

# THE BAHĀ'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.**

Vol. I—No. 16

ISSUED ON 9th, 19th and 29th OF EVERY MONTH

19th June 1931

## HIDDEN WORDS

OF

BAHĀ'ULLĀH

(From the Persian)

[ Translation by SHOGHI EFFENDI ]

**In the Name of the Lord of Utterance, the Mighty.**

**(1) O YE PEOPLE OF INSIGHT AND DISCERNMENT !**

The first call of the Beloved is this : O mystic nightingale ! Abide not but in the rose-garden of the spirit. O messenger of the Solomon of love ! Seek then no shelter except in the Sheba of the well-beloved ; and O immortal Phœnix ! dwell not save on the mount of faithfulness. Therein is thy habitation, if on the wings of thy soul thou soarest to the realm of the infinite.

**(2) O SON OF SPIRIT !**

The bird seeketh its nest ; the nightingale the charm of the rose, whilst those birds, the hearts of men, content with mortal dust, have strayed from their eternal nest, and with eyes turned towards the mire of negligence are bereft of the splendour of the divine presence. Alas ! how strange and pitiful : for a mere cupful, they have turned away from the billowing ocean of the realms above and remained far from the heaven of the glory.

**(3) O FRIEND !**

In the garden of thy heart, plant not but the rose of love, and from the nightingale of desire and yearning loosen not thy hold. Treasure the companionship of the righteous, and withdraw thyself from fellowship with the ungodly.

*(To be continued.)*

## THE TWO NATURES IN MAN

Paris, November 1st 1912.

To-day is a day of rejoicing in Paris ! They are celebrating the Festival of " All Saints ". why do you think that these people were called " Saints " ? The word has a very real meaning. A saint is one who leads a life of purity, one who has freed himself from all human weaknesses and imperfections.

In man there are two natures ; his spiritual or higher nature and his material or lower nature. In one he approaches God, in the other he lives for the world alone. Signs of both these natures are to be found in men. In his material aspect he expresses untruth, cruelty and injustice ; all these are the outcome of his lower nature. The attributes of his Divine nature are shown forth in Love, Mercy, Kindness, Truth and Justice, one and all being expressions of his higher nature. Every good habit, every noble quality belongs to man's spiritual nature, whereas all his imperfections and sinful actions are born of his material nature. If a man's Divine nature dominates his human nature, we have a saint.

Man has the power both to do good and to do evil ; if his power for good predominates and his inclinations to do wrong are conquered, then man in truth may be called a saint. But if, on the contrary, he rejects the things of God and allows his evil passions to conquer him, then he is no better than a mere animal.

Saints are men who have freed themselves from the world of matter and who have overcome sin. They live in the world but are not of it, their thoughts being spent in holiness, and their deeds show forth Love, Justice and Godliness. They are illuminated from on high ; they are as bright and shining lamps in the dark

places of the earth. These are the Saints of God. The Apostles, who were the Disciples of Jesus Christ, were just as other men are ; they, like their fellows, were attracted by the things of the world, and each thought only of his own advantage. They knew little of Justice, nor were the Divine perfections found in their midst. But when they followed Christ and believed in Him, their ignorance gave place to understanding, cruelty was changed to justice, falsehood to truth, darkness into light. They had been worldly, they became spiritual and divine. They had been children of darkness, they became sons of God, they became saints ! Strive therefore to follow in their steps, leaving all worldly things behind, and striving to attain to the Spiritual Kingdom.

Pray to God that He may strengthen you in divine virtue, so that you may be as angels in the world, and beacons of light to disclose the Mysteries of the Kingdom to those with understanding hearts.

God sent His Prophets into the world to teach and enlighten man, to explain to him the mystery of the Power of the Holy Spirit to enable him to reflect the light, and so, in his turn, to be the source of guidance to others. The Heavenly Books, the Bible, the Quran, and the other Holy Writings have been given by God as guides into the paths of Divine Virtue, Love, Justice and Peace.

Therefore I say unto you that ye should strive to follow the counsels of these Blessed Books, and so order your lives that ye may, following the examples set before you, become yourselves the saints of the Mest High.

ABDUL BAHĀ.

## WERNETH LOW

Lines commemorating a Bahā'i gathering in May 1931, at the home of friends residing in the lower slope of Werneth Low, a green hill rising above the town of Hyde, near Manchester.

The heart to-day with love and joy is filled  
And every thought is vibrant and aglow  
As though some breath from Carmel's Shrine has thrilled  
This air benign that pours o'er Werneth Low.

Perhaps a power, like incense spreading round  
From One whose life is pure where Haifa dreams,  
Hath Westward come and here with us hath found  
A sweet response that through our oneness streams.

Perhaps some prayer, that heavenward took its way  
On our behalf from where the Christ-feet stood,  
Hath reached our Lord—and comes to us this day  
Enriched from Him with power to do us good.

Whate'er it is, or whence it comes, 'tis fraught  
With vibrant zeal and gracious health, we know,  
As though its life an atmosphere hath caught  
Benign and light as this on Werneth Low.

The worldly noise of voices rude and loud  
God copies not! Creation's voice is still  
The quiet voice that breaks the strong and proud  
And "shapes our ends, rough hew them how we will".

God speaketh low—He speaketh soft and low;  
His Power is great, He needeth not to shout;  
Yet, when He speaks, Creations come—or go,  
And suns blaze forth, or, at His breath, go out.

He spoke quite low through Christ in Galilee  
A few kind words in sweet and manly tone—  
To-day the world hath heard and it can see  
The things God meant when Christ was all alone.

God speaketh low *to-day*—He speaketh low;  
Not through Baha are words with thunder hurled,  
But soft with power, with wondrous charm, that so  
They reach our hearts—not split the unconscious World.

Thus through Baha God calls mankind to peace,  
And from the East the tidings move the West;  
Within our hearts we feel its pulse increase  
Till Love holds sway and passions sink to rest.

The Morning Star gives place to radiant Morn;  
The Holy Land is lit with splendid smiles;  
They wake from sleep that wilderness forlorn—  
And cross the seas to kiss these Western Isles.

The palm and vine, the call from minaret,  
The oak and beech, the tones of Sabbath bells,  
These, East and West, seem separate and yet  
The Voice benign their foreignness dispels!

In this pure Dawn God's Word will be obeyed  
First there, then here, with movement swift or slow,  
Whilst thoughts of race, of class, of sect, shall fade  
As here they fade to-day by Werneth Low.

A gracious hand, a tongue, a pen of Power,  
For ever aid the loved ones gathered here;  
And fragrant words shall bless us every hour  
If we His Law shall cherish and revere.

"With love profound, ye all I truly bless—  
Upon ye be the Glory, El Baha,  
That shineth forth, the Sun of Righteousness,  
Whose Greatest Name I serve, Baha'u'llah."

(Continued on page 5).

## BAHA'U'LLAH

ADRIANOPL

1864-1868

Baha'u'llah arrived in Adrianople at the end of 1864. It was here that he drew up his famous letters or tablets to the sovereigns and crowned heads of Europe, America and the monarchs of the East. He wrote to the Pope, to Queen Victoria, to King of Prussia Napoleon III, the Sultan of Turkey and the Shah of Persia. Kings he said were the representatives of God on earth in so far as in them were found the divine attributes; consequently it was their duty to watch the interest of the nations under their charge and they should adhere to the teachings of the Divine manifestation which alone can assure success and prosperity to their rule. Some of the prophecies mentioned in those tablets have come to pass.

It was at Adrianople that one of the step brothers of Baha'u'llah who was known as Subhi-Azal and had gained some authority in the Bab's time, grouped round himself a number of conservatives who could not understand Baha'u'llah's ideas, and created a schism in the ranks. This step-brother assumed an attitude of hostility and brought on himself and his brother the wrath of the Sultan of Turkey who decided to change the place of residence of the exiles and ordered that Baha'u'llah should be imprisoned at Akka (Acre) while Subhi-Azal was to be deported to Famagusta in Cyprus.

Baha'u'llah arrived in Akka in August 1868 and remained in this prison till his passing away in 1892 *i. e.* for a period of 24 long years. We shall know in our next of his imprisonment in this fortress of Syria—as a matter of fact Baha'u'llah should be regarded as the Great Prisoner of our time.—(Ed.)

### Bahai Centres in India and Burma

BOMBAY—P. O. Box 470.

CALCUTTA—c/o Faqir Mohammed, P. O. Entally.

KUNJANGAON—Daidanao, Kalazoo.

MANDALAY—9, 34th Street.

POONA—National Hotel.

RANGOON—P. O. Box 299.

KARACHI—Preedy Street.

## The Bahā'i Weekly

### NOTES AND NEWS

[ BY EDITOR. ]

June 19, 1931.

THE FIFTH BAHĀ'I CONVENTION IN PERSIA.—News have been received of the Bahā'i Convention held in Tehran during the Rezwan of this year (April 23rd to May 2nd), where the following programme was passed by the Bahā'is assembled there.

The Convention gave much time and thought to the subject of education and among other things the following measures were considered :

- (a) The establishment of Kindergartens for the children in as many towns as possible.
- (b) The co-operation of the friends with the rest of the inhabitants in requesting the Government to establish new educational institutions where none exist to-day.
- (c) The establishment of boarding-houses in the centre of each sub-division of the country, where students from the villages and smaller towns could stay and study at secondary schools.
- (d) The direct and active encouragement of the agricultural classes to send their children to the towns for education with a view to making more efficient and enlightened farmers in future.
- (e) The establishment of Bahā'i Young People's Associations in the various towns.
- (f) To request Bahā'i students studying abroad to translate suitable and interesting articles and booklets for use in Persia.

Under the subject of "Progress of Women", the following recommendations were made :

- (a) To establish a special committee for the above purpose in each sub-division.
- (b) To arrange clubs for Bahā'i mothers

to meet, to have free lessons for those who are illiterate, and to translate booklets and articles about good house-keeping and home-education for the children.

### ASSEMBLY HALL IN TEHRAN

Finally the Convention decided to build a big Assembly Hall for Bahā'i meetings and a committee appointed asked for an appropriation of 50,000 tomans, 30,000 of which to be subscribed in Tehran and 20,000 from other centres throughout the country. It was very gratifying to the delegates that at a meeting subsequent to the sessions of the Convention some of the Tehran friends gathered pledged themselves to 7,000 tomans.

From the above short account we find that the sessions of the Convention were taken up by the consideration of most important subjects and the resolutions passed augur well for the future. We wish them every success and the realization of their hopes for the coming year.

### LATE MIRZA AZIZULLAH KHAN WARGA

We learn from Persia the very sad news of the passing of Mirza Aziz'u'llah Khan Warga, a distinguished and well-known worker who was very close and much-loved by the Master. He was the son of the illustrious poet-martyr Mirza Warga and the brother of one of the most youthful, if not the most youthful, martyr Rouhollah who met the same glorious end with his father. During the Persian Revolution of 1909 Mirza Aziz'u'llah Khan at the instructions of the Master rendered highly valuable services in assuring the highest authorities in the land, that the Bahā'is are in no way connected or inter-

ested in political matters and any instigations are the false accusations of their enemies. The deceased accompanied the Master throughout part of His European tour and was consequently well-known to some of our Western friends. We extend our deep sympathy and heartfelt condolence to the family.

### EFFIE BAKER IN PERSIA

It was interesting to be in Haifa when Effie Baker returned from her successful and arduous trip in Persia, to hear her tell of those places she had visited brought nearer to our consciousness by this personal contact, and to see the photographs taken by her of the many sites made historic by the wonderful acts of sacrifice and heroism of the early followers of the Cause.

Many of these photographs are destined to illustrate the new translation by the Guardian: a narrative of the early history of the Cause,—a comprehensive volume of ten months' arduous work such as only Shoghi Effendi is capable of consummating, and which would ordinarily take years to achieve.

### ESSLINGEN—GERMANY

In a letter from Dr. Grossmann we learn that the group of staunch believers at Esslingen, Germany, are building a Bahā'i Home, almost entirely constructed by themselves. It was fittingly inaugurated May 24th of this year while the N. S. A. of Germany is in session. "It is a small house, containing a spacious meeting hall, a small kitchen, a bedroom and a large attic for sleeping". Dr. Grossmann speaks of the zeal and fresh energy that is

(Continued on page 4.)

## Notes and News

(Concluded from page 3)

inspiring the friends at present, and feels that the Cause in Germany has entered a new period of development. He also writes of the encouraging growth in their group at Weinheim and Heidelberg; that they are at present holding their meetings together. We thank Dr. and Frau Grossmann for their helpful interest in the International Bureau.

### NEW ELECTIONS & GENEVA

We wish to specially thank the Secretary of the Poona Spiritual Assembly for sending, immediately after the new elections a list of the officers.

We have lately sent out cards to all Assemblies to be filled in so that we may have correct addresses. Do the Friends realize that this means double postage? Much labour and expense will be economised when the Friends will have co-operated in this work of keeping our address-list up to date. The last "Baha'i World" had more than thirty inaccuracies in the list of addresses. We must know that this is due to the fact that the Secretaries of the Assemblies do not send a corrected list each year, and the individuals do not send their changed addresses. May we hope for greater collaboration?

If you will kindly notify the International Bureau at Geneva of the changes made at the new elections, we can be relied upon to keep all Assemblies notified of these changes.

### THE BAHĀ'I WEEKLY

Since the first of this year we are receiving "The Baha'i

Weekly" of Lahore, India. We congratulate the Editor, Prof. Pritam Singh, on the undertaking which is proving such a source of pleasure to its readers. We send most hearty good wishes for the fulfilment of his desires in reference to the attainment of the ideals that have inspired its birth.

### GIFTS OF BOOKS RECEIVED SINCE OCTOBER 1930

From Mrs. Mary Frazer, Fruitport, Michigan, 1 "Mysterious Forces of Civilization", 1 "In Galilee", 7 odd numbers of the Star.

From Mrs. Harold Esty, Buffalo, N. Y. 2 Vol. III "Baha'i World", 3 "Garden of the Heart" compilation to be sold at \$3 each for Temple.

From Mr. Z. Asgarzadeh, London, England, 9, "Paris Talks", 5 Russian transliteration of Dr. Esslemont's book.

From Baha'i Verlag, Stuttgart, Germany, eight volumes in German and nine bound volumes of "Sonne der Wahrheit".

From the N. S. A. of Egypt, Cairo, 8 volumes in Arabic and various pamphlets.

From Publishing Committee, New York, "Baha'i World", Volume III.

From Hadji Mahmud Kassabadi, Baghdad, Iraq, three books.

From Miss Holsapple Bahia, Brazil, pamphlets in Portuguese.

From Miss Johanna Sorensen, Copenhagen, 2 booklets in Danish.

From Dr. Grossmann, Weinheim, Germany, a transliteration of Dr. Esslemont's book in Esperanto.

From Mr. Favre-Nugen, Geneve, 3 volumes in French.

*N. B.*—All these news have been taken from the circular letter of the International Baha'i Bureau, Geneva, Switzerland.—*Ed.*

## Travels of Abdul-Baha

IN  
EGYPT, EUROPE AND AMERICA

BY

Late Mirza Mahmood Zargani.  
[Translated by the Editor]

IX

8th April 1912.

Wireless messages of welcome were received from the friends in California and Chicago, signifying deep affection and longing to see Abdul-Baha. The Master that day talked of the advantages of unity and love among men and explained the disadvantages of estrangement and prejudice. Next morning (9th April) the Master was extolling the power of steam that enabled them to cross the oceans and reach the ends of the world in such a short time. Another message of welcome was received from the friends of New York. An American Doctor then had an interview with Abdul-Baha which lasted for an hour or so and during which the history and teaching of the Cause were explained at length to the interviewer. That evening the friends on the boat came to say good-bye as the boat was to reach the shore next morning and we were to land in New York. These friends all wished success to Abdul-Baha in his sojourn in that land and at 9 the lights of New York became visible from that distance.

We landed in New York on the 10th of April. Messages of safe arrival were sent to the Assemblies of the East and West. Many messages of welcome were also received from all over the United States of America. A large number of people had gathered on the harbour to welcome Abdul-Baha and were waving their handkerchiefs and hats out of joy and were jubilant over the arrival of their Master—the object of their desire.

## The Bahā'ī Brotherhood

1. No frontiers exist in the world of Bahā'ī Brothers,  
Land limits of friendship can ne'er be o'errun ;  
Nor mountain nor vale sever one from the others,  
Nor oceans divide those whose hearts beat as one.
2. What weapons of warfare are needed by Bahā'ī Brothers ?  
Love, sympathy, truth, are the weapons for you ;  
By labour and counsel each one for the others,  
You conquer, if but to yourselves you are true.
3. Wake ! Wake ! O mankind, for as yet ye are sleeping,  
Awake to the Sunlight that shines for us all ;  
Work ! loving, beloved, for the folk who are weeping,  
And bear the world's burden and bear the Bahā'ī Call.
4. Oh, Strength of the world ! Oh, Bahā'u'llah our Master,  
Let Thy daughters and sons make one great loving  
chain ;  
And ever that chain become vaster and vaster,  
Till the whole human race shall be brothers again.

A. R. CHATURVEDI.

(Concluded from page 2.)

“ His Law is this ”, saith He, the gentle Guide.  
“ One home is earth, in oneness therefore live ;  
One Sun of Truth sheds forth its golden tide  
Give ear to this, and all rest forgive ! ”

“ With love profound ye all have been forgiven  
By Him who knows, whose mercy gives release ;  
The earth is rich, unite and make it heaven ;  
A home of love, of sunshine, and of peace ”.

So speaks the Lord, and here from Werneth Low  
By God's sweet grace and all His Laws of Right,  
A Spring of Life shall well and overflow  
To quench the thirst of them that love the light !

E. T. HALL.

Higher Broughton,  
Manchester.

## The National Spiritual Assembly

### Bahā'īs of India and Burma (1931-32)

N. R. Vakil (Surat) — President  
& Treasurer.

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Deccan) — Vice-President.

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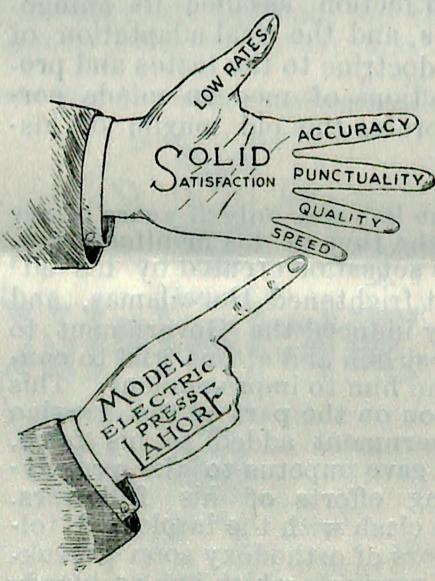
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9, Langley Road, Lahore.

Members.



## Removing Barriers

BY LIDJA ZAMENHOF

N. B.—Miss Lidja Zamenhof is the daughter of inventor of Esperanto, the Universal Language. She has just completed a translation into Esperanto of Bahā'u'llah and the New Era by Dr. J. E. Esslemont. (Editor).

I come to you from a distant land not very well known to you. Only a journey of two days from here ; it is however foreign to you.

How large our earth was once ; how small it is now ! Once it seemed the centre of the universe, now we know it is but dust. Once it took years to travel round it, now in the days of steam, electricity and radio, it has ceased to be an unpassable space ; it is becoming more and more the territory of one mankind ; the whole earth has become the fatherland of all, the home of one human family.

May that family be happy ! An old proverb says that man is the forger of his fate. Whether mankind will be happy will depend on itself. Mankind at times resembles a band of children who have wandered into a forest, not heeding the warnings of their elders. These having lost their way before nightfall, they curse and weep and grind their teeth, and, blaming one another, begin to fight. And at that moment, when perhaps from afar shine the eyes of wolves or enticing will-o'-the-wisps on the marshes, suddenly is heard the father's voice showing the way home. Children would immediately run home. And mankind ? If it obeys the voice it also will be saved from the forest at night ; otherwise it will become the victim of the wolves.

In these last days mankind has entered a forest where thorns wound the body and the feet sink in a bog. It is not the first time it has turned aside from the path. Many times has the Father saved it from danger. But now the people have entered such a wilderness that they have lost the hope that the Father will find them there, that His voice will reach them ; they even doubt whether they have a Father.

But the Father loves His children and does not leave them to perish helpless.

The Father's voice calling to

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## Removing Barriers

(Concluded from page 5.)

mankind is the teachings of the prophets. The voice, calling through the dense forest in these last days of despair, is Bahā'u'llah. His teachings lead again to tranquility, peace and safety.

He reminds us that we are children of one Father, members of one family, dwellers in one home; that we must make this home a sanctuary of peace, not a battlefield.

I remarked at the beginning that I come from a country not known to you, can the country of any nation be other than a room in the home of the family of mankind? However, room is sometime separated from room by a high step. What is this step which presents a barrier between peoples? Not mountains, for already tunnels pierce them; not distance, for steam and electricity conquer it. This dividing step is the feeling of foreignness; and one of the chief sources of this feeling is diversity of language. We have taken the hatchet and are chopping away this step—let nothing separate us! Some of you perhaps attended the Twenty-third Congress of Esperanto, the International language, which ended a few days ago at Oxford. Did you not feel, looking at that mass of different nationalities, that something great and holy was happening there? That the peoples, who, according to the Bible legend, were scattered at the Tower of Babel have come back to their fatherland, to home? If you felt this and understood, do not stand on one side. Together with us, take the hatchet and help us to chop away the barriers, so that no longer shall anything stand between the children of mankind.

(*Star of the West, May 1931*).

### The Bahā'ī World

Vol. III

(1928-30)

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## Modern Movement in Islam

[ BY JULIUS GERMANUS ]

In modern times a movement (Bahā'ism) which has rapidly gained ground not only in the East but also in Europe and America and which has become a religion supposedly professed by millions has its roots in Persia. A new religion has arisen, a religion of humanity, a universal creed for the whole of mankind which in its present form is not only a factor of social and perhaps of political importance in Persia, but to judge by its literature written in English, seems to have been enthusiastically accepted by many Americans. The religion of Bahā'ism is a characteristic example of the Persian spirit. It is a remarkable phenomenon that in countries which show such a deep contrast in cultural matters as America and Persia, this religion has made such an amazing progress. This alone would justify our interest in its study.

It was in 1844 that the new light arose on the horizon of the Shiites, but it was bitterly challenged by the followers of the 'Light' who claimed an equally valid heavenly inspiration, although their success among mankind still continued to be determined by mundane factors. The historical importance of any idea is not determined by its intrinsic merits, or its alleged divine origin, but often depends on the skill with which it is adapted by its expounders to suit local conditions. The history of Bahā'ism, a new religion arising out of the soil of Persian Shiism, with its appeal to the imaginative, the heroic perseverance of its martyrs, the unscrupulous machinations by which each faction assailed its antagonists, and the final adaptation of the doctrine to the tastes and predilections of modern minds corroborates this old maxim of history.

The Bab was only 27 years of age at the time of his manifestation. The sensation created by his advent frightened the ulamas, and they induced the Government to arrest him and after a trial to condemn him to imprisonment. This action on the part of the Persian Government added to his fame, and gave impetus to the proselytizing efforts of his followers. The clash with the intolerant followers of orthodoxy soon provoked reprisals which led to bloody conflicts. Mulla Husayn of Bushrawayh and Hajji Muhammad Ali took shelter in an old fortress

in Mazenderan which had to be taken by storm after a siege of 7 months; revolts and risings of the followers of the Bab occurred at Zanjan, Yazd and Niriz which were put down with great cruelty on the part of the Government. The spread of the new creed was amazing. In the course of 6 years the whole of Persia was filled with Babis, a clear proof that the idea appealed to the imaginative Persians. The revolutionary attitude of the Babis gained many adherents among the peasants who were dissatisfied with the economic situation in Persia, and the Government was compelled to try to crush the movement at its root. The lenient treatment accorded to the Bab up till then was abandoned and he was sentenced to death on the charge of high treason and was executed at Tabriz in 1850. This was followed by a vigorous persecution of his followers. Finally in 1852 when an attempt at the life of Shah was perpetrated by some of the Babis, the whole sect was violently suppressed. The beautiful poetess Kurrat-ul-Ayn and many others, innocent of all complicity in the conspiracy were tormented and cruelly murdered. Some of the initiates fled to Baghdad, and a branch of Babis arose from this small group of exiles. They modified the doctrine and developed it into a form more acceptable to those who had no sympathy for the exuberant fancies of the Persian mind.

As time ripens the blossom into luscious fruit there occurs a profound change in the outward appearance although the organic continuity is not destroyed. Similarly a religious idea becomes changed in the course of time by the influence of leaders who have an active grasp of the realities of the situation. Babism has been altered profoundly by the gradual assimilation of new conceptions, some of which were entirely foreign to the original doctrine. According to Babi views, the essence of God, the primal divine Unity, is unknowable and entirely transcends human comprehension. We can know nothing about it, we see only its manifestation in the succession of prophets. There is no fundamental divergence or conflict between the prophets, all of whom represent the same Universal Reason. Their teachings differ only in outward form

according to the particular needs of the time.

A new period in the history of the movement set in with the rise of Baha'u'llah. The little party of emigrants at Baghdad requested the Porte for their transfer to Adrianople in 1864. Here Baha'u'llah publicly announced that it was he in whom God had become manifest in accordance with the prediction of the Bab. He strictly adhered to the doctrines of Babism, and although there is some evidence to show that he had at one time considered himself to be merely the successor of the Bab, he now assumed a new role ; he was the promised one, the real manifestation of God, to whom the Bab was only a forerunner and herald.

Baha'u'llah succeeded in getting recognised by a large number of people as the manifestation of God, and he gradually put the Bab in the background as compared with his own heavenly splendour. The name of the sect was changed from that of Babism to Baha'ism. The doctrines of the Bab were regarded only as preparatory and provisional, while Baha'u'llah was authorized to give them a final shape and sanction. And Baha'u'llah made full use of his authority. The Babi religion was firmly rooted in Persian Shiitism and it had no chance of making proselytes outside the Shitte world. Baha'u'llah discarded all restricting metaphysical peculiarities. He also modified the attitude of uncompromising hostility to the orthodox Musulmans and to the Shah of Persia which had animated the Babis, and adopted a conciliatory and even sympathetic attitude towards all likely converts. He developed the ethical side of the teaching, and in his letters to potentates used a gentle and patient tone. He had a clear grasp of the aspirations of the human mind in the 20th century, and included in his teachings a very wide scheme of social reform in a most sympathetic way, but with the simplistic views of a dreamer—anti-alcoholism, unemployment help, women's suffrage, reform of criminology, socialism, local autonomy in political administration, universal language, international union, and general peace, all figured in his programme.

In the writings of Baha'u'llah we notice a clearness of style which is in striking contrast to the rugged and unintelligible character of Babi literature. Through him, God addresses His creatures, proclaiming His love for them,

teaching them His attributes, making His will known, announcing His laws for their guidance and pleading for their love, allegiance and service. In his writings the form of expression frequently changes. Sometimes it is evident that the man himself is speaking, then without a break the writing continues as if God Himself were speaking in the first person.

His mission was to bring about unity of all mankind in and through God. He said :

" Of the Tree of knowledge the all-glorious fruit is this exalted word : of one tree are all ye the fruits and of one bough the leaves. Let no man glory in this that he loves his kind."

Baha'u'llah died in 1892. He nominated as his successor his eldest son Abbas, also called Abdul-Baha, servant of Baha. Baha'u'llah had conferred on his son, in accordance with the usual practice in his community, the sonorous title 'Ghusn-i-Azam,' the most mighty branch ; the younger son Mirza Muhammad Ali was called "Ghusn-i-Akbar," the most great branch. Abdul-Baha's life was accompanied by thrilling romance. He was born at Teheran before midnight on the 23rd May, 1844 (5 Djumadha'tula, 1260) in the very same hour in which the Bab declared his mission.

He was eight years of age when his father was thrown into prison. On one occasion he saw his father moving along the prison yard heavily shackled, his neck bowed under the weight of a heavy steel collar, his body bent by iron chains. This awful sight created a lasting impression on the mind of the boy. At Baghdad, the son suddenly felt a conviction that it

was his father in whom the divine spirit shall shine forth. Sixty years later he dictated to his secretary his impressions of that period in the following words :

" I am the servant of the Blessed Perfection Baha'u'llah. In Baghdad I was child. Then and there He announced to me the words and I believed in Him. As soon as He proclaimed to me the word, I threw myself at His holy feet and implored and supplicated Him to accept my blood as a sacrifice in His pathway. What greater glory can I conceive than to see this neck chained for His sake, these feet fettered for His love, this body mutilated or thrown to the depths of the sea for His cause. If in reality we are His sincere lovers, if in reality I am His sincere servant, then I must sacrifice my life, my all, at his Blessed Threshold."

As the teachings of Baha'u'llah represented a great advance from the metaphysical and ultra-Shiite doctrines of Babism, the teachings of Abdul Baha represented a still greater step forward in the ethical and practical development of the movement. He included all the noble aspirations of the age, all the humanitarian and social ideas floating in the air. All nations of the world should become of one faith and all men as brothers ; the bonds of affection and unity between sons of men should be strengthened ; the conflict between different religions should cease, and differences of race be annulled. This noble aim could be achieved only by a fundamental change of heart among the peoples of the world, and education must be organized for this purpose. According to Abdul Baha all religions and sciences have a common purpose and a common aim.

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Abdul Baha lived at Akka, under the strict supervision of the Turkish Government. He was visited from all parts of the world by ardent followers or curious sightseers. After the Turkish revolution he was declared free and in 1911 he undertook tours in Europe and America delivering lectures, answering questions and expounding the doctrines of his religion of unity. The reception accorded to him must have deeply impressed him, and probably created an impression in his mind that his religion will soon be universal on earth. The universality of his teaching naturally attracted a large number of pacifists, suffragettes, esperantists, theosophists, prohibitionists, socialists and the ultra-liberals, while the mysterious effect, which Oriental dress, beauty of personal appearance and the unfamiliar music of Oriental language never fail to produce on Western minds, drew new centres of Bahaism in Germany, France and elsewhere, while in America he gained a final ascendancy over the followers of his brother. Abdul Baha survived the Great War, and saw a good deal of his life-work come to fruition. The Bahais set a good example of material work in transforming the barren Akka (*Akhrabulbilad*) into a little garden. They organized extensive agricultural operations near Tiberias during the war, and secured a great supply of wheat by which a famine was averted. Since the British occupation of Syria, Abdul Baha became the centre of a large circle listening to his illuminating talks, and hundreds of visitors from the East and West flocked to his house. The British Government was so profoundly impressed by his noble character and his great work in the interest of peace and prosperity of the people that they conferred on him a knighthood of the British Empire. When he departed from the earthly life in 1921 the British High Commissioner officially took part in his funeral.

Water when analysed consists of two elements without taste and flavour, still it quenches the thirst and is the substance of life. Likewise every religion can be analysed into elements of myth, legends and popular lore; still it quenches the thirst of progress through errors and deficiencies in his slow approach to the harmony pervading the universe.

N.B.—The above are excerpts from *Visva Bharti Quarterly*, Shantineketa, Bengal.

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