



THE BAHA'I 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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BAHA'I PRAYERS

DAILY PRAYER

I

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!

Concluded from column 3.

which are kept apart by their inability to understand each other's language more than by any other reason.

If everybody could speak one language, how much more easy would it be to serve Humanity!

Therefore, appreciate "Esperanto," for it is the beginning of the carrying out of one of the most important of the Laws of Baha'u'llah, and it must continue to be improved and perfected.

Talks by Abdul-Baha

The Twelve Baha'i Basic Principles

VIII—UNIVERSAL PEACE—ESPERANTO

A Supreme Tribunal shall be established by the peoples and Governments of every nation, composed of members elected from each Country and Government. The members of this Great Council shall assemble in Unity. All disputes of an international character shall be submitted to this Court, its work being to arrange by arbitration everything which otherwise would be a cause of war. The mission of this Tribunal would be to prevent war.

One of the great steps towards Universal Peace would be the establishment of a Universal Language. Baha'u'llah commands that the servants of humanity should meet together, and either choose a language which now exists, or form a new one. This was revealed in the Kitab-el-Akdas (The Book of Laws) forty years ago. It is there pointed out that the question of diversity of tongues is a very difficult one. There are more than eight hundred languages in the world, and no person could acquire them all.

The races of mankind are not isolated as in former days. Now, in order to be in close relationship with all countries it is necessary to be able to speak their tongues.

A Universal Language would make intercourse possible with every nation. Thus it would be needful to know two languages only, the Mother tongue and the Universal Speech. The latter would enable a man to communicate with any and every man in the world.

A third language would not be needed. To be able to talk with a member of any race and country without requiring an interpreter, how helpful and restful to all!

Esperanto has been drawn up with this end in view; it is a fine invention and a splendid piece of work but it needs perfecting. Esperanto as it stands is very difficult for some people.

An international Congress should be formed, consisting of delegates from every nation in the world, Eastern as well as Western. This Congress should form a language that could be acquired by all, and every country would thereby reap great benefit.

Until such a language is in use, the world will continue to feel the vast need of this means of intercourse. Difference of speech is one of the most fruitful causes of dislike and distrust that exists between nations,

See column 1.

Keith Ransom-Kehler's Letters Home

From the Baha'i Magazine, April 1932.

(CHINA)

What a glorious thing it is to be a Baha'i and know that wherever you go there will always be those who extend a loving welcome; what a moving experience always to see the eager smiling upturned faces of Baha'is waiting to greet you as you sail into the ports of the world.

Yes, there she is: Fung Ling Liu, my charming young Chinese friend, sister of a Cantonese Baha'i, Mr. C. S. Liu, former Director of the Bureau of Agriculture, now President of the Agricultural College of Snn Yat Sen University. Miss Liu has just taken her Master's degree at the University of Michigan and received her appointment as Professor of history at Ling Nan University in her native city of Canton.

We drove about Hong Kong until time for the afternoon train.

Before these first contacts with China I felt like a cat in a library or a canary bird in an observation car. China is the comprehender not the comprehended. Vast, mysterious, swarming, imperturbable, materialistic, detached, casual, intense, chaotic, ordered, completely paradoxical and baffling, China remains changeless in grandeur or ruin, in victory or defeat, in affluence or poverty. She absorbs whatever goes against her, and scattered through her wide domains we see strange evidences of the forgotten back-wash of alien tribes and peoples lingering on amidst her impervious culture like stranded galleons attesting a misprized adventure.

Where there are more things than men science flourishes; where there are more men than things philosophy develops. China comprises a fourth part of this earth's population, and her four hundred million people are meditative, resigned.

But as if to chastise me for daring to draw conclusions about the infinite, for such China is, so

far as a human survey goes, I am challenged by all of the modern evidences of China's eager progress.

It is no use. China is something to experience, not to describe.

Suddenly we passed out of the modern British squares and parks, for Hong Kong is a possession of great Britain, surrounded by China after the Boxer uprising. Without preparation we drove over the Bund or waterfront, and for the first time I was confronted with the actual pragmatic meaning of Chinese population; for the face of the waters was literally packed with tiny covered junks which are the only homes known to the thousands who inhabit them.

Both my mind and heart played me the most dangerous trick, for I could neither think nor feel just for a moment, that this seething mass was actually human; identities were so obscured by gigantic multiplication, personalities so obliterated in their problematic immensity that it took a very definite act of imagination to remember that in the squalor and deprivation, before the lidless gaze of the passing public, in spaces the size of closets, men and women were struggling and hoping; borrowing and lending, heeding the ceaseless cry of hunger; marrying and giving in marriage; bringing forth their young; a poignant pulsating part of that strange drama "of laughter and despair; of beauty and passion, of having and losing that the soul calls life."

Trying to express the sudden catch of marvel and revulsion that seized me at the sight of my fellow beings huddled like muskrats on a raft, it was evident that to Ling it was a "conditioned reflex" which seemed as natural to her as graft and gangsters seem to us: Terrible? Yes—but; *c'est la vie*.

Our train was scheduled to leave Kowloon, the port of Hong

Kong, for Canton at four o'clock. At five minutes to four we stepped from the ferry and rushed to the baggage check room to redeem my mountainous luggage and get it aboard the train. You cannot travel round the world, in every kind of climate, without being prepared for every exigency; while Baha'i literature is cumbersome, heavy and indispensable.

I have heard that the principal products of New Zealand are wool, butter and scenery. The principal products of China are rice, rickshas and people, so you are never at a loss to get help. Half a dozen coolies sprang up by magic and started running with packages and parcels for the train. We were making fair progress when a troublesome customs official spoiled our plans by insisting on a scrutiny of the short and simple flannels of the poor.

While in Shanghai, Mr. Touty, a devout and devoted Baha'i, had presented me, on behalf of the Shanghai friends, with the most gorgeous basket of flowers that I have ever received or ever seen. It was enormous and very heavy, for it was filled with earth. And this was a conspicuous part of my equipment.

Not even deigning to go back I left poor Ling to struggle with the customs officials which she did so effectually that in a few moments back they all came running; having commandeered a truck from somewhere out of the way, for no effort is made in China to save human brawn.

Accommodating spectators picked up the smaller lighter cases, scattered like chaff from the flying hand-car, and tossed them on to the platform after us. "Six, seven, eight, nine and the flowers," I panted breathlessly as the train began to move.

The conductor took no pains to conceal his displeasure. "Take it off the platform" he commanded. There was not a seat to be had—not one; the racks were crowded; so suit cases, hat boxes, packages and flowers were piled in a formidable heap just inside the door; in endless procession guards, waiters, officials, and passengers, propelled by that Oriental restlessness that fosters a kind of perpetual

motion, scaled them for half an hour.

At last, in self defense I suppose, (we were travelling second) the conductor led us to a compartment in the first-class with four affluent American sailors; they handled the embarrassing baggage like toothpicks and gave me a sense of security amidst the unusual situation.

Of course this all seems very trivial, but to me it is significant as illustrating the Chinese temperament. In the first place to hold any rank in China, even that of brakeman or conductor, is of superlative importance, and he must have service and assistance befitting his station. So for no good reason assignable to Americans the conductor whose duties seemed to require a constant patrol of the train, was accompanied by two and sometimes three assistants. When they first came to the pile of luggage stopping the passage way, "this can't stand here" he said. But assuring himself with a glance, that there was no place else to put it, during all the succeeding trips until he found us a place, he and the other officials climbed over it without the slightest notice, as if it were part of the stationary equipment. The Chinese accepts with absolute patience and resignation conditions that cannot be remedied.

Canton is a purely Chinese city. Whatever improvements we see here are of Chinese origin, not foreign, as in Shanghai and Hong Kong.

My host Mr. C. S. Liu who embraced the Cause on hearing Jenabe Fazel while an undergraduate at Cornell, is a young man of exceptional capacity who has contributed much to the advancement of agricultural practice and enlightenment among the farmers of China. "I feel", he said, "that I can best serve the Baha'i Cause here by improving the agrarain situation." He showed me a survey that, as Director of the Agricultural Bureau, he had compiled giving valuable data and suggestions to the farmers. He had propagated a new rice that would double the increase over other varieties.

He had been married only a

few months to a charming and talented young Chinese girl, who speaking little English, would retire with Ling to talk over personal things, while Mr. Liu and I sat night after night discussing China, her problems, the Baha'i Cause and world affairs.

By a skilfull guidance that was almost feminine he had in a few conversations adroitly turned me from my superficial preconceptions and given me a more penetrating approach to the Chinese psychology and character.

Of course I was horrified, as the Occidental must always be, at the casual value set on human life and human effort. Never before have I felt such a veneration for brawn and muscle. Here is a sinister standard of the equality between men and women, for all through the street they are hitched up together—old women and young men, old men and young girls—hauling great wagon loads of sand, brick or mortar. For every horse and automobile pulling in the streets there seemed to be a hundred human beings. Labor saving devices are unknown; and I felt an actual awe as I realized that all the great civilizations that had been built, before the coming of Baha'u'llah into the world, had sprung from the expenditure of man's physical energy.

My first reaction was that here was a nation broken and despairing, bereft and unhappy. People do not smile; they look weighed and cheerless. Mr. Liu and I sat talking in the drawing room of his suburban home. They had just moved into a newly finished apartment and the electric wiring was not yet completed. A brisk typhoon sucked the flame up the lamp chimney and the beautiful painted scrolls that decorated the walls rattled to its boistrous blowing.

"But you cannot judge Chinese character by Occidental standards; enthusiasm and the superficial expression of enjoyment are out of keeping with the Chinese conception of dignity and discipline. Ten years ago there was not a wide paved street in Canton; today you were admiring her endless chain

of boulevards. This is not the expression of hopelessness and despair. All that China needs is peace." He continued: "Canton has equipped expedition after expedition; money that should go into education, road, building, industrialization, farm improvement, which would restore confidence and stop banditry, goes for arms and ammunition. China's revenue is enormous and a few years of peace would find her solving all her ancient problems."

Reverence for age, respect for the opinions of others, regard for personal rights, that would enable a Chinese to put aside his own pressing business while he waited for someone to finish a game or to point a discussion, impressed me more and more as I took a deeper scrutiny of these remarkable and, to us, mysterious beings. In one aspect they seem like the French—casual, logical, cynical; in another they remind me of Americans.

Having just left Japan the contrast was even more impressive; for in Japan the human equation is of the utmost importance. When you enter a Japanese shop or restaurant an event of importance has transpired! You have arrived! Everybody bows and stands at attention. But entering a Chinese shop is much like going into an American place of business; nobody is impressed with your presence nor seems to care whether you are there or somewhere else.

From China we have derived silk, porcelain, tea, portable blockprinting, gun powder and the mariner's compass. Splendid in her sumptuous advancement when Europe, a primeval forest, was populated by barbarians, she is not content to dream of her past, but is already turning her endless energies into new channels of expression. For never at any moment has China been lethargic; a lazy Chinese is inconceivable; to support nearly half a million human beings on her limited territory means intense and endless toil.

An energetic and industrious people, they seem gifted with

Continued on page 7

The Religious Basis of our Moral Life

BY RUHI AFNAN OF HAIFA

A frequent objection made by educated young men to religion, especially that phase of it which pertains to human behaviour, is its lack of necessary relation to the environment in which we live. It is conceived as a Divine Will imposed upon man; the fiat of a superior upon an inferior, a law of the Medes and Persians which has no necessary bearing to the crying needs of the suffering subjects. It may be to satisfy some need of righten some wrong, but the relation it has with the environment is not necessary. The source of the religious principles, they say, is the whim of God rather than the condition of humanity; it is derived from the will of a superior rather than springing out of the nature of society.

The conception is especially attributed to the revealed, in contradistinction to the natural religions. The latter are the reactions of the primitive mind to the awe-inspiring phenomena of nature. The relation is, therefore direct. It is the forces operating in the surrounding environment which give rise to the beliefs that the savage entertains. However misconceived his Taboos and rituals may be, they are devised primarily to appease the wrath or envoke the assistance of the spirits that surround him. The source is not the will of a superior. It is the forces existing in the environment which necessitates them.

The conception is perfectly symbolized in the story of the ten commandments which Moses brought down from Mt. Sinai to the people of Israel. No direct reference is made to the need of the group, nothing is mentioned as to the social problems they were designed to solve. All the emphasis is laid upon the will of the Lord. They were ordained by God to be faithfully obeyed by man.

Was the educated young man to accept this conception as to the source of religious precepts,

he would naturally encounter two difficulties, both detrimental to his belief in the social import of the teachings of revealed religion.

First, that element of religious law which pertains to human behaviour, he says, should bear a close and necessary relation to the needs of society. It should spring forth from the demands of the environment in which we live. If these precepts are to be more than beautiful, unrealizable ideals, if they are to be faithfully practised, if they are to shape human activity, they ought to bear necessary relation to our social problems. This phase of religion, which directs our behaviour and human activity is a reaction to the operation of the forces that exist in the environment. To be effectual, therefore, it has to possess a necessary relation to natural and social phenomena, in other words, have its source in them.

To consider these precepts as primarily the will of God is to give their social significance a secondary importance, it is to make the relation they bear with the environment not necessary.

Secondly, if we consider our religious laws as having their source in the will of God, we deny them a necessary power to develop. They become static and gradually cease to be applicable to our social life. We could not, they say, conceive the will of God as constantly changing. He is not a mortal sovereign to be swayed by temporary whims. His will is permanent and abiding. These laws, which are the expressions of that will, thus become static and of a permanent character.

But society is developing, the forces that human activity has to encounter are constantly changing. If these precepts desire to have some practical significance, they ought to keep pace with society and with it gradually develop. Nothing could assure religious precepts that

power to evolve except a necessary relation to social conditions. They cannot keep abreast with our changing environment unless they have their source in it.

Due to these insurmountable difficulties, morality has tried to free itself from religion. Disclaiming the will of God as its source, it tries to base its precepts upon social conditions. It is ultimately in the needs of society, our educated young man would say, that we have to discover the source of these moral laws which religion has claimed to itself. Know the condition of society, study the forces that operate in it, appreciate the nature of man, his physical and moral environment, and you would discover the necessary laws that would ensure his welfare and highest good.

This trend of thought, however, gives rise to other difficulties. Granting that our moral principles spring out of our social environment and physical aptitudes, who is the one to discover them? If we delegate that power to the individual we would be falling head-long into social anarchy. Is the individual wise enough to be trusted with his own destiny? Would he not then have as many principles as there are individuals, who desire to insert their right of independent thinking? We preferred this moral philosophy because it frees us from the dictates of a static and impractical code of laws; are we sure not to be going to the other extreme and running down the stream as fast as a corrupt society can take us?

Moreover, what would become of the problem of sanction? In the days when religious feeling was paramount, the moral principles were effective, because of their spiritual or religious sanction. The fears and hopes of a life to come, led man away from evil, and encouraged him to seek his highest good. No law can be enforced without some form of sanction. Would not this principle apply as well to the field of morality?

One of the greatest contributions of religion throughout the ages has been in guiding the moral life of man. Should it at present fail to maintain that

position it would soon be set aside. Baha'u'llah has come to the world to give new vigour to religion, to win for it its lost ground, to regain its ancient suzerainty. He could not, therefore, ignore the problems we have mentioned and leave us to stray between these two conflicting tendencies.

To Clarify our point we had better distinguish between (1) the matter of moral precepts; (2) the authority who declares them; (3) the sanction used to ensure their enforcement.

Concerning the matter of moral precepts, which the ancients conceived to be an ideal found in the mind of God and revealed through his prophets to man, 'Abdu'l-Baha says: "These regulations and binding forces that constitute the very foundations of human prosperity and surest guide to God's bounty are the laws and regulations that ensure and protect the well-being of humanity and that safeguard its morals. If you consider carefully it will become evident that laws and regulations are essential bonds that spring out of the reality of things, otherwise they would not bring order into human society, nor lead to its peace and prosperity." (Essay on Politics.)

Instead of considering the source of the matter of our moral precepts to be an ideal realm in the mind of God and thus breaking its necessary relation to our environment, 'Abdu'l-Baha conceives them to spring out of the very nature of society. The forces that operate to make of humanity an organization—its economic, political, and social intercourse—are the real fountain-head from which our laws and moral precepts have their origin. The relation between them is, therefore, absolutely necessary. This being the case, with the development of society there ought to exist a necessary and equally gradual evolution of the moral precepts that are designed to govern it. As 'Abdu'l-Baha says, in a certain Tablet: "If the world of being were to be always in one state its essential needs would also remain the same. But inasmuch as its change and transformation are

settled and established facts, its essential bonds must need alteration and modification."

The method in which the evolution of our moral precepts is to be secured brings us to the second point, namely, the authority who declares them. Up to this point the Bahá'í teachings fully agree with modern thinkers, but the latter go further and maintain that the true judge is human experience. Through the process of trial and error alone, they say, can man attain the most efficacious moral precepts. But experience is a very precarious form of attaining the truth. Millions of lives have to be sacrificed in the testing process. Society surely cannot risk the recurring failures of such experiments without endangering its very existence. In this connection 'Abdu'l-Baha says, in His Essay on Politics:—

"Humanity is subject to different troubles and diseases for which laws, regulations, and commandments are the prescribed remedies. Could we, therefore, imagine a wise person, who of his own intuition would understand the pernicious diseases of society, discover the different ills and afflictions of humanity, diagnose the ailments that have befallen the world, explain the sufferings of society, and disclose the mysteries of decades and centuries, until he would discern those essential bonds that spring out of the reality of things, and then enact laws and regulations that would operate as an immediate cure and remedy. Surely that is impossible. It is thus proven and evident that he who lays down laws, commandments, and regulations among the people is God the Precious, the All-knowing. For only God can understand the realities of existence, the intricacies of created things and the hidden mysteries of all ages."

Here we come to the religious basis of morality. It is true that moral principles should be necessarily related to our environment and, in fact, have their source in it, but it is only the prophets of God, who have the clear insight into the reality of the forces operating in society, that can discover them. They alone are in close touch with objective reality, and can tell us of the laws that it necessitates. This explains why the prophets have been the greatest moral teachers of humanity, and

the principles they have established form the basis of our most permanent beliefs.

These teachings of Baha'u'llah, however, would not solve the problem completely and render our moral principles progressive unless combined with the law of religious cycles, which is the basis of all prophetic dispensations. Briefly, this law states that whenever the moral and spiritual condition of man become so evil and complicated that no human effort can save him, God sends a prophet with the necessary teachings to solve the existing problems and remedy the prevailing ills. This law has operated from time immemorial and will continue to work for ever in the future.

Such a principle of progressive revelation will ensure a periodical remoulding of all of our moral precepts to suit the needs of our evolving civilization. As these prophets, however, appear only once about every one thousand years, and the evolution of our precepts, which they effect is not constant and rapid enough to answer the needs of our changing environment, Baha'u'llah has delegated the power to legislate along that line to an elected international tribunal, which He terms House of Justice. In the Glad Tidings He says: "Inasmuch as for each time and day a particular decree and order is expedient, affairs are entrusted to the ministers of the House of Justice, so that they may execute that which they deem advisable at the time . . ."

In this manner the fears and hopes of a life to come, which is an essential element in religion, will become the sanction underlying our moral precepts. According to Baha'u'llah man begins in this life a gradual progress, which is enhanced by obedience to the moral teachings of the prophets. Under the guidance of these Divine Lights the powers treasured in him will begin to unfold and reveal their beauty. This process is not terminated with death, man's perfection is unlimited. Even though he breaks through the material shell of this mortal

Continued on page 6.

The Baha'i Faith

(From the Racine Times-Call)

History and Principles of Movement are Explained,—Established More Than 80 Years Ago.

"More than 50 members of the Baha'i faith here, one of Racine's little known religious movements, will attend the national assembly of the faith's followers to be held in Wilmette, Ill., April 29, 30, and May 1, it was announced to-day by Dr. A. Lawrence Morris, 1601 Washington avenue, committee chairman.

Dr. E. Lenore Morris, has been named delegate for the Racine congregation, but a majority of the congregation here are expected to join Dr. Morris in the sessions at Wilmette.

The Baha'i movement, held by many of its followers to be the combined essentials of all religion and all religions, has been a part of the city's religious life for the past 30 years, but little has been known of it until recently.

The faith was established by Baha'u'llah more than 60 years ago, according to his followers in Racine and 60 other cities of the United States and Canada.

The prophet's teaching of world peace as a fundamental basis of thought and reason, is said to be the only set of teachings which can bridge the chasm that divides Jew and Christian, Christian and Mohammedan, Mohammedan and Hindu.

The Curse of Strife

Baha'u'llah's blessing to the modern world his followers assert, consists in removing forever the curse of inter-religious strife which follows inevitably the false belief that loyalty to one's own prophet must be vindicated by violence and detestation of the followers of any other prophet.

As Jesus had His forerunner to prepare the people, in John the Baptist so Baha'u'llah was preceded by his messenger,

known as the Bab—the "Gate" leading to Truth, followers here believe.

May 23, 1844 is the date when the Bab announced to the people of Persia his mission to proclaim the advent of the one foretold in their religion and promised by the prophets of every other religion.

A large proportion of the people of Persia, a land at that time oppressed by both civil and ecclesiastical injustice resembling the worst days of the medieval period in Europe, turned to the Bab's assurance of an escape from their intolerable conditions. A swift combination of "Church and State" authorities was made and the followers of the Bab throughout the length and breadth of Persia delivered over to fire and sword.

The number that died for their faith has been estimated at 30,000 men, women, and children. The Bab himself was shot by a regiment of national troops in the public square of Tabriz on July 9, 1850.

Within a few years the remnants of his slaughtered followers turned to Baha'u'llah as the world educator announced by the Bab, and henceforth Baha'u'llah was the victim of Moslem wrath.

Suffered Imprisonment

Abdu'l-Baha suffered exile and imprisonment from 1869 until the Young Turk revolution in 1908 freed the Sultan's non-criminal prisoners. In 1911, then 67 years of age, 'Abdu'l-Baha traveled to Europe, and the following year visited cities here from coast to coast.

The European war and the economic troubles which have developed since the signing of the Treaty of Versailles are not accidents or inexplicable trage-

dies to members of this religion, but part of the process of world readjustment described before these calamities happened, in the writings of Baha'u'llah and 'Abdu'l-Baha. To Baha'is it is almost self evident that to-day's chaos marks the end of the age of strife, the culmination of materialistic aims, and the beginning of the age of peace. They believe that political and economic "depressions" will continue to manifest themselves until humanity learns that war, ignorance and poverty will only be abolished by a world order based upon one universal religion. The Racine movement has approximately 80 followers and 250 sympathizers, according to Dr. Lawrence Morris.

The Racine Times-Call.

The Religious Basis of Our Moral Life.

Concluded from page 5.

body his soul, which is the seat of his personality, will continue to grow and achieve still greater perfection. Thus the knowledge that every act counts in his way to progress will itself become a primary stimulus and a motive power that would drive man to a nobler life and greater achievements.

In this manner do the teachings of the Baha'i Faith try to solve one of the baffling problems confronting an educated young man of the present day. He is freed on the one hand from the dead letter of a static and impractical code of moral laws that possess no necessary bearing to the needs of his progressive environment; and is delivered on the other hand from the consequences of radicalism, from a morality that is divorced from authority and religious sanctions, and entrusted to personal inclinations and individual judgment.

—By RUHI AFNAN

August 18, 1931, Haifa.

From "Herald of the South" the Baha'i Magazine of Australia.

Indian "Messiah" Sensation

The following appears in *Reynolds* of London.

"Remarkable scenes of mystic devotion have taken place near Combe Martin, North Devon, this week following the arrival of "Shri Meher Baba," the self-styled Indian Messiah, among the English members of his following; at the "ashram" or school, which they have founded in a remote moorland combe, a few miles from the village.

When he arrived an excited band of his devotees escorted him up the muddy lanes to the ashram, and at one place on the way a special path had been cut on the hillside for his feet alone to tread.

Surrounded by some 30 men and women worshippers, who include seven or eight Indian servants and secretaries, Baba throughout his stay at the ashram, has strictly adhered to the vow of silence he is said to have taken, and has refused interviews to the many newspaper representatives who have tried to see him.

Strange Dumb Show

Whenever he has wished to communicate his thoughts he has gone through a curious dumb show with an alphabet board which one of his secretaries hands to him.

He fingers this board as one might a typewriter, and as he goes through this pantomime a servant interprets his message to the attendant disciples.

Baba has several times been photographed with his fingers on this board, surrounded by admiring women and dressed in a priestly robe of rich white and scarlet material.

Combe Martin, however, is not too pleased with the notoriety which has fallen to the lot of this beautiful moorland village, since the advent of this Parsee mystic.

His English followers are looked upon here as a harmless group of cranks, and the Baba's pose of silence and the extravagant claims which have been put about concerning his supposed power to work

miracles are dismissed as pure "spoof."

Miracles at Will

But his alleged claim that he can work miracles at will, cure the afflicted, and raise up the dead if need be, are resented. Suffering people from all parts of the country have written to the retreat, begging for his help.

In one case a man from Bradford, Yorkshire, who has been blind for 47 years, has come especially to Combe Martin to see if Baba will give him back his sight. It is said that the Indian has been rash enough to promise this man that his sight will be restored to him in November next.

Pretty girls, well dressed, and obviously wealthy, have been among the visitors to Baba's retreat this week. Whenever the Messiah has been outside his quarters enjoying the Devon sunshine, these young women have grouped themselves around him, apparently worshipping him in silent rapture.

Who they are and where they come from nobody here knows, but it is assumed that as they came with Baba, they will probably go when he goes.

It was stated to-day that the Indian will shortly leave his retreat for London, and that he intends going first to Egypt and then to America".

Editor's Note on the Above

We draw the attention of our readers to what appears in London *Reynolds*. We fully endorse the view expressed by the writer of the above that "His English followers are looked upon as a harmless group of cranks and the Baba's pose of silence and the extravagant claims which have been put about concerning his supposed power to work miracles are dismissed as pure "spoof". Did we not say that the "Indian Messiah" bubble will burst and the whole thing end in a fiasco? We hope our readers will dismiss this new "stunt" from their minds and look up to the "Glory of God" for guidance and spiritual upliftment.

Keith Ransom-Kehler's Letters Home

Continued from page 4.

the physical strength of the superman. They never look lean or emaciated; in the squalor and struggle they look muscular, healthy, well set-up. Ricksha coolies earn about a dollar a day, which at the present rate of exchange is seventeen cents. Exhausted as they must be after such strenuous work you see them bathing and washing their clothes in the hot season with only a loin cloth.

The Chinese are the bankers and merchants of the Orient. The women are sometimes more gifted than the men in commercial pursuits. An interesting example of this was Madame Liu, mother of my friends and of eight other equally intelligent and competent children. They hold among them degrees from Wellesley, Smith, Columbia, Yale, Bryn-Mawr, Cornell and Michigan, and are occupying positions of importance and trust throughout China. Madame Liu was born into a family of Christian converts but not before her feet had been broken in accordance with the ancient Chinese custom. Due to the revolution, this, together with the queue and the former costume, have been abolished.

Her husband, Dr. Liu, a renowned Cantonese physician and classmate of Dr. Sun Yat Sen, died some years ago having sacrificed his property through a mistaken investment. This tiny, frail, little lily-footed woman was left to rear and educate several of the children. Through wise and shrewd investments she has built and owns a fine three-story residence in the heart of Canton and is now quite independent, through her own efforts. What American woman of middle age could exceed that accomplishment? On her pathetic broken feet she could always out distance me on my sound ones. and she had that same open mind and candid inquiry that is a Chinese trait.

"You must tell me more about the Baha'i Movement," she said. Ling translated and once again I regretted the language barrier that separates us from our fellows. After giving those proofs

and evidences that establish Baha'u'llah as the Promised One for whom the world has been waiting, she said, "I must continue my inquiry until I know the truth. The terrible mistakes of the past were due to men's blindness and ignorance. The gravest results may follow from keeping one's mind closed to truth."

Bravo! Gallant and courageous little lady! Formulating, I prayed, the new outlook of the quickened womanhood of the world. In the course of the conversation she disavowed being educated; "But" Ling quickly interpolated, "She knows and remembers the classics much better than we do."

The spell of China is inefface-

able. I have not told you of my visit in Shanghai, nor of my contact with the radiant group of Baha'is there, for that must be a recital of its own.

There is something indescribably poignant and living about the blue of Chinese sky, a delicate self-effacing blue like the color of old Canton porcelain, but withal a depth so vast, so calm, that you feel it reflected in her people. Art, poetry, resignation and a vital persistence, the quaint, the inspiring and the hopeful reside in that changeless azure.

With a great pang of reluctance I left China, as she works out a new and fitting destiny under her quiet sky.

Dr. Rabindranath Tagore is leaving Baghdad on 30th May, arriving at Karachi the following day by the Dutch air mail, according to a cable received by the local Rabindranath Literary Dramatic Club.

We welcome the Poet back home and we trust he had a very happy time both in Persia and in Iraq. Persia as we all know is the home of the Baha'i faith and in Baghdad His Holiness Baha'u'llah lived for twelve years. Rabindranath Tagore's visit to these lands is very significant, therefore, and full of meaning for the Baha'is.

The "World Unity"

The *World Unity* is a monthly magazine published from New York, U. S. A. It interprets and records 'the significant changes in present day thought which mark the trend towards world-wide understanding and a harmonised civilisation', such as the Baha'is desire. Horace Holley is the Vice-President of the *World Unity* Publishing Corporation and almost every issue has a Baha'i article from the pen of distinguished Baha'is. We reproduced in the *Bahai Weekly* of 19th May, an article from the pen of Horace Holley on Promulgation of Universal Peace. The annual subscription is \$2.50 which comes to about 9 rupees. We shall be glad to send specimen copies of the April number free of charge to anyone desirous of reading it. The frontispiece has a beautiful portrait of Abdul Baha.

The Baha'i Weekly

(An English Weekly, devoted to the Baha'i Cause).

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Notes and News

BY THE EDITOR

The Baha'i Circulating Library, Lahore.

To facilitate the spread of the Baha'i Message some Baha'i books of the Central Library (N. S. A.) are loaned out for short periods preferably one book at a time. The "Baha'u'llah and the New Era," "Bab-ul-Hayat" (Traveler's Narrative) and "Ighan" are in general demand and so are the old volumes of the *Kaukib-i-Hind*. Of course some times a book is lost but then it can be replaced provided it has done some good to the readers. During the last year about 70 books have changed hands among 50 readers. Only two were lost through the carelessness of the borrowers. This is not a bad record. We hope the Circulating Library will be more effectively used in times to come.

The Baha'i Study Circle, Lahore.

The Study Circle has dwindled considerably, one reason being that the Editor, *Baha'i Weekly* is generally out of Lahore on Sundays. The hot weather is also very trying and the time of meeting has to be adjusted accordingly. It

would be well for us to come together late in the evenings when it is a bit cool. We however trust that our Study Circle will continue till we get nine Baha'is to establish the ninth Baha'i Assembly of India in Lahore during the next Rezwan (April 1933).

Translation of Baha'i Books.

The National Spiritual Assembly of India and Burma has taken in hand the translation of "Baha'u'llah and the New Era" into Urdu, Gujrati and Burmese. The book may also be translated into Hindi which is the language of the Hindus of Northern India. These translations will be completed in the course of next few months, and will greatly help in the spread of the Baha'i Cause in this country.

The Poet Dr. Rabindra Nath Tagore

A special cable to "Liberty" announces Rabindranath Tagore's arrival at Baghdad on 22nd May, when he was the recipient of a State welcome, local bodies and men of letters also participating. The poet had an audience with King Feisal of Iraq.

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