

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*.

Vol. I—No. 4

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

Single Copy : 9 Pice

The BAHÁ'Í Weekly

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

ANNUAL SUBSCRIPTION—

India & Burma	... Rs. 5/-
England & Colonies	... 8s.
United States of America	... 2\$.
Persia	... 2 Tomans

Order a copy from Prof. PRITAM SINGH,
M.A., Editor, The "BAHA'Í WEEKLY"
39, Temple Road,
LAHORE (India).

CONTENTS

	Page.
Invocation ...	1
From Hidden Words ...	1
World Peace Movement...	2
League of Nations ..	2
Children's Column ...	3
A Pilgrimage through Persia	
Martha L. Root ...	4
Editorial ...	5
Persia's Contribution to the Culture	
of the World ...	6
Notes and News ...	7
Baha'i Literature ...	8

TO OUR READERS

1. All communications for publication should reach the Editor, the Baha'i Weekly, 39 Temple Road, Lahore.

2. All subscriptions are payable in advance to the Editor at the address given above.

3. All enquiries about the Baha'i Movement can be made at the addresses of the Baha'i Centres given on page 7.

4. The Baha'i Literature is available at the Baha'i Assembly c/o National Hotel Poona.

EDITOR:—THE BAHÁ'Í WEEKLY.

HIDDEN WORDS

OF

BAHA'U'LLAH

TRANSLATED BY

SHOGHI EFFENDI

(28) O SON OF SPIRIT !

Of a truth, know thou ; he that biddeth men to be just and commiteth iniquity assuredly is not of Me, even though he bear My name.

(29) O SON OF BEING !

Attribute not to any soul that which thou desirest not for thyself, and say not that which thou doest not. This is My command unto thee, do thou observe it.

(30) O SON OF MAN !

Turn not away my servant should he ask anything from thee ; for his face is My face ; be then ashamed before Me.

(31) O SON OF BEING !

Bring thyself to account each day ere thou art summoned to a reckoning ; for death, unheralded, shall come upon thee and thou shall be called to give account for thy deeds.

(32) O SON OF THE SUPREME !

Death have I ordained even as glad tidings for thee ; wherefore dost thou sorrow ? Light have I made to illumine thee, why veil thyself from it ?

(33) O SON OF SPIRIT !

With the joyful tidings of light I hail thee ; do thou rejoice therein. To the court of holiness I summon thee ; abide therein that thou mayest repose for evermore.

(34) O SON OF SPIRIT !

The spirit of holiness beareth unto thee the joyful tidings of reunion ; wherefore dost thou veil thyself ? The light of His countenance is lifted upon thee ; how canst thou go astray ?

(35) O SON OF MAN !

Sorrow not save at thy remoteness

from Us, and rejoice not save in thy nearness and thy returning unto Us.

(36) O SON OF MAN !

Rejoice in the gladness of thine heart, that thou mayest be worthy to gaze upon Me and mirror forth My beauty.

(To be continued)

INVOCATION

O my God ! Give me knowledge, faith and love. O Beloved ! Adorn my head with the crown of Thy providence, my heart with the light of knowing Thee, my tongue with the utterance of Thy greatest Name, and let my ear hearken to Thy holy Word.

Thou art the holy One who was, is and ever shall be glorified, and whose commands shall be obeyed.

O God ! Help me to be just. Lift me above the ocean of superstition and vain imaginings, and grant me a penetrating sight, so that I may realize Thy truth in all the kingdoms.

O God ! Thou Who art adored ! I am from Thee and to Thee I come ! Enlighten my heart with the light of Thy kingdom. Thou art the powerful whose power can not be overcome by the power of the world. From one ray of Thy generosity suns of generosity emanate.

O Educator ! Take away that which is not befitting in Thy Days and bestow upon us that which is worthy.

Thou art the bounteous giver Whose bounty is not confined nor limited. We are Thy servants, and from Thee we ask. O Thou the bountiful, the giver !

World Peace Movement

Views of Dr. Liu Yeu-hon of China

S. Rajendar Singh writing in the *Tribune of Lahore* regarding the Chinese Poet and Ex-General Dr. Liu Yeu-hon says :—

Poet Liu Yeu-hon is a well-known Chinese thinker, and he has thought out a new way for explaining the basic cause of all wars that have been waged in the history of the world, both ancient and modern. The Poet has been at Lahore with us for the last few days, and has been taking a keen interest in the All-Asian Women's Conference. He made short speeches to explain his theories of war and the means of ending it on the opening day of the Conference, as also on the 21st January at a public meeting addressed by some of the delegates. But unfortunately his knowledge and pronunciation of English is too imperfect to enable him to express himself intelligibly.

His three cardinal principles of zoology are that,

(1) between a male and a female the war is almost absent,

(2) between a female and a female there is very seldom any war, but

(3) between a male and a male the war is easily found, is violent and very common.

To illustrate the above principles Dr. Liu takes into account cocks, thrushes and quails among the birds; bulls and goats among the beasts; and the crickets among the insects. In all these cases the fight takes place between a male and a male and not frequently between a male and a female or a female and a female.

From these fundamental considerations the Poet proceeds to formulate a general theory for the cause of all wars. These wars he attributes to the inherent nature of males to kill each other. Karl Marx, according to Dr. Liu, attributes all wars to the existence of, and the clash of interests among the classes in society. That is to say, the people fight for the sake of money. On the other hand Darwin's view is that the chief cause of fighting among the males of all living beings, including men, is the possession of the female, that is all wars are mainly sex-wars. But Dr. Liu maintains that males fight not so much for money or for sex, as for it is in their nature to do so. They feel an urge to kill each other, and act accordingly. This urge is analogous to the urge which one N-pole has for another N-pole in magnetism, or what one positively charged particle has for another positively charged particle.

LINES OF ACTION

Hence Dr. Liu's principle aim is to find ways and means to overcome this inherent violent urge of one male towards another. If and when this aim is achieved all wars will automatically cease.

To achieve this aim Poet Liu Yeu-hon advocates the utilisation of the eternal principle of attraction between a male and a female and creating a harmonious whole by mixing together

in due proportion the violent and non-violent natures of men and women respectively.

Dr. Liu suggests four principal lines of action, namely,

(1) the intermarriages between one race and another.

(2) to create in public a real taste and sense of appreciation for fine arts, and thus to change the very outlook of individual and society on life;

(3) to promote the highest practical religion of life; in other words, to spread the gospel of a new world religion, which should teach people how to live;

(4) to employ the mighty factor of science towards pacific ends, and make the scientists of all the world invent new scientific appliances for making it possible for people to enjoy life.

Dr. Liu rejects both imperialism and materialism, as they both stand for power and money; to him life is holy. He attaches particular importance to the active part that Women are destined to play in calling a world peace promotion conference, because he thinks that "our expectation for inter-national peace from those governments officiated solely under the hands of males are no less than whimsical dreams of a cock hatching eggs."

By means of the law governing the arbitration of justice, the problems concerning the conflicts of labourers and capitalists are to be solved. Then a government of the whole world, similar to that of the U.S.A., should be jointly organised in the place of the old regime of male sex, so as to secure for mankind that gospel which has long been desired by saints and philosophers. This is to aim at placing the female sex, to whom man owes his birth, in a leading position in order to safeguard the world peace. Just think for a moment of the sufferings a mother has to bear in bringing up a child. But alas! a single war started by the male sex will cause the loss of hundreds and usually of thousands. So it is hopeless for mankind to reach eternal peace unless to ease the frictions between males through the pacification of females."

The League of Nations

Sir Arthur Salter gave an address on the League of Nations at the Asutosh Hall of the University of Calcutta to an audience composed chiefly of young Indian men and women.

The Vice-Chancellor, Lt.-Col. Hasan Suhrawardy, who presided, in introducing the lecturer referred to his work at the Admiralty, in America as Secretary of the Reparations Commission and since 1920, in the Finance section of the League of Nations

Sir Arthur Salter then proceeded to sketch simply the constitution of the League and explain its functions. He emphasized the fact that it was a co-operation between States, not a super-State imposed on the world, and worked for the good of humanity as a whole as well as for the good of the several States by co-operation and understanding. Its functions were by no means only political, though the latter were necessarily very important and attracted most attention

It was a main business of the League, he said, to promote peace and discourage the resort to war, and its career in this respect had certainly not been unsuccessful. He pointed out as one illustration of its prompt and effective working the intervention of the League when some four or five years ago war threatened between Greece and Bulgaria because of frontier trouble. The frontier troops were in contact when a telegram from Geneva prevented further action and a meeting of the Council three days later, attended by Foreign Ministers from all Europe hastily summoned, decided where the blame lay and insisted on a settlement without war.

The kind of trouble was in a large measure due to the presence in many countries of men ruined and homeless as a consequence of Great War, and the relief of these refugees was a work to which the League had given great attention, with very satisfactory results.

The speaker then explained the other duties of the League, in relation to health, slavery, economic adjustment, labour conditions, etc. World action in these spheres was promoted and rendered possible only by co-operation, and Geneva made that co-operation possible. It brought out the best in national sentiment and made it available for world improvement.

Until recently nations were touchily suspicious of one another, now they realised that in many departments of activity the welfare of one depended on the welfare of others. Even in such a matter as educational facilities for students, which some might regard as of comparative unimportance, League was doing very helpful work for the youth of all countries

And all these services were rendered at what was trifling cost; those who said that India did not get its money's worth from Geneva might be interested to know that its membership cost one anna per head of the population, not per year, but per fifteen years!

The League was an organization of nations and expressed in their Governments, and the internal arrangements were no concern of it except in so far as it might be invited by its members, that is to say, by Governments, to deal with them. If, therefore, subjects had grievances they could move the League only through their governments

The strength of the League, he continued, depended on the public opinion that supported it in different countries and India could help by developing a strong public opinion in its favour; in doing so it should remember not only what it gets and could get from

the League but even more what with its civilization and idealism it could give to the League.

In supporting a vote of thanks Sir Jehangir Coyajee insisted that the League was a very cheap insurance against war, and that by the test of value received it had every right to be supported.

Sir Arthur Salter, he said, had been one of the brightest ornaments of the Secretariat at Geneva, and more than deserved the encomiums that Sir Jehangir had recently heard some of the greatest men of Europe deliver about him at a banquet to him at Geneva.

The Statesman.

Dr. Rabindra Nath Tagore

New Technique

Dr. Rabindra Nath Tagore has arrived in India.

Dr. Rabindranath Tagore, in a statement to the Press declared, India had attracted the attention of a larger world, not merely by her struggle for political freedom, by the inherent moral appeal of the methods she is pursuing in the attainment of her objects.

He proceeds, "India had created a new technique in the history of revolution which is in keeping with the spiritual traditions of the country.

He urged the need to re-organise the national life through a process of social and economic programme and harmonious co-operation, and added 'there is a grave danger in our presuming that we attained our object when some machinery of self-Government offered to us with an unwieldy system of breaks between the engine and the wheels. I do not mean to say that we must reject it, but only warn that the organisation, whatever shape it may take, cannot at once rid us of our problems but will be a problem in itself, claiming our own training wisdom, patience and heroic determination.

A. P. I.

LECTURE IN BRAHMO SAMAJ, LAHORE

On Saturday the 24th, Professor U. N. Pall delivered a lecture on "World Peace". He analysed the causes which produced war and gave a history of the efforts made to promote peace. The Hague Conferences, the League of Nations, and the disarmament Conferences were not enough to produce peace so long as people were satisfied with considering the problem merely from the standpoint of political adjustment. For true peace, love and co-operation were essential. There should be co-operation between nations and individuals, in all spheres of life, political, social, economic, intellectual, moral and spiritual. The Brahmo Samaj had as its object the promotion of spiritual co-operation by mutual respect.

Children's Column

The BAB

The Bab was born in Shiraz, Persia, October 20th, 1819, according to the Christian Calendar.

According to the Eastern Calendar he was born on the first day of the Arabic month Mohar'ram 1235 A. H.

According to our Baha'i Calendar, which the Bab himself designed, he was born on the fifth day of Ilm (knowledge). The Baha'i Calendar is the best, and it will be used by all the peoples of the earth.

The Bab is a descendent of the prophet Mohammad, he comes from a distinguished family. His father's name is Sayed Mohammad Riza. Before the Bab was weaned his father died.

A kind uncle in his town took him to his home, and there he grew up and learned to read Persian books and became a merchant. But he was always praying, and speaking of God. He was very beautiful bodily as well as spiritually. He was kind, polite, and of excellent qualities.

When he was older he went to Bushire to help another uncle. At the age of 24 years, the Bab called learned men before him and told them of his mission and read to them out of a book he wrote. These men became the "Letters of the Living," men of God who went out to teach the Truth.

The Bab warned the people to prepare for "Him Whom-God-Would-Manifest," that it was the Great Hour of Manifestation, and the time of the End! Then he went to Mecca on a pilgrimage, and there proclaimed the Truth before 100,000 Mussalmans. When the Bab returned to his native town, Shiraz, the people met him halfway, and the governor called a meeting of prominent clergy and summoned him to be present. After that hour, persecution, torture, imprisonment and martyrdom followed the Holy Bab and his disciples.

July, 1850. A. D. the Bab and Aga Mohammad Ali, his faithful follower, were suspended against an old barrack's square wall, and shot to death. The holy body was placed at the city gates as a warning, but the second night believers took it away and sent it to Baha'u'llah in Teheran. Now it rests in a beautiful shrine in the Temple on Mount Carmel, besides 'Abdu'l-Baha. Whosoever is favored to prostrate there, receives eternal blessings. Let our hearts be happy because the Holy Bab showed us the way to Baha.

Baha'i Literature in Persian

BAHA'U'LLAH

Kalmát-i-Maknuna.
Book of Iqán.
Haft Wádí.
Alwaha Mubáarak.
Munáajat.

ABDUL-BAHA

Makátib—3 Vols.
Mufavzát.
Mudnia.
Khitábat-i-Abdul-Baha

OTHER BOOKS

Travels of Abdul-Baha in Europe and America 2 Vols. by late Mirza Mahmood Zargani. Kawakib-ul-Durriah—2 Vols.

A Pilgrimage through Persia

1—BAGHDAD, KIRMANSHAH AND HAMADAN

MARTHA L. ROOT

Miss Root, who has recently completed a tour of Persia, visiting the principle cities on behalf of the Baha'i Movement, relates in this most interesting series of articles, her experiences as an American Baha'i traveler in Persia.—*Star of the West*.

PERSIA, the land of Bahá'u'lláh, the scene of the life and martyrdom of the Báb, the childhood home of 'Abdu'l-Bahá, the long caravan routes over which passed Qurratu'l-'Ayn and the other eighteen "Letters of the Living," the soil made fragrant by the pure blood of countless thousands of devoted followers—O reader! let us approach with reverence our pilgrimage to this sacred birthplace of the Bahá'í Faith!

Of ancient 'Irán once so renowned in the classic days of the great Cyrus, and again in her Renaissance period of Hafiz and Sa-di, the new glory is this: that out from Shiráz has arisen the Báb far mightier than the poets of this Land of the Lion and the Sun; and born in Tíbran was Baha'u'llah the Great World Teacher of this budding universal cycle.

Persia has kept its nationality for twenty-five hundred years and now it goes forward to its greatest triumph. This Persia you are to visit is larger than France, Germany, Spain, Holland, Belgium and Switzerland combined. It is nearly one-fifth as large as the United States, even though it has only fifteen million inhabitants for this vast area. Geographically, Persia is a great tableland the plateau of 'Iran.

Just as in the histories of past religions, devotees by the millions have sought the shrines of Confucius in China; have searched the places where Buddha trod in India; have wailed at the Wall in Jerusalem; journeyed through Palestine where Jesus Christ walked and talked; have thronged to Mecca, Medina, Karbila and Mashhad,—so in this twentieth century, hundreds of thousands of Baha'is and others interested will pilgrimage to Persia, and in the centuries ahead they will come in even far greater numbers. Enroute from Haifa and 'Akka, they will travel on to Baghdad to see the House of Baha'u'llah and the Ridvan Garden where He first declared His Manifestation, and then they will come on through the western frontier of Persia to Tíbran, the city of Baha'u'llah. Later they will go reverently to all the other places. Shiraz and Bushire and to Tabriz where the Báb in the public square was shot down with hundreds of bullets. They will bend tenderly over the grave of many a martyr.

The Western people will do their best to help Persia 'Abdu'l-Bahá, in one of His Tablets, gives this promise to the Persians: "In the near future, your brothers from Europe and America will come into Persia and establish new arts, signs of civilization, and many factories. They will promote commerce, agriculture, and education. When the country will be perfectly safe then they will come. They will make the country of Persia a paradise superior to other lands. Then the government will be

entirely happy, for it will know that the Baha'i ideal is to do everything best for the government, and that the Baha'is are most sincere."

Baha'u'llah has prophesied wonderful future for Tíbran. Here are His Words from the "Qítáb-i-Aqdas."

"O Land of Ta (Tíbran)! let nothing grieve thee, for verily hath God made thee the Dawning-place of the joy of the world. Should He so will, He will bless thy throne with one who shall rule in justice and shall bring together the herd of God which hath been dispersed by wolves. He shall meet the people of Baha with joy and happiness. Lo, he shall be of the essence of creation before God: upon him forever be the glory of God and of those in the Kingdom of Command!"

"Rejoice thou in that God hath made thee the horizon of Light, for in thee was born the Dawn of Revelation, and upon thee was endowed the name by which shone forth the Sun of Bounty and illumined the heaven and earth.

"Soon shall agitation overtake thy affairs and the populace shall reign over thee; thy Lord is the Omniscient, the Omnipotent!"

"Rest thou assured of the Bounty of the Lord; verily, He shall not withdraw from thee the glances of His Favor. Soon shall tranquility settle down upon thee after commotion. Thus hath it been ordained in the New Tablet."

'Abdu'l-Baha said of Iran: The future of Persia will be great and splendid, because it is the birthplace of Baha'u'llah. All the other countries of the world will look with respect and honour to Persia; be assured that this country will progress to such a degree that it will dazzle the eyes of all learned men of the world. Verily, this is the great glad-tidings, this is a promise which shall be fulfilled in the near future. Spread this good news throughout the world."

With this introduction, O readers, let us enter Persia along the western frontier. The Baghdad friends, who have served you and me as if we were royal guests, have accompanied us from Baghdad to Khaniqayn, twelve hour journey by train, just to be sure we come safely. And when they tuck us into the big motor car, which they themselves had chosen for us, they give us a truly Baghdad aba which is a sunshine-brown cloak embroidered with gold and silver, and they give us three wool rugs. Then after ordering little glasses of tea brought out to us in the car, gallantly with a smile and back of it a tear they wish us Allah-u-Abha."

Coming to the Custom House at the Persian border five miles beyond Khaniqayn the writer presented a letter of introduction from the Persian Minister in Baghdad. Travelling with

her were a Baha'i lady from Shiraz and a Baha'i young man from Tíbran journeying the same way. The Custom Officials after reading the letter, invited the party in to have tea, while the baggage which had been roped high to the sides of the car as heavily as a peddler might pile his wares, was patiently undone and examined. The official said that if there were any Baha'i books they must be destroyed. There were none, for the writer knows the rules of the country.

If Persia did but know it, the very books they burn and boycott have been instrumental in creating among Occidentals an understanding and appreciation of Islam, eliciting such statements from Her Majesty Queen Marie of Rumania and other great Westerners that the Station of Muhammad as the Messenger of God is like the Station of Christ. Thus these very Baha'i books which Persian Moslems burn as heretical have served the Cause of Islam in the West. The Baha'i Movement is not against Islam.

After a delightful little talk about the unity of all religions, the car was again ready, and the bags and we ourselves were stowed in like peas in a pod. The snow-bed road was excellent, the sunshine warm and exhilarating. We are starting into Persia in January, the coldest and most difficult season to travel, but busy people cannot always wait for the spring and the Persian gardens where the nightingales sing on the rose branches. Our chauffeur and his helper, Hassan, a svelte boy of seventeen, guided the car so deftly, it moved like a swift-flying bird. The total distance from Baghdad to Tíbran is about five hundred miles.

At one place deep snow drifts had blocked the road. Twenty cars, trucks and passenger machines and many more horse teams and donkey caravans stood in the line.

Hassan and the chauffeur shoveled and carried gravel to put under the wheels; the red quilt round the baggage was unroped and also put under. However the sun sank lower and lower and it seemed as if we must spend the night in the drifts. But in the early starlight the cars triumphed and we moved forward to good roads. We followed behind the motor car carrying government mail and reached Kirmanshah at one-thirty o'clock in the morning. Because there were many cars they could, travel in the night, usually this is not allowed.

Kirmanshah Baha'i friend had sent three believers to the border to meet me, but they had waited two days and then returned as there had been a mistake in the telegram. A large group of Kirmanshah friends had motor-ed out many miles to meet us and escort our car into the city, but they too had been forced to turn back at night when we had not come.

Delighted now at our arrival, the friends came to the hotel early in the morning and took us to a palatial Baha'i home. A meeting for nearly two hundred women was held that day. The mother of a martyr sat in the audience. When her son, Jacob Motahedeh, had been shot for the faith, she had given a wedding feast to celebrate his passing, because he had wished this and not a funeral service.

continued to page 5.

THE BAHÁ'Í

FEBRUARY 9, 1931.

Who was Bab—I

Bab whose real name was Ali Mohamad was born in Shiraz in 1819 A. D. He was the son of Seyyid Muhamad Riza, who died a few years after the birth of Bab. As a young boy, Bab was brought up by his maternal uncle Mirza Syed Ali, who was a merchant. Bab was first taken as a partner with his uncle and then set up as a merchant independently.

At the age of 25 he declared himself as the (Gate) or the channel of grace from some great person still behind the veil of glory, who was the possessor of countless and boundless perfections, by whose will he moved and to the bond of whose love he clung. He wrote the explanations of the portions of Quran which were considered as supernatural and extraordinary, specially when he had not much education or instruction. These *tafsirs* brought him into conflict with great divines and the learned doctors of Persia.

Bab then visited Mecca and declared his Bab-hood at that important Islamic Centre at the time of the annual pilgrimage, when about 100,000 pilgrims had gathered there. He returned to Bushire and the news spread like wild fire and a terrible persecution followed. Those who sided with Bab were beaten and halters were put round their necks and they were taken round the streets and bazars. As a result many people began to inquire into the reality of Bab's mission. Bab was summoned to the mosque and asked to recant, but he discoursed from the pulpit in such wise as to silence all those who were present. He repeated his claim to Gate-hood or the medium of grace from Him whom God is to Manifest as the Promised One of all the nations of the world or the Lord of the Age. Bab's claim was therefore, clearly that of a harbinger or the fore-runner or the John the Baptist of the Baha'i religion.

The Shah of Persia, Muhamad Shah, delegated one Seyyid Yahya of Darab, a well known mujtahid to investigate into the matter. This divine proceeded to Shiraz and had an interview with Bab. The Bab wrote an elaborate com-

mentary for him on the Sura called *Kausar*. The divine was charmed and enraptured and returned a convert.

A Pilgrimage through Persia

This youth's pure life and martyrdom have given a profound depth to the Cause in that city. Really, one needs to see it to realize its powerful significance. Men, women and children are inspired and urged forward because one of their dearest members gave his life that the Baha'i Cause might be continued in his city.

A large meeting for nearly three hundred men was held in the evening. Ten years ago such a Baha'i meeting would have been impossible without many being killed. Now whenever any kind of a gathering is held, the policemen come to the street and stay until every one passes out on his way home. Certainly law and order are very good in Persia.

Some people in very high positions in Kirmanshah and in all other cities of Persia quietly come to call and to ask about the Baha'i Teachings and their progress in the west. One of the very government officials in Persia traveling that route said he would meet the writer in the home of a friend. He was extraordinarily intelligent and asked questions which showed he had studied the Baha'i Teachings deeply.

When the discussion was over, she said: "I have told you everything very frankly, but I do not know how your country will receive me when they know I am a Baha'i as well as a journalist". "Our country is tolerant", he replied "Ten years ago I should not have dared take the risk of speaking with you".

Many people in Persia are Baha'is who do not openly declare their faith. All along the motor route of Iran in the villages and cities the Baha'is knew that a western Baha'i sister was passing their way. They came to the road, and if they made no greeting, their shining eyes that were quickly lowered or turned in another direction, showed her that they recognized and loved the believer from the Occident. There is no city nor any important village in all Persia that does not have a Baha'i.

A very efficient and delightful Baha'i of Hamadan came to accompany us on to his city. The road lay over a high mountain but everything went beautiful. Friends had given us a bountiful lunch—(as they had done everywhere from Haifa to Iraq, Iraq to Persia!)—roasted chickens, hard-boiled eggs, delicious Persian bread which is of whole wheat and baked very thin like great pancakes, dozen of oranges and very inviting Persian cakes and bonbons. We stopped and ate our lunch beside a crackling wood fire, in a very clean little room in the wayside inn. Our Hamadan friend who often travels this route had reserved the room for us and ordered tea to be brought. The place gave one an idea of what the best wayside inns are. The chauffeur ate with us and plenty of food was sent out to Hassan who guarded the car and the baggage. The boy who served us tea was given

a generous share and in one-half hour from the time we left the car we were back and whirling up the mountain. Western Persia is beautiful in this season. her topography is nearly all mountains and the immense plateau.

Four miles out from Kirmanshah we had passed by Bisitun and Tak-i-Bustan, where there are some of the most celebrated remains of Persian antiquity. From the rock carvings, sculptures and inscriptions which look down upon one from the chiseled surface of the mountain side one can read a wonderful tale of bygone splendor; but our journey is to seek and to know the new glory of this ancient Iran. The winding mountain road runs along sheer precipices which sink down to snow-banked valleys far below. This is a most difficult mountain climb, but for us everything went happily, and in a few hours we were approaching Hamadan.

A few miles out from Hamadan, the Spiritual Assembly of nine came out in a motor car to greet us; yet a little nearer and there were nineteen other cars and several of these were filled with ladies. Twenty automobiles in which were Baha'i brothers and sisters, came into the city with us. It was a triumph for the unity of the East and the West.

"Not even emperors and kings have twenty motor cars awaiting their approach," said our Hamadan friend laughing. He was the one who had accompanied us from Kirmanshah.

The guest was taken to the hotel and a little reception followed. Many of the Hamadan Baha'is are Jewish and they seem to have considerable freedom in serving the Baha'i Cause. Perhaps the mullahs think that as long as the Jews have never accepted Islam it does not matter if they change their faith to the Baha'i belief. But among those five thousand Baha'is in Hamadan there are many wonderful Muhammadan Baha'is too, who previously had been most bitter against the Cause. Also there are many Baha'is there who cannot openly declare their faith.

On the way to the Baha'i schools and to the Baha'i Headquarters' buildings we pass through a little square where rest the tombs of Esther and her uncle Mordecai. Who will be the new Esther in this City of Hamadan? A visit to the Baha'i Girls' School makes one think that in that assembly of splendid girls she may be being trained here and now. In this excellent School for Girls and in the fine Baha'i Boys' School are many hundreds of students. Non-Baha'is also send their children there because these institutions have a very high standard.

All the Baha'i youth of Hamadan are being trained to take their places on all committees, to become Baha'i speakers and teachers and to write about the Cause.

During my stay of three days I lectured before five hundred and fifty people at each session, and each time it was to different believers. Every guest came by invitation, presenting a card at the door. No hall is large enough to hold them all and few cities in Persia can have even as large Baha'i gatherings as these. Baha'i delegates came from several villages from around Hamadan to greet the sister from the West.

During my journalistic work I visited the Mayor of Hamadan, Mr. Gholam Reza Afkhami; and the Head of Western Education of Persia, Mr. Ali Ashraf Mumtaz. Both men are keen workers for the progress of Iran and both are optimistic that Persia is going forward to a great era. The Mayor had been a general and he was in full uniform. He said that Persia is safe for travel. The sole credit for this secure and progressive Persia, he said, is due to His Imperial Majesty Shahanshah Pahlavi.

Certainly the writer thinks that this great Shah is a benefactor not only to Persia, but to all humanity, for in this universal cycle, in the family of nations each member must be reliable, dependable in order that all may be in peace and able to progress. During the reign of this present Shah there has been more justice, tolerance, and kindness than with any preceding Ruler, of that long preceding line of the Kajar dynasty. Those rulers were born to excessive luxury and to despotism, but His Imperial Majesty Pahlavi, Shahanshah, was a soldier, then a general, later Minister of War and then Prime Minister. He has come from the people; he knows hardships, sufferings; and his experiences have made him considerate for others and liberal and fair. Only a soldier, a general, Shahanshah could have brought about the unity, the safety and the progress of Iran.

Mr. Ali Ashraf Mumtaz, Head of the Education Department of West Persia with headquarters at Hamadan, in an interview, said that the plan of the Government is to increase the number of primary schools throughout the country. The higher institutions of learning will be in the cities. He showed how public education has progressed more in the past nine years with His Imperial Majesty Pahlavi Shahanshah than during the fifty years that went before. The writer thought of Lord Curzon's words and saw his plan fulfilled before her very eyes. This great English writer had said: "If I had any voice in the regeneration of Persia, I would not bring out a company in London but I would organize a coup d'état in the village schools."

One of the greatest secret of the present Shah's remarkable reign is that he has introduced new methods in education, education for girls as well as boys, and education for the nomad tribes. Mr. Mumtaz said that the very nomad tribes who at first rebelled against the introduction of schools now are sending requests to Government for more schools and more teachers. This western Persia is the most backward part of the entire country, because it is here among the mountains that many tribes have been living the migrating, wandering life of nomads. The Government is trying to get them settled on lands and grouped in villages, but of course this takes time. Some of the children of the chiefs are brought to Tihiran and educated in the Government Schools.

Mr. Mumtaz has established a library for western Persia. Courses have been introduced in sewing and carpentry in some of the schools, while in a factory some pupils learn to make Persian rugs, and a few boys are being trained as fine tool-makers.

"We are delighted with the American system of education," said Mr. Mumtaz. When the writer asked him what the

United States could do to help Persia, he replied that it would be a great service if American educators could come and give lectures on the American system of public instruction, or if they could send books. He himself studied in Paris and while there he met Madame Hippolyte Dreyfus-Barney who has done so much for education in France and in the educational section of the League of Nations. She would be welcomed very warmly in Persia if she could come and speak.

(To be continued.)

Persia's Contribution to the Culture of the World

Dr. Julius Germanus has been contributing a series of articles on modern movements in Islam, in the *Visva-Bharati Quarterly*, the third instalment of which deals with Persia. In course of this article, Dr. Germanus points out the peculiar contribution of Persia to world culture.

"Speculative and fanciful, but endowed with an uncommonly rich intellect, the history of Persian culture is one of the most splendid spectacles in the evolution of civilization. Every external influence which has enriched their mental store in the course of their history, became blended with their character, which augmented, embellished and variegated, has still in the spiritual, the fantastic, the extravagant, the artistic Islam, with its matter of fact theology, grew through contact with the Persian intellect into a vivid transcendentalism which reared a metaphysics, the exuberent foliage of which threatened to crush its very roots and foundations. Islamic doctrine even in its most sober aspects gained an allegoric meaning in the eyes of Persians with whom everything was so highly spiritualized that contact with reality was often lost. Islam suffered more heresies at the hands of Persians than of all other races professing the religion of the Prophet. The dogmatism of Semitic Islam blossomed into metaphysical speculations in which lie embedded the memories of Persian mental history. We, therefore, find that the same old theme crops up again in a new garment and under a new name and is always hailed with boundless enthusiasm.

In modern times a movement 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 Baháism 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."

Modern Review, February 1931.

Notes & News

Mrs. Shirin Fozdar at Delhi.

An interesting lecture was delivered by Mrs. Shirin Fozdar, the Persian Bahá'í Delegate to the All-Asian Women's Conference on her return to Gangapur, when she broke journey at Delhi and lectured before a full Hall at the St. Stephen's College on the "Emancipation of Eastern Women". There was an interesting discussion after the close of the lecture and she created a very good impression in favour of the Bahá'í ideals regarding the Emancipation of Women.

Bahá'is in other lands

London.—The London Bahá'ís have had the great pleasure of welcoming Miss Maryam Jalal, whose mother is Ruhe Khanum, Abdul Baha's eldest daughter. She has come to England to study.

Miss Yandell has made over to the London Spiritual Assembly a sum of £ 200 to be held in trust for the purpose of building a Temple or to provide a building as Headquarters in London. The income accruing is to form a benevolent fund in the interval. The money will be dealt with by the Finance and Building Committee.

During the past four or five years practically all of the Unitarian centres of London were brought in contact with the movement and almost with exception have received it with sincere appreciation.

The Passing away of Miss Rosenberg.

On November 17th, Miss Ethel J. Rosenberg passed peacefully beyond the veil while sleeping.

For some time she had been prevented by illness from taking an

Persian Womanhood

Satindra Mohan Chatterjea in the course of an article in the *Modern Review* of February observes as follows:—

"The situation gradually grew worse and more rotten, more corrupt and more abominable, and at a time, it seemed as if the conditions were beyond redemption. But a consistent revolt of the Persian womanhood has always been working, in early times, in *Sufism* and of late in *Baháism*, the spirit in both of which is a tangential departure from the inertia that was paralyzing the whole nation in their religious and social activities. Some years back, Mrs. Collier Rice, while speaking of the Bahá'í house, added: 'In Bahá'í households, the relation between husband and wives are very different, the cult believing in the equality of sexes. The whole family live together and receive their friends together and the atmosphere is very different from that of a Mohammedan house'."

active part in the work of the movement, but older believers can estimate the value of the pioneer work done by her. She was inspired by her great personal devotion to the Master who accorded to her the great privilege of much intimate intercourse with him.

One who has known her during the years she worked for the Cause writes:—

"With the passing of Miss Ethel Rosenberg a large circle of Bahá'í friends have lost one of the most indefatigable workers for the Cause. During 25 years she devoted herself whole heartedly to the teaching of Bahá'u'lláh's Message, and never spared her strength, nor purse, to send out the precious word. She made several journeys to Akka and Haifa, staying as a guest for long periods in Abdul-Bahá's family, where she was an earnest student, besides giving her services for secretarial work."

The meetings held in her own house many years ago were a real inspiration to the seekers after Bahá'í Truth. There she taught the great value and beauty of the Message.

An old student of those days remarked quite recently that she had never forgotten Miss Rosenberg's remarkable teaching nor her wide cultured outlook on life

Ethel Rosenberg had an unusual gift for imparting knowledge to others and it is the strength of this gift that she leaves on our memories to-day, the indelible work of her personal contribution to the Bahá'í Cause.

Manchester.—Meetings are being held regularly at 16, Lily Street, Hr. Crumpsall, on the evenings of the first Saturday and the third Sunday of every month. Believers who may be in Manchester at such times are assured of a loving Bahá'í welcome to our gatherings. Under the guidance of Mr. Hall we make them devotional and educational. The meeting on November 16th was devoted to the celebration of the Anniversary of the Birth of Bahá'u'lláh, on the 12th of that month. We rejoiced to have with us on that occasion Mr. Craven of Altrincham and a visitor from Bradford.

Bahá'í News Letter of England.

THE PASSING AWAY OF MAMAJI

MAMAJI had been ailing for sometime and was eighty years old when she passed away on the 5th of January 1931, deeply mourned by the Bahá'ís of Mandalay (Burma). She had become a Bahá'í 50 years ago and had dedicated a pucca brick house double storey to the Bahá'í Cause. This house is being used as a Meeting Hall for the Bahá'ís. She had lived all her life in a portion of this house and was always serving the Bahá'í Community of Mandalay. We pray to God to shower His Mercy on her.

"Bahá'í Revelation"

BY THORNTON CHASE.

Owing to the many demands that a cheaper edition of this valuable teaching book be put in circulation, the Publishing Committee wishes to co-operate and assist all those who may heretofore have found the present edition too expensive by reducing the price to \$ 1.00 (now listed at \$2.00). The Committee hopes that all those who do not now own "Bahá'í Revelation" will avail themselves of this opportunity and stimulate the demand for this book.

"Book of Assurance."

In order to make way for the new translation of the Iqan by Shoghi Effendi, to be published in the spring, the friends may obtain copies of the former translation at the special price of \$1.00. As soon as the new work is published, the present edition will be withdrawn from the Bahá'í catalog.

"Bahá'í World-Volume Three"

This official reference book, to be described in the forthcoming issue of BAHÁ'Í NEWS, may be obtained at the price of \$2.50 per copy.

Believers should possess the two previous volumes, and the Publishing Committee announces a reduction in cost, as follows. "Year Book" (Volume One—1925-1926). \$0.75; *Bahá'í World* (Volume Two—1926-1928), \$1.50.

Order through your local Spiritual Assembly or from Bahá'í Publishing Committee, P. O. Box 348, Grand Central Station, New York City.

The Bahá'í Centers

1. Alexandria, Egypt. P. O. Box 1865.
2. Auckland, Newzealand, Clunie, 3, Cowie Road.
3. Bahia, Brazil. Baixa da Graça, 25.
4. Baghdad, Mesopotamia. Post Office Box, 90.
5. Beirut, Syria. American University.
6. Bombay, India. P. O. Box 470.
7. Calcutta, India. 17, Mianjan Ostagar Lane.
8. Cairo, Egypt. 18, Marjosh Street.
9. Chicago, (U. S. A.) P. O. Box 283.
10. Constantinople, P. O. Box 410.
11. Delhi, India. Kaukab-i-Hind, Karol Bagh.
12. Geneva, Switzerland. International Bahá'í Bureau, Case 181.
13. Honolulu, Hawaiian Islands. 435 Beretna Street.
14. Haifa, Palestine. Persian Colony.
15. Ishkabad, Turkistan. The Mashraq-ul-Adhkar.
16. Karachi, India. Freedy Street.
17. Kungangoon, Burma, Daidanow, Kalazoo.
18. London, England. 62, Warwick Gardens, Kensington W. 14.
19. Lahore, India. 39, Temple Road.
20. Melbourne, Australia. 428, Punt Road.
21. Montclair, U. S. A. Post Office, Box. 179.
22. Montreal, Canada. 716, Pine Street.
23. Mandalay, Burma. 9, 34th Street.
24. New York, (U. S. A.) Post Box 139, Station D.
25. Paris, France. P. O. Box 15, Rue Greuze.
26. Pretoria, South Africa, 220 Johanna Street.
27. Poona, India. c/o National Hotel.
28. Rangoon, Burma. Post Box. 299.
29. Shanghai, China. 27, Hanned Place.
30. Stuttgart, Germany. 3, Alexendar Straausse.
31. Surat, India. Havadia Chakla.
32. Teheran, Persia. Avenue Naser-reah.
33. Tokyo, Japan. 42, Kyuden, Yurai-Cho-Ushigome.
34. Washington, U. S. A. 1112, Shoreham Bldg.

Notice.

Bahá'í Literature in English, Persian, Arabic and Urdu can be had from the Secretary, Bahá'í Assembly care of National Hotel, Poona.

The Baha'i Literature

The following books are available from the Poona Baha'i Assembly c/o National Hotel, Poona:—

WORDS OF BAHÁ-U'LLAH

	Rs.	A.	P.
Hidden Words, Translated by Shoghi Effendi (Paper cover) ...	0	10	0
Leather cover ...	2	10	0

The Book of Assurance, (book of Iqan) ...	6	4	0
---	---	---	---

Tablets of Baha'u'llah (Tarazat, The Tablet of the World, Kalamat, Tajalliyat, Bisharat, Ishraqat) ...	5	7	6
--	---	---	---

The Tablets of Baha'u'llah, (Tablet of the Branch, Kitab-i-Ahd, Lawh-i-Aqdas), the appointment of Abdul-Baha as the interpreter of the teachings of Baha'u'llah, the Testament of Baha'u'llah and His Message to the Christians ...	0	12	6
---	---	----	---

Seven Valleys, the stages passed by travellers on the path of spiritual progress ...	0	12	6
--	---	----	---

Prayers, containing also Prayers by Abdul-Baha ..	0	5	0
---	---	---	---

WORDS OF ABDUL-BAHA

Tablets of Abdul-Baha (edited by Albert Windust) intimate letters written in reply to questions addressed by individuals and groups ...	5	7	6
---	---	---	---

Promulgation of Universal Peace (edited by Howard MacNutt), public addresses delivered throughout the United States in 1912, 2 Vols. ...	15	6	0
--	----	---	---

Wisdom of Abdul-Baha, edited by Lady Blomfield, and previously published under the title of "Paris Talks" Paper cover ...	1	9	0
In cloth ...	3	2	0

Some Answered Questions, (edited by Laura Clifford Barney) an exposition of fundamental spiritual and philosophic problems ...	6	4	0
--	---	---	---

Mysterious Forces of Civilization, a work addressed to the people of Persia nearly forty years ago to show the way to true progress ...	3	2	0
---	---	---	---

Divine Philosophy, (edited by Isabel Fraser Chamberlain), selected addresses delivered in Paris on the eve of the Great War ...	2	5	6
---	---	---	---

Abdul-Baha in London, (edited by Eric Hammond), a record of public and private addresses delivered in 1911 ...	2	5	6
--	---	---	---

Abdul-Baha in New York, containing selected addresses delivered at Columbia University and various churches and public meetings in 1912 ...	0	7	6
---	---	---	---

Tablet to the Hague, a letter written in 1919 to the Central organization for a Durable Peace ...	0	2	6
---	---	---	---

Prayers and Tablets of Abdul-Baha, collected and translated by Shoghi Effendi ...	0	5	6
---	---	---	---

COMPILATIONS

Baha'i Scriptures, (edited by Horace Holley), selected from all available writings of Baha'u'llah and Abdul-Baha and arranged in nine chapters according to subject; with Glossary and Index 576 pages, cloth ...	7	15	0
---	---	----	---

The Divine Art of Living (compiled by Mrs. Mary Rabb) Passages from writings of Abdul-Baha, 191 pages cloth ...	3	14	0
Paper ...	2	4	0

Education, compilation from teachings of Abdul-Baha ...	1	1	6
---	---	---	---

God and His Manifestations, (compiled by Mrs. J. W. Gift) Paper cover ...	0	12	6
---	---	----	---

BOOKS ABOUT BAHÁ'Í MOVEMENT

The Brilliant Proof by Mirza Abu'l Fadl of Gulpaygan, a refutation of an attack on the Cause by a Protestant missionary contains both English and Persian ...	0	12	0
---	---	----	---

Baha'u'llah and the New Era, by J. E. Esslemont, an authoritative and comprehensive survey of the Baha'i history and teachings as related to present religious, scientific and social conditions in Europe and America, with many quotations from the writings, and a bibliography and index, cloth ...	3	2	0
Paper ...	1	9	0

Baha'u'llah and His message, by J. E. Esslemont, briefly outlining the spiritual message of the new day ...	0	2	6
---	---	---	---

The Universal Religion, by Hippolyte Dreyfus, an introductory work on the Baha'i cause by a French Orientalist, who has translated many of the writings of Baha'u'llah ...	3	2	0
--	---	---	---

Addresses by Jinab-i-Fadil, a series of lectures by a Persian scholar appointed by Abdul-Baha to teach the Principles of the Baha'i cause in America Each Volume ...	0	2	6
--	---	---	---

Lessons in Religion, by Shaykh Muhammad Ali Qaini, prepared especially for children. Translated by Edith Roohie Sanderson ...	2	5	6
---	---	---	---

Unity Triumphant by Elizabeth Herrick, the revelation of Baha'u'llah as the fulfilment of Christianity, with extensive quotations and Bibliography ...	4	11	0
--	---	----	---

Twelve Articles. Introductory to the study of the Baha'i Teachings, by Mason Remey, including chapters on the founders of the Movement, the writings the organization, relation to the Religions of the Orient, worship, etc. 182 pages (cloth) ...	0	12	0
---	---	----	---

Baha'i the Spirit of the age, by Horace Holley, presenting the Baha'i Movement and teachings as the synthesis of all modern movements ...	7	13	0
---	---	----	---

Dawn of Knowledge and the Most Great Peace, by Paul Kingston Dealy ...	0	12	6
--	---	----	---

The Baha'i Movement: Its spiritual dynamic, by Albert Vail, reprint of a magazine article ...	0	2	6
---	---	---	---

The Oriental Rose, by Mary Hanford Ford, conveying Abdul-Baha's vision of social justice ...	2	9	0
--	---	---	---

Rs. A. P.

Martyrdoms in Persia in 1903, by Haji Mirza Hayder Ali relating the circumstances in which seventy Persian Baha'is were martyred ...	0	7	6
--	---	---	---

The Baha'i Religion a reprint of the two Baha'i papers presented at the Conference of Some Living Religions within the British Empire, Paper, 24 pages ...	0	5	0
--	---	---	---

God's Heroes, by Laura Clifford Barney, a drama written around the great Baha'i heroine and martyr, the poetess Kurra'tul-Ayn. Illuminated in Persian style ...	9	6	0
---	---	---	---

Baha'i Persecutions in Persia reprint of letter written to the Shah by the National Spiritual Assembly of the Baha'is of the United States and Canada in 1926 ...	0	5	0
---	---	---	---

KAUKAB-I-HIND, DELHI

AN URDU BAHÁ'Í MAGAZINE PUBLISHED EVERY MONTH FROM DELHI, EDITED BY MAULVI MAHFOOZ-UL-HAQ ILMI.

CONTENTS FOR JANUARY 1931.

AN ADDRESS BY ABDUL BAHÁ.

THE MARTYRDOM OF MIRZA AHMED.

THE QURAN AND MANU SIMARTI.

THE SAYINGS OF THE PROPHET MOHAMMED.

THE NEW AGE (PERSIAN).

Annual Subscription Rs. 4. Obtainable from the Office of Kaukab-i-Hind, Karol Bagh, Delhi.

Urdu Publications

	Rs.	A.	P.
Lawh Ibn-i-Zeib ...	1	0	0
Haft-Wadi ...	0	3	0
Daur-i-Baha'i ...	1	0	0
Kalam Ullah ...	1	0	0
Sahifa-i-Zartusht ..	0	4	0
Kitab-ul-Zahur ...	0	4	0
Sharah Aya't ..	1	0	0

STAR OF THE WEST

THE BAHÁ'Í MAGAZINE PUBLISHED MONTHLY IN WASHINGTON D. C. (U. S. A.) Annual subscription 3 \$ per year = Rs. 9. Obtainable from the Secretary Baha'i Spiritual Assembly, care of National Hotel Poona.

CONTENTS FOR DECEMBER, 1930.

CHINESE CULTURE AND BAHÁ'ISM.

WHAT IS TRUTH, Thornton Chase.

WHAT HOPE IS THERE FOR MAN, Shahnaz Waite.

GOD-INTOXICATED ARCHITECTURE, Dr. Frederick H. Newell.

WHAT DO WE NEED OF A SAVIOUR, Keith Ransom Kehler.

MEDICAL HISTORY AND THE ART OF HEALING—Zia M. Bagdadi, M. D.

THE GARDEN OF THE HEART, Doris McKay.
