, moral, political, and religious status).
6. To promote world peace.

The Passing away of Dr. Abdul Jabbar.

Dr. Abdul Jabbar a zealous Baha'i worker of Mandalay passed away in the General Hospital of Rangoon early in December 1930 after a prolonged illness. Memorial meetings were held in Rangoon and in Mandalay and special prayers were offered for the late Doctor Abdul Jabbar.

Dr. Abdul Jabbar became a Baha'i 15 years ago and since then he was engaged in serving the Cause. He attended the Baha'i Convention at Karachi in 1922 and was always helpful to the sick and the poor. We offer our sincere condolence to the bereaved family and pray for our departed friend at the Divine Threshold.

Baha'i Centres in India.

The following Baha'i Centres with the addresses of the Secretaries are given below. Enquirers may communicate with these Centres for further information about the Baha'i Cause. Literature in English, Persian, Arabic and Urdu can be ordered from any of these Centres or from the Baha'i Assembly Poona c/o National Hotel.

1. Secretary Baha'i Spiritual Assembly, Post Box 470, Bombay.
2. Secretary, Baha'i Spiritual Assembly c/o National Hotel, Poona.
3. Secretary, Baha'i Spiritual Assembly, Freedy Street, Karachi.
4. Secretary, Baha'i Spiritual Assembly, 17, Mianjan Ostagar Lane, Park Circus, Calcutta.
5. Secretary, Baha'i Spiritual Assembly, Post Box 299, Rangoon.
6. Secretary, Baha'i Spiritual Assembly, Daidanow, Kalazoo, Hathawady, Kungangoon, Burma.
7. Secretary, Baha'i Spiritual Assembly, 9, 34th Street Mandalay, (Burma).

Letter from China

Martha L. Root.

Beloved Friends! Love to you, each one! I think of you very often even though I cannot write. As some of you are so far away you will not receive this letter until December, so in it I send you best greetings for a blessed Christmas and I wish you a New Year filled with happiness in service to God and to His children. I shall be thinking of you and loving you, and praying for you.

During the busy days in Hong Kong and Canton it was not possible to write to you about the work, because I was so busy "doing it". Everything went well. There were more than thirty articles in the Hong Kong newspapers. I wrote most of them, spoke personally with the editors and loaned them books. Some of these articles were more than two columns and carried several long quotations from the Holy Word. One lecture was given in Hong Kong University on "What is the Bahá'í Movement?". There was a new Professor's wife there who had met 'Abdu'l Baha at Lady Blomfield's home in London; she wore the Bahá'í ring, and after I spoke she gave a little talk about her meeting with Abdul Baha; the spirit of the whole evening was beautiful. There and everywhere later in China I found fruits of the visit six years ago. Next day I gave a tea for seven friends deeply interested and feel that this new Professor's wife will be a great help in the University. Such lovely young Chinese girl who will be graduated in June from this University, came to me and said: "I come to see you to ask you what I can do to help the Bahá'í Movement in Singapore?" This Professor's wife later told me that this girl is one of the brightest in Hong Kong University and her father is one of the thinkers of Singapore. Many young men were interested too. The same evening of this lecture, I broadcast at six o'clock on "Esperanto—As a Universal Auxiliary Language", dined with the Vice-Chancellor at 7.15, and gave the University lecture at 8.30 o'clock. Also, I lectured before the Hong Kong Theosophical Society, and at my small hotel met individually people from all religions. The writing for the newspapers in China has taken much time, but I concentrated on that. I tried to get some more written on the Qurratu'l-Ayn story, but could not do much, so many people called to ask questions.

Going to Canton for one week, all was glorious there. Chan S. Liu (a splendid young man who became a Bahá'í through Roy C. Wilhelm) and his relatives and friends helped me to meet people and give lectures and get articles into the newspapers. I called on the Governor of Kwongtung Province, Chen Mingshu, (formerly he was one of the great generals). He is a man with vision and one who thinks deeply. He had not heard of the Cause until I had sent to him the day before I called. He had studied it and what he said about the Teachings I shall write as an interview. He said Bahá'u'llah was a Prophet and China

has need of a Prophet. Today I finished on article: "Relation of Chinese Culture to the Great Bahá'í Movement," and in it I speak of what several great men of China say about Bahá'u'llah's Teachings.

One lecture was given in Sun Yat-sen University, five hundred people being present. It was arranged jointly by the Educational Association of Kwongtung Province and the Sun Yat-sen University. Chan Liu's sister, Mrs. I. W. Foulk a celebrated educationist was my interpreter. I spoke in the same great hall where Dr. Sun Yat-sen gave his sixteen lectures to explain his aim for China. His ultimate aim was internationalism. Another lecture was in the High School of Sun Yat-sen University where five hundred boys and a few girls were present. The Principal knew about the Cause and in introducing me, he read the principles and spoke a few words about each. He has met Agnes Alexandar in Japan and later he bought some Bahá'í books. Chinese booklets were given out at the University and some were sent later to this school. We published four thousand Chinese booklets in Canton and two thousand in English were printed by Mr. M. H. A. Ouskouli in Shanghai. A few books were put into leading libraries and given to governors, ministers and a few other officials.

Three lectures were broadcast in Canton: "New Universal Education," "Esperanto As A Universal Auxiliary Language" and "What Is the Bahá'í Movement?" All were translated into excellent Chinese and I spoke with Mr. Liu and his brother and his friend as interpreters, so each lecture was given in Chinese language as well as in English. Mr. Liu made fifty copies of two of these lectures, so we had them for the newspapers. I made eight copies of each lecture in English. All newspapers used some mention and "The Canton Municipal Daily News" on September 23, 1930. In its special supplement section had two full pages devoted to the Bahá'í Movement, using the photograph of 'Abdu'l Baha. This supplement section had four articles (1) My visit to China; (2), (3), (4), were the three lectures in full, and these carried a number of important quotations from the Creative Word.

One lecture was given in the Canton Esperanto Institute.

When I came from Hong Kong to Shanghai, reaching Shanghai on September 20, Agnes Alexander had come here from Tokyo to welcome me. Mr. M. H. A. Ouskouli and his fine family, Mr. M. H. Touty, Mr. and Mrs. A. M. Suleiman, Dr. and Mrs. Y. S. Tsao all gave me a glorious welcome. We had ten heavenly days working together for Bahá'u'llah. Agnes turned her room into a Bahá'í parlour, and the lady where we roomed became so interested that she reads the books, tells friends about the Cause and she gave a beautiful tea and we invited ten people, a newspaper representative, the Y. M. C. A. Secretary, a youngman from New Zealand who

later arranged for me to lecture on Sunday evening, in the Y. M. C. A. (The editor of a Russian newspaper was in the audience that night and he wrote such a clear, sympathetic article that it carried the Cause in a beautiful way to ten thousand Russians in Shanghai.) Mr. Ouskouli had constant teas in his home where friends were invited to hear of the Cause. The Shanghai people said: "We love to go to his home, the spirit is there! Mr. Touty helped us every day and he is a very good speaker and can present the Cause from Persian viewpoint which interests every one. He knows the history of the Cause and of Persia and can present the Movement in a scholarly way. Mr Suleiman, and his wife Ridvania, her two sisters and brother Ruhania, Jalalia and Quadrat did very much to help. The Esperantists too, called and at once offered to help arrange some lectures. Dr. and Mrs. Tsao gave a Chinese dinner and invited their friends to hear about the Teachings. Mr Ouskouli gave a Persian dinner. Three lectures were given in the Royal Asiatic Society Hall. Agnes spoke on the Principles and I spoke on "Bahá'í Scientific Proofs of Life After Death," and on "Esperanto As a Universal Auxiliary Language". The Theosophists arranged a public lecture on "Progress of Bahá'í Movement in Five Continents." After I spoke, Dr. Tsao arose and gave a wonderful speech about what these Teachings will do for China.

For eight days all the Shanghai papers had articles each day, I wrote most of these interviews, and resumes, trying to make the stories a little different for each newspaper. This is important in publicity, to give each paper a story that is not duplicated in the other papers. In no other country in the world have the newspapers used so many articles in so short a time as here in China; it shows that China is open and seeking. During our ten days together in Shanghai, I spent several hours each day writing, because in speaking one speaks to a few hundred, but in writing one reaches several thousands. The approach to presenting the Teachings is different in each country and in each city. Shanghai and Nanking have no Broadcasting Studio in these disturbed times.

What makes us most HAPPY is that Dr. Y. S. Tsao of Shanghai (he was formerly the President of Tsing Hua University in Peking for six years) has come to Shanghai to live and he will translate "Bahá'u'llah And The New Era" into Chinese. Perhaps not every chapter, because that book is principally from the Christian standpoint and of the 500,000,000 of Chinese people, only one million are Christians. Perhaps he will use the subject: "The Bahá'í Movement as Seen Through Chinese Eyes," Based upon "Bahá'u'llah and The New Era" showing how this Movement will appeal to Confucianists, Buddhists and other religionists in China, and how its Principles are the solution for Chinese problems. He will ask several of the men of affairs of China to express themselves in short paragraphs what they think of the Bahá'í Movement as the solution for China, these paragraphs will form the introductions. Many chapters will

be taken in their entirety from Dr. Esslemont's book. Six years ago in Peking, I lectured four times in Dr. Tsao's University and when Agnes came she spoke there, and after we left they formed a Baha'i Study Class in that University. Dr. and Mrs. Tsao are our dear friends and he has done very much to help me with introductions in Nanking as well as in Shanghai. He wrote then: "Nanking cannot afford not to hear this Message!" I know of no one in China so capable intellectually and spiritually to translate Dr. Esslemont's book as Dr. Tsao.....It is the fulfilling of 'Abdu'l Baha's Words: "If these Teachings can be given to a few of the thinkers of China, they themselves will take them to their people"

It has been a joy and encouragement to come back to China and see that the efforts of Baha'is in China are deepening the interest in the Cause; perhaps in no other country in the world are there such rare opportunities to serve and the influence react on ALL MANKIND as in China. These are the days to bring the Teachings here when suffering China is seeking some kind of a Light.

Agnes had to return to Tokyo, but she remained and worked with the Shanghai friends a few days longer while I went to Nanking and Mr. Suleiman, this devoted Baha'i youngman, went with me to accompany me everywhere and to help me. We returned the night before Agnes sailed so we all saw her off. The week at the capital was very interesting. I had talks with Dr. C. T. Wang, Minister of Foreign Affairs, and with Dr. Mon Lin Chiang, Minister of Education and several other government officials. The President was at the front for he is General in Chief of the Armies. Mr. Paul Linebarger Legal Adviser to the National Government called for two hours. He said: "The Baha'is are very welcome, we like to see you establishing these principles in China. "The largest lecture in China was the one in National Central University in Nanking, on October 6, 1931, when I spoke to two thousand youngmen and a few girls on "International Education for the New Age." A talk was given at Ginling College for Women, and an address was made before the Chinese Secretaries of the Young Men's Christian Association. Also, in each city of China, I met the Esperantists. No summary could ever give the significance of this visit to the capital. There are great souls in China, and when a few of them who, in the travail of suffering are seeking Light, become confirmed in the Teachings, China may be the country whose decision will change the world from war and the annihilation of all civilizations to a world of universal peace. Blessed beyond all words to comprehend the blessings, will be these souls who will arise and go and live and work in China!

Very humbly,
faithfully in His Covenant,
(Sd.) MARTHA ROOT.

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