

# 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 QURAN AND MANU SIMARTI.

THE SAYINGS OF THE PROPHET  
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## HIDDEN WORDS

OF

### BAHA'U'LLAH

TRANSLATED BY

SHOGHI EFFENDI

### (10) O SON OF UTTERANCE !

Thou art My stronghold; enter therein that thou mayest abide in safety. My love is in thee know it, that thou mayest find Me nigh unto thee.

### (11) O SON OF BEING !

Thou art My lamp and My light is in thee. Get thee light therefrom and seek none other than Me, for I have created thee rich and have bountifully favored thee.

### (12) O SON OF BEING !

With the hands of power I made thee and with the fingers of might I created thee; and in thee have I placed the essence of My light : Be thou content with it above all else, for My work is perfect and My command is binding. Question it not and have thou no doubt.

### (13) O SON OF SPIRIT !

I have created thee rich, wherefore impoverish thyself? Noble I made thee, wherewith dost thou abase thyself? Out of the essence of knowledge I manifested thee, why seekest thou any one beside Me? Of the clay of love I molded thee, why dost thou busy thyself with another? Turn thine eyes unto thyself, that in thee thou mayest find Me abiding, mighty, powerful and self-subsisting.

### (14) O SON OF MAN !

Thou art My dominion and My dominion perisheth not, wherefore fearest thou thy perishing? Thou art My light and My light shall never be extinguished, why darest thou extinction? Thou art My glory and My glory fadeth not; thou art My robe and My robe shall never be destroyed. Abide then in thy love for Me, that thou mayest find Me in the realm of glory.

### (15) O SON OF UTTERANCE !

Turn thy face unto Mine and renounce all else but Me; for My sovereignty endureth and My dominion perisheth not. Wert thou to seek another than Me, surely thou shalt fail, shouldst thou search the universe for evermore.

### (16) O SON OF LIGHT !

Forget all else but me and commune with My spirit. This is the essence of My command, turn unto it.

### (17) O SON OF MAN !

Be thou content with My self and seek no helper but Me, for none but Me can ever suffice thee.

### (18) O SON OF SPIRIT !

Ask not of Me that which thou desirest not for thyself and be content with that which We have ordained for thee, for this is that which profiteth thee, if therewith thou dost content thyself.

## INVOCATION

O Lord, deliver us from all temptations, tests, and evil suggestions of those who have turned their faces from Thee, O Thou merciful God, confirm us by Thine invisible hosts and reinforce us through Thy heavenly angels.

O Lord, we are weak, poor, submissive and humble; strengthen, enrich and uplift us above all earthly conditions.

O God ! As Thou hast illumined our hearts with the light of knowing Thee, make us firm in Thy Blessed Covenant.

Verily, Thou art the clement, the forgiving !

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## STAR OF THE WEST

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# The First Feminist Martyr

By Zeine Nour-ud-Dine Zeine

Mr. Zeine, the author of this valuable article, is a graduate of the American University of Beirut and is now a teacher of sociology in that splendid institution. He has a remarkable background. His grandfather, Jinabi Ziene, left Persia and followed Baha'u'llah first to Baghdad and later to 'Akka' where he spent the rest of his life as one of His amanuenses, so the family first lived in 'Akka' and later in Haifa. We are fortunate to have for the Baha'i Magazine the accurate material which Mr. Zeine has sent us—a picturesque and dramatic account of the tragic story of Qurrat-ul-Ayn, the far-famed Persian Feminist and Poetess, the first woman martyr for the freedom of women. *Star of the West.*

You can kill me as soon as you like, but you cannot stop the emancipation of women" so said the Persian feminist and poetess Quarrat-ul-Ayn when she was imprisoned in 1850.

Born of a noble family, her keen and sagacious intelligence and her fervid eloquence very soon filled all those who came in contact with her, with awe and admiration. Awe, because in her controversies with the most learned men, she was ever triumphant. Admiration because in a time when most of her country women could not read or write, she displayed such marvelous powers of learning and speech.

Her beauty matched her elocution. But it was a grand, a commanding, a majestic beauty. On one occasion it is so related, when she was delivered up to the government authorities, she was brought before the Shah, who, on seeing her, said: "I like her looks; leave her and let her be." On another occasion, the festivities and rejoicing of wedding were going on in the house of one of the Persian nobles. When Qurrat-ul-Ayn came in, the ladies of the court and other distinguished guests who were present were so much attracted by the charm of her looks and so greatly impressed by the beauty of her speech that, "forgetting the festivities, they gathered round her, diverted, by listening to her words, from listening to the melodies, and rendered indifferent, by witnessing her marvels, to the contemplation of the pleasant and novel sights which are incident to a wedding."

It means very little to say that Quarratu'l-Ayn was in advance of her age, unless one says also what that age was. Persia, nay the East in general was in a deplorable state. Ignorance and superstitions prevailed; intolerance and bigotry waxed high. Education was neglected. The rights of women were slighted. Such were some of the conditions during that age. Filled with a passionate desire to change all that situation she raised her voice against it, discussed and debated with doctors and sages, and addressed the meetings of the most eminent men. At the beginning she used to carry on her discussions and talks from behind a curtain, but later she threw aside her veil, thus adding the power of her looks to the potency of her words.

To lay aside the veil and speak in public at a time when "women were secluded in harems and had to be closely veiled if they appeared in public places," when it was considered impolite for them to speak to men, needed a heroic courage. The ideas she propounded endangered her life. Yet her courage never failed her and her heart never recoiled from the oppressions and persecutions that she

received at the hand of her enemies, by day and night, and accompanied by a few who had become inspired by her noble ideas, she traveled in Persia from city to city, pleading with men and women everywhere to abandon their prejudices and superstitions and love truth; to put aside hatreds and jealousies and live in harmony and good will with each other. She championed the cause of education of the both sexes and fought for the freedom and rights of her kind. Her fame now spread far and wide so that "most people who were scholars or mystics sought to hear her speech and were eager to become acquainted with her powers of speculation and deduction."

Finally, the clergymen were alarmed: her vehement and tumultuous ideas confounded them and her courage and steadfastness in spreading those ideas filled them with apprehension. The people were aroused to molest her, and eventually, she was delivered up to the government authorities. It was then that she pronounced those heroic words with which this account begins. She was imprisoned for two years. Then in August, 1852, a disastrous attempt was made on the Shah's life. Many people were arrested, horribly tortured and condemned to death. And she was one of the innocent victims of that fatal day.

Qurratu'l-Ayn met a very painful and lingering death. The story of her execution is a very tragic one. She was delivered over to one of the military authorities—a Sardar—who was made responsible for her execution. In Tihiran "she was placed in the house of the Kalantar, a town official who was made responsible for her custody."

"Three days (the Kalantar's wife related) our beloved guest stayed in her room chanting prayers—eating little and seldom. On the morning of the third day she said to me: "Tonight, they will come for me". She gave to me a bottle of attar of roses, a ring, and a handkerchief—her only possessions—all she had left of her former riches."

Another account has it that Qurratu'l-Ayn had put on a snow-white robe of pure silk before her execution. When asked by her guardian, early in evening, why she had changed her dress, "I will be going on a long journey tonight", she had answered. And so by dint of feminine intuition, she had known the time of her death. As the leaden-footed hours of the night were passing one by one and the silence of nature grew deeper, the beginning of that journey was drawing nigh. "Chanting prayers, she waited, waited, prepared and ready for what she knew would come."

And that evening they came.

It was the fifteenth of September,

1852. The lights of the city of Tihiran were going out one by one. People were sleeping. The richly colored domes and minarets of the Capital shone pale in the light of the moon. A sad moonlight was shining through the window of the room where the beautiful Qurratu'l-Ayn was confined.. It was a room in the garden of the Sardar near the gates of the city, to which she had been brought that same evening. The stars were so pale and the night was so still, so silent, as if the whole creation was watching breathlessly in dreadful expectation of a bitter and heartrending tragedy.

At about midnight, for the first time, the tranquil silence was broken by the sounds of some footsteps. Presently a key turned in the lock, the door opened slowly, and a handsome young Turk entered the room of Qurratu'l-Ayn. He held a silken handkerchief in his hand. She, sitting on the floor in the middle of the room, was praying. As she moved towards her, she suddenly raised her head, threw at him one of her piercing glances and said in a clear and dignified voice: "Young man, it becomes you not to be my executioner, and to perform such a crime". Horror stricken by those words, the young Turk refused to touch her, turned back, and ran out of the door "like a madman." It is said that he dashed into the room where his master, the Sardar, was awaiting him, flung at his feet the fatal handkerchief and the money he had received as a bribe, and said: "I am ready to kill myself and not shoulder the responsibility of this woman's death."

A few moments later, another person entered the room of the prisoner. He was a heavy set, coarse, ugly looking man. And he was drunk. He held the same handkerchief in his hand. Qurratu'l-Ayn had finished her prayers, but she was still sitting on the floor. As his looks fell upon her, his wolfish eyes flashed with ferocity born half of intoxication and half of his own beast-like nature. Without a moment's hesitation, he threw himself upon the unfortunate young woman and accomplished his dark deed—he strangled her with the handkerchief. There were still signs of life in her when he drew her out of the room. Here he met others who were sent to help him in the accomplishment of the Sardar's feindish scheme. They dragged her to the rim of a dry well and threw her into it. Immediately the well was filled up with large and heavy stones. It was midnight.

The moon had now sunk behind the snow clad Elburz mountains. The shadows of the domes and the minarets grew deeper and blacker. Darkness enveloped the city of Tihiran. There was not any light save the pale glimmering of the lonely stars. As the men were returning from the well, something fluttered on a rosebush near by. Apparently a nightingale disturbed in her sleep. At the same time a loud shrill sound of a cock pierced the appalling silence of the night. Also a wind was growing, "a wind that laid a cold finger upon flesh and spirit". And the leaves that laid without a sound on the trees began to whisper again. It seemed that the creation was beginning to breathe once more; but there was something in that

*Continued to page 3*

# THE BAHÁ'Í

Wednesday, JANUARY 14, 1931.

## PREJUDICE

**P**REJUDICE whether National, racial or religious is a disease of the human mind. Baha-'u'llah has proclaimed "Ye are all fruits of one tree, the leaves of one branch, the flowers of one garden". In another place He says, "Glory is not his who loves his own country, but glory is his who loves his kind." Similarly Abdul-Baha has said: "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".

One thing therefore against which a religious minded person has to put a strong fight is prejudice. All religions have a divine origin. The whole human race enjoys the blessings of sunshine, air and light in common with every one else. There is One God and we are all His children. The colour or the cut of the face does not matter. The Chinese or the Japanese have high cheek-bones and yellow skin; the negroes have thick lips, white teeth and a black skin and there are white races with aquiline nose and well cut faces. But these things do not matter. Human Nature is the same all over the world. The emotions, the feelings and the aspirations that surge in the human breast have their origin in the divine in man. Why should there be estrangement because of the colour or creed?

The Baha'i religion has been fighting against this disease of prejudice in a very vigorous manner. A Jew who becomes a Baha'i has to accept Jesus Christ as well as Mohamed as his own prophet. A Hindu must come to sympathise with the teachings of the Prophet of Islam before he can become a Baha'i. Similarly a Zoroastrian and a Buddhist must acknowledge all other religious teachers as being from God. The programme of Baha-'u'llah is of a universal character. He advocated universal peace, universal education and universal language and thus sought to remove all national or racial prejudices. There should be no barriers to keep man away from man or a nation away from nation or religion away from another

religion. Love and amity can spring up only if we leave these prejudices and consider ourselves as brothers and sisters—or the children of the One God. Woman is not to be kept under subjection. She is not in any way inferior to man and this distinction of sex is only arbitrary. It is not essential and it is a superstition, and should be done away with.

Let us fight this ailment of the human mind with all our strength, and all our might.

### *Continued from page 2*

breath that resembled a deep sigh, like the sigh that is drawn by the audience when the curtain falls on the last act of a mournful tragedy. And we can, with a profound certainty, say that the silent stars, that night, looked down upon one of the most ferocious and cruel acts of man.

Thus ended the life of one who "like a lily of the desert growing amongst ruins, gave flowers and perfumes to surrounding moral devastation." Why? Because she believed, she believed, in the Great New Message of the Bab; and because she, fearlessly, unwaveringly, enthusiastically, delivered that Message to the people of her country. "The Bab said of her: Lo! she answered My call, even before I had called her." She believed that the Call was the Truth.

The story of her conversion is in itself a testimony to her keen spiritual sense and deep receptiveness to truth. "One never-to-be-forgotten day," writes Lady Blomfield, "she (Qurratu'l-Ayn) was turning some books and papers in the library of a more enlightened cousin, when she found a little leaflet, the first words attracted her attention, she read on and on, she became more and more interested—then thrilled and excited!

"Who wrote this"? She cried to her cousin, who came in. "What have you there? What has happened? Why are you so agitated?"

"But you must tell me who wrote this. She showed the leaflet to him. Then it was his turn to be agitated.

"You have found that, where? Oh, I cannot tell you about it, you should never have seen it! It is a very secret matter! It should have been securely and carefully concealed."

"Now that I have seen it," and her voice shook with excitement, you must tell me about it, my cousin.

"He still hesitated, but at last, yielding to her enthusiasm, he said: It is written by Sheikh Seyid Kasim... keep it a secret closely guarded, the risk of a terrible danger would attend its discovery."

"So this wonderful pamphlet is by Sheikh Kasim Rashti and Sheikh Ahmad Ahsai? And this is what they teach their disciples? But it is the Truth, every shining word of it—"

And once the fire of that Truth kindled her soul, her faith became dynamic. From the moment when she believed the truth until the hour of her martyrdom, she followed the demand

of the venerated Sheikh teacher, Sheikh Qasim Rashti ..... "then let all the world know". No wonder then if E. G. Browne wrote "Had the (Babi) Religion no other claim to greatness, this were sufficient that it produced a heroine like Qurratu'l-Ayn."

More than seventy years ago Qurrat-ul-Ayn, throwing back her veil, told her countrymen: "Why do you sleep? Awake from your beds of negligence. The sun hath arisen from the day-spring of pre-existence. Why do you drown yourselves in sea of materialism? Behold the resplendent light! Listen to the songs of the new age. A new life is breathed into all existing things. The zephyrs of divine favour are wafting upon you."

Does not the world need that message to-day when the moral life of the people everywhere is becoming, loose, when ancient customs and cherished beliefs are disintegrating, when the economic forces are threatening disaster, when the threads of political relations are sorely strained and tangled?

Let the politicians in their offices of State, and the leaders of youth in their educational institutions, who are in a great measure responsible for the establishment of Peace and Order in the world—let them turn their gaze to the Revelation of Baha-'u'llah and see for themselves if it is not therein that lies "a supreme instrument for the establishment of the Most Great Peace, and the one agency for the unification of the world, and the proclamation of the reign of righteousness and justice upon the earth."

### Words of Abdul Baha.

"In this century a great impelling stream is manifest in the world of intellect. Minds have been stirred by this impulse and have made marvelous progress . . . Man must throughout all the degrees of life evolve and progress day by day, for life is continuous. The Divine Manifestations have appeared so that They may confer the divine realities upon man, an ideal power which enables him to advance along all the degrees of human attainment. The power of the world of existence is limited, while the power of God is unlimited . . . therefore the holy souls who are confirmed with this divine power are likewise endowed with eternal motion. Their progress becomes unlimited. Day by day their lives are strengthened, the circle of their comprehension becomes wider, the sphere of their intellects becomes more effectual and their spiritual powers are increased".

# The BAHÁ'Í MOVEMENT

BY

Hishmatullah

The Baha'i Movement is a modern repetition of God's Personal Message to humanity. It is a passionate appeal to her to remember her Divine Origin, the sublime Purpose of her own creation, the tremendous responsibility of being the Representative of God and His Agent on this Earth. It is a call to rise to the occasion as His Trustee, and to elevate, through herself, the matter to the high station of being a worthy instrument of the Spirit.

It presents a panoramic view of the world-religions, and reveals their correlating links, thus reducing to a fascinating evolutionary plan of huge dimension what otherwise seems to be a hotchpotch of irreconcilable straggling angles and thrusts.

It interprets the prophets, avatars Master Minds and the formulators of world movements, to be the horizons of humanity where its Earth and the Heavens meet, in a glorious dawn, or a ravishing sunset, in a riot of most worshipfully magnetic colours, drawing the world irresistably towards themselves, and reminding it unforgetably of the Beauty and Wealth that could be its, if it would stretch forth its arms. These personalities by their lives and achievements, have given the irrefutable lie to all pessimistic dis-heartening tendencies and thoughts. For, here they were, proclaiming that they have been raised by the very forces that were being denied by materialists, handicapped to a greater or a lesser degree, and, evidently overwhelmed, but undaunted, by earthly forces considered to be stronger than the spirit; challenging the world, and proclaiming, that their ultimate success was assured, as it depended on the spiritual forces that had called them into activity. In one operation they demonstrated the existence, the reality, the superiority, the accessibility and the masterfulness of the powers on which feed and grow hope, faith and prayer; anti-egotism, self-denial and self-control; charity, philanthropy and goodness.

It resuscitates and rejuvenates the foundations of all life, putting into it new vigor and strength for working out God's plan for a general all-round over-hauling. To mention only a few sections, there is "the equality of the nations, the equality of the races,

the equality of the sexes, the reconciliation of science and religion." The means proposed are "Compulsory primary education of all boys and girls (greater emphasis being laid on the education of the future mothers of the race, the selection, and adoption or creation of a universal literary and cultural language, to be made compulsory and auxiliary to the mother tongue all over the world; the redistribution of a Nation's wealth through over-hauling the laws of inheritance, thus securing wider diffusion, and preventing the promotion of laziness and sloth among the children of the rich; the voluntary partnership of the labourer in the profits of the capitalist through promotion of joint and corporate ownerships, so that genius and worth may get the maximum of encouragement at all grades and stages, and contribute their best; the establishment of international courts of arbitration to abolish wars, the inequality of

races and sexes; to bring about a more equitable treatment of children and labourers."

Through Orient, the land of the Rising Sun, this program was given to the world between 50 to 60 years ago. Through Occident, the land of the setting sun, it is being widely proclaimed to-day.

The Baha'i community, though greatly handicapped, is organising on all fronts, and has already succeeded in producing the nucleus of the future structure which will have units in all continents and will be guided by its Oriental Head, thus securing complete satisfaction. The Baha'is are always happy to co-operate with workers of movements of a universal character, and invite the co-operation of world-wide organisations in all continents. The least that we can do is to exchange periodicals, and re-produce extracts, review each others activities, and help to create an atmosphere of friendly appreciation of each others efforts and difficulties in trying to

**KEEP THE CANDLE LIGHTED  
AND THE FLAG FLYING.**

## The Baha'i Weekly's Message

TO THE

### All-Asian Women's Conference

Every one obeys a central figure in all actions. In most cases one obeys the figure that rules the group to which one belongs. But as no one belongs, at all times, to the same group, the central figure changes according to the character of the group to which one belongs *pro tem*.

Take the two groups with which all are familiar; the intellectual, and the sentimental. The central figure ruling the intellectual group is consistency, logically cold and grim. The central figure ruling the sentimentalists is sacrifice, psychologically warm and throbbing. Those on the lower levels sacrifice others to their own enjoyment; those on the higher levels sacrifice themselves for others and exult in experiencing the pain of it. These examples will suggest legions of other groups. In these cases it is self-evident that an intellectual man will not be moved by an invitation to sacrifice either himself for others or accept the sacrifice of others for his own enjoyment. Similarly to move, either the sentimental of the lower or the higher group, an appeal to logical consistency or reasonableness

will not lead to the desired action.

The Asian Women's Conference should devote its careful attention to analysing the situation minutely and without prejudice. The more active members have heard all sorts of objections raised against the aims and objects of the Asian Women's Conference from the more articulate opponents. These objections are the key to the situation and to the hearts of the masses. List them, classify them and group them; and there, before you will stand revealed, the central figure whom they follow. By utilising his influence, and not by opposing it, will you get greatest success. Explosions are terrible things but it is by utilising the energy let loose by explosions that engineers have given us the automobiles. Where would all our modern conveniences be if the engineers had refused to handle explosions and had fought shy of them!

The SUBLIME rules the masses. Reverence and obedience to it, is the guiding motive. Not by opposing it, like the anti-God campaigners, will you get the desired change. In that move-

*Continued to page 5*

## Notes and News

### The Objects of All India Women's Conference.

The Fifth Session of the All-India Women's Conference opened in Lahore on the 12th of January, 1931.

The objects of the Conference are to promote in India the education of both sexes and to deal with all questions affecting the welfare of women and children. Since 1926, the year when Conference was founded, it has been the means of helping the lot of women of India and in improving their condition socially and educationally.

So long as there exist reactionary opinions which are responsible for a high rate of infant mortality, neglect of sanitation and social evils, like the dowry system and child marriage, no real progress can be made. It is to help in remedying these evils that the All-India Women's Conference meets every year and works to that end.

We wish success to this Session and we trust that the ideals laid down by Baha'u'llah more than 60 years ago regarding the position of women, will now find fruition.

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### All-Asian Women's Conference.

The All-Asian Women's Conference opens in Lahore on the 19th of January. Her Highness the Rani of Kapurthala is the president of the Reception Committee. Delegates from almost every Asiatic country are coming to attend this Conference. It is interesting to note that a Persian Baha'i delegate, Mrs. Shirin Fozdar of Bombay is going to read a paper on the Position of Women in Asia with special reference to Baha'ism. We shall reproduce passages from that paper in our next issue.

National Spiritual Assembly of the Baha'is of India and Burma will be distributing a pamphlet on Baha'i Movement to the delegates and visitors to these Conferences. This pamphlet has been specially compiled for the purpose from the Words of Baha'u'llah and Abdul-Baha.

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### Advantage of Co-operation.

Dr. RADHAKRISHNAN presiding at the All-Asia Conference at Benares gave expression to the following ideas, which seem like Baha'i ideas. We have great pleasure in reproducing the following passages from that memorable address:—

"We cannot isolate Asia and Europe either in thought or life; they are divided only by arbitrary line; there is no recognized division in geography or race. The Aryans of Great Britain and those of India, however much they may differ to day, come from the same stock. Yet that relatively independent existence of two Continents in thought and life has led to certain specific characteristics which mark out Asiatics from Europeans. In spite of the continuity of geography and common unity of race, there is a striking difference between the Asiatic or the Oriental and the European or the Occidental conceptions of life.

If Asiatics and Europeans, the two civilized branches of mankind, combined in one notable attempt to solve peacefully and beneficently problems, social, economic and political, it would be to the permanent advantage of all. By means of such a vast and world-wide co-operation they would be able to build up a society less barbarous, individuals less enslaved and a humanity more generous.

"Let us build a better India, a better Asia and a better world," concluded Dr. Radhakrishnan. "If the science of the West is necessary for the comfort of the world, the wisdom of the East is necessary for the salvation of mankind".

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### Universal Language.

Miss EVELYN BAXTER writing in the *Star of the West* on Esperanto says:—

"Only those who are accustomed to international affairs such as great congresses for peace, religion, law, medicine, police, postal services, co-operative societies and the like, have any idea of the chaos which reigns owing to the translation and retranslation, when, say even four languages are used; and although this is somewhat obviated by simultaneous radio transmission of the translations, yet considerable difficulty remains to be overcome."

The 27th Universal Congress of Esperanto held at Oxford was a great success and the youngest daughter of the founder of Esperanto, Miss Lydja Zamenhof, who is a Baha'i, was also present at this Congress. She not only knows and loves the Baha'i Faith, but works devotedly to promote the Cause by speeches, articles and translations. She has just finished translating into Esperanto "*Baha'u'llah and the New Era*" by Dr. Esslemont.

### Dr. Mrs. Muthulaxmi Reddy.

The Presidential address of Mrs. Muthulaxmi Reddy of Madras at the All-India Women's Conference which opened in Lahore has the following memorable words regarding religious and moral teaching in schools.

"All true education should rest upon a spiritual and religious basis.

I plead that the lives of saints, spiritual teachers and religious personalities should be included in the daily lessons of the pupils without any of the myths, legends, rituals and ceremonies, which have been ever the fruitful causes of quarrels, religious fights, blood-shed among the people of diverse creeds on earth, so that the fundamental unity of all the great religions may be brought home to our girls and boys."

She continued.—"India is pulsating with a new life and a great awakening has come upon its men and women. Our duty, the women's duty at this crisis is not to curb the growing nationalism, not to check the flowing tide, but to direct it and guide it through useful channels. At the same time, we should revolt against all forms of violence, injustice and unnecessary and uncalled for interference with the basic human rights. We should teach

our children to be selfless and selfreliant, to be courageous and manly and we should train them to serve wisely and sacrifice nobly.

Let us not forget that in the nation-building process women have ever been playing a great and glorious part as citizens, wives and mothers. We are born to create and not to destroy, to love not to hate, therefore, let us create life, love and beauty and promote peace and harmony among people and nations. This Conference itself has demonstrated in full the union of all communities, creeds and races in India on a common platform of service to the nation. Let this feeling of friendliness and comradeship, that is a marked feature of this Conference, be developed into love—that perfect, pure and simple love—the mother's love that would be enduring and that would embrace, within its fold, all humanity."

### Continued from Page 4

ment, the central figure driving the masses forward, is outside them. It is propped up by force, and has no roots in the Soil of the Ages. One fine day a widespread mass movement, controlled by the Ancient Central Sublime Figure will issue a call to its devotees for unprecedented Sacrifice, and the prop will be blown away by the sudden gust that would be raised. Voluntary devotion is ever more lasting than forced submission. The Medes drove their countless millions with lashes against a handful of willing Spartans who stood, in obedience to the inner ideal. The Median waves broke on the solitary Spartan rock.

There is an unmistakeable world movement for co-ordination. There is also an unmistakeable religious revival. Science and Philosophy, have veered back to the Religious angle, and atheism is definitely counted out. We see it in its last desperate struggle in a corner of the world.

The Genius of the East has been SUBLIME. The masses are led to greatest heights of achievement and sacrifice by an appeal to the Sublime. Let the Asian Women's Conference utilise all; but let it investigate and see whether or not, the Sublime is the Central Figure which controls the actions of the masses in the spheres where its work leads the Asian Women's Conference.

HISHMATULLAH.

### Rabindra Nath Tagore

The Poet returns to India from America. We welcome him back home.

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