

THE BAHĀ'Ī 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. 6

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

28th February 1931

TWELVE BASIC BAHĀ'Ī TEACHINGS

(Compiled from Words of Abdul-Baha).

These teachings were given by Baha'u'llah over sixty years ago and are to be found in His published writings of that time.

1. The oneness of mankind.
2. Independent investigation of truth.
3. The foundation of all religions is one.
4. Religion must be the cause of unity.
5. Religion must be in accord with science and reason.
6. Equality between men and women.
7. Prejudice of all kinds must be forgotten.
8. Universal peace.
9. Universal education.
10. Spiritual solution of the economic problem.
11. A universal language.
12. An international tribunal.

FOR MORE KNOWLEDGE

BUY

"BAHĀ'Ī WORLD"

VOL. III

Price \$ 2.50=Rs. 7-8-0.

HIDDEN WORDS

OF

BAHĀ'ULLĀH

TRANSLATED BY

SHOGHI EFFENDI

(46) O SON OF MAN!

By My beauty! The tingeing of thy hair with thy blood is greater in My sight than the creation of the universe and the light of both worlds. Strive then to attain it, O servant!

(47) O SON OF MAN!

Unto everything there is a sign. The sign of love is fortitude in My decree, and patience in My trials.

(48) O SON OF MAN!

The true lover yearneth for tribulation even as doth the rebellious for forgiveness and the sinful for mercy.

(49) O SON OF MAN!

If adversity befall thee not in My path, how canst thou walk in the ways of them that are content with My pleasure? Were not trials to afflict thee in thy longing to meet Me, how wilt thou attain the light in thy love for My beauty?

(50) O SON OF MAN!

My calamity is My providence; outwardly it is but fire and vengeance, yet inwardly it is naught but light and mercy.

(51) O SON OF MAN!

Should prosperity befall thee, rejoice not; and should abasement come upon thee, grieve not; for both shall pass away and be no more.

(52) O SON OF BEING!

If poverty overtake thee, grieve not; for the Lord of wealth shall visit thee.

Fear not abasement, for His glory shall one day rest upon thee.

(53) O SON OF BEING!

Shouldst thou love the eternal and imperishable dominion, and the ancient, everlasting life, forsake this mortal and fleeting sovereignty.

(54) O SON OF BEING!

Busy not thyself with this world, for with fire We assay gold, and with gold test Our servants.

**

(To be continued)

INVOCATION

O my God, I arise in Thy shelter, and it behooves him who seeks Thy protection to be under the shield of Thine armor and in the fortress of Thy defense.

O my Lord, illumine my soul by the lights of the daybreak of Thy Manifestation, as Thou hast illumined mine eyes by the dawn of Thy favor.

O Thou by whose Name the sea of joy moveth and the fragrance of happiness is wafted, I ask Thee to show me from the wonders of Thy favor that which shall brighten mine eyes and gladden my heart.

Thou art my God and my Beloved!

Shower upon me, from the right hand of Thy mercy and providence, the holy waves of Thy beneficence to lift me from myself and from the world to the shore of Thy Presence and communion.

Thou art powerful to do what soever Thou willest and Thou art ever pervading the universe!

CONTENTS

	Page.
Invocation ...	1
From Hidden Words ...	1
An Address by Abdul Baha	2
Kagawa of Japan ...	3
A Pilgrimage through Persia—III	
Martha L. Root ...	3,4
True Vision ... Shahnaz Waite	5
Editorial ...	5
Kunjangun—The village of Abdul-Baha	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 8.

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

Baha'i Literature in Persian

BAHĀ'U'LLĀH

Kalimat-i-Maknuna (Hidden Words).
Book of Iqan (Book of Assurance).
Haft Wadi (Seven Valleys).
Alwaha Mubarak (Tablets of Baha'-u'llah).
Munajat (Prayers).

ABDUL-BAHA

Makatib—3 Vols. (Tablets of Abdul-Baha).
Mufavzat (Some Answered Questions).
Mudnia (Mysterious Forces of Civilization).
Khitabat-i-Abdul-Baha (Addresses of Abdul-Baha).

OTHER BOOKS

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

An Address by Abdul Baha

THE DUTY OF KINDNESS AND SYMPATHY TOWARDS STRANGERS AND FOREIGNERS

PARIS, October 16th and 17th, 1912.

When a man turns his face to God he finds sunshine everywhere. All men are his brothers. Let not conventionality cause you to seem cold and unsympathetic when you meet strange people from other countries. Do not look at them as though you suspected them of being evil-doers, thieves and boors. You think it necessary to be very careful, not to expose yourselves to the risk of making acquaintance with such, possibly, undesirable people.

I ask you not to think only of yourselves. Be kind to the strangers, whether come they from Turkey, Japan, Persia, Russia, China or any other country in the world.

Help to make them feel at home; find out where they are staying, ask if you may render them any service; try to make their lives a little happier.

In this way, even if sometimes, what you at first suspected should be true, still go out of your way to be kind to them—this kindness will help them to become better.

After all, why should any foreign people be treated as strangers?

Let those who meet you know, without your proclaiming the fact, that you are indeed a Baha'i.

Put into practice the Teaching of Baha'u'llah, that of kindness to all nations. Do not be content with showing friendship in words alone, let your heart burn with loving kindness for all who may cross your path.

Oh, you of the Western nations, be kind to those who come from the Eastern world to sojourn among you. Forget your conventionality when you speak with them; they are not accustomed to it. To Eastern peoples this demeanour seems cold, unfriendly. Rather let your manner be sympathetic. Let it be seen that you are filled with Universal Love. When you meet a Persian or any other stranger, speak to him as to a friend; if he seems to be lonely try to help him, give him of your willing service; if he be sad console him, if poor succour him, if oppressed rescue him, if in misery comfort him. In so doing you will manifest that not in words only, but in deed and in truth, you think of all men as your brothers.

What profit is there in agreeing that universal friendship is good, and talking of the Solidarity of the Human Race as a grand ideal? Unless these thoughts are translated into the world of action, they are useless.

The wrong in the world continues to exist just because people talk only of their ideals, and do not strive to put them into practice. If actions took the place of words, the world's misery would very soon be changed into comfort.

A man who does great good, and talks not of it, is on the way to perfection.

The man who has accomplished a small good and magnifies it in his speech is worth very little.

If I love you, I need not continually speak of my love—you will know without any words. On the other hand if I love you not, that also will you know—and you would not believe me, were I to tell you in a thousand words, that I loved you.

People make much profession of goodness, multiplying fine words because they wish to be thought greater and better than their fellows, seeking fame in the eyes of the world. Those who do most good use fewest words concerning their actions.

The children of God do the works without boasting, obeying His laws.

My hope for you is that you will ever avoid tyranny and oppression; that you will work without ceasing till Justice reigns in every land, that you will keep your hearts pure and your hands free from unrighteousness. This is what the near approach to God requires from you, and this is what I expect of you.

Kagawa of Japan

(From the *Statesman of Calcutta*)

Kagawa of Japan, novelist, poet, reformer and Christian preacher, is the best known man in Japan. Hitherto he has been officially ignored, a policy now changed. "As everybody knows, Kagawa for some years has been before the nation's eye as one of the most prominent religious workers and social reformers; he has done more for the uplift of the toiling poor than any other one man in the country; and he has supported his work by being one of the most popular novelists.

"In three months some 2,00,000 copies of his famous work, *Across the Death Line*, were sold; he has written much else that is also in steady demand, and the prediction is five million copies of his works in the next two years, the proceeds to go to the evangelism.

"Kagawa's strength has been in his work amongst the poor, especially in the slums where the outcasts gather. For years he and his devoted wife have lived in the down-town purlieus of Kobe, trying to keep multitudes above the death line.

"His labours extended far into the rural districts among the oppressed farming population, fleeced by avaricious landlords. His efficient organization of them in self-defence against injustice created immense prejudice against him among capitalists and officialism generally.

"When a strike occurred, Kagawa was at once in the midst of the fray; for a strike in Japan always means violence in some degree. But Kagawa never fomented strikes and positively hated violence; he always sought to lead the workers towards peace, as a

mediator. Yet the authorities misunderstood his presence and sympathy amid the strife, and he was frequently arrested and thrown into prison.

"But the high honours bestowed on Kagawa during his visit to England and America, even to conferring on him the degree of doctor by a great American University, caused Japanese officialdom to reconsider Kagawa's position and character, and to see in him something different from a Socialist agitator.

"The nation soon began to think of him as a Christian, and to see in his religion secret of his power over the masses. And the climax of favour is now reached by his appointment as a member of the Tokyo Social Bureau.

"What Western people are, perhaps, less familiar with is Kagawa's place as a poet of the new Japan. We have seen that as a writer of fiction Kagawa has long taken first rank; his works have a wider sale than those of any other author, simply because they are imbued with a more exalted and exalting spirit than is felt in other writers, while no less adequate in artistic treatment of life, the proper theme of literature.

"Kagawa's poetry is no less inspired by enabling ideals than are his novels. Most of his verse is an impassioned pean of the new day of which the Japanese prophet sees the dawn, a new day for Japan and for the world.

"The crisp atmosphere and graceful phrasing of the original is, to a large extent, dissipated in translation, but enough of the meaning survives to give some indication of the poet's manner and character."

saw Baha'-u'-llah, I can never deny him. I will go as my father went." Dropping on his knees, as the Persians pray, this little boy began to chant. The Chief of the Court was so overcome, he called out to the executioner to kill the child quickly, and he himself ran out of the room through the corridor past the other Baha'i prisoners standing to await execution, and no more of those Baha'i prisoners were put to death that day. None of these people had done anything. It is written on their prisoner photographs taken before their execution, that they had become Babis (Baha'is) which was against religion.

No city, no province escaped, all had their martyrs' graves. This religion was accepted by many mullahs, Seyids and statesmen as well as by lay Muhammadans. Indeed, four hundred distinguished mullahs accepted the teachings of the Bab and Baha'-u'-llah and openly declared their faith. They too, were martyred.

To-day the visitor to Persia sees that some of the most responsible positions of the whole Empire are entrusted to Baha'is, and no Baha'i has ever betrayed the confidence reposed in him. They are most loyal, trustworthy citizens who work for the Government with all their brains and all their heart. A great new spiritual culture is arising in Persia. The people of Persia are broadened and evolved through the Teachings of Baha'-u'-llah. Every Baha'i too without exception educates his sons and daughters, and when he cannot do it the National Spiritual Baha'i Assembly helps him.

One man who knows all Persia very well said that some of the young people educated in Europe lose the spirit and strict observance of their ancestral Muhammadan religion. They cease to believe in their prophet and are really agnostic. Before they went abroad their religion was the foundation of their purity and character. Losing their religion, they lose their highest ideals. Then when they come back sometimes they are not sincere with themselves or with others. Their ancestors, although they had not been trained in education as we know it to-day—still they were moral, pure and sincere. The great service which the Baha'i Cause is giving to the present generation is the morality, the pure life, the sincerity of their forefathers plus the new sciences and modern education. This is helping to build the new Persia.

The great masses of the Baha'i students who, because of the financial condition of the country, cannot afford to study in Europe and in the United States, still are getting education in the Baha'i schools and in other schools of the nation; in their studies of the Teachings of Baha'-u'-llah they catch the illumination and they evolve to a high spiritual culture which combines religion and the science.

Even the humblest Baha'i in the smallest village—and there are five hundred villages in Persia where there are Baha'is—has become tolerant, kind and really internationally-minded. Foreigners going into Persia are astonished to find that these poor peasants in the cradle of Central Asia are liberal

A Pilgrimage through Persia

III—MARTYRDOM AND THE NEW CIVILIZATION

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*.

O Baha'i Persia! You have borne the martyrdoms, the exiles, the loss of all your worldly possessions, you have suffered and yet worked on continuously day and night, taking no rest nor repose. You have established the Baha'i Cause on a firm foundation. You have looked to the western friends to come. I give you the glad tidings that they will come, and soon. The rest of the world can never thank you enough that you have stood in your place and done your part to establish and promote the Teachings of Baha'-u'-llah.

How many of the stories of the martyrs come to my mind! Suleiman Khan, a young man still in the thirties, son of a statesman, when the executioners had cut holes in his body and after placing lighted candles in the wounds paraded him through the streets of Tehran in derision because he was

a Baha'i, he said to the chief. "Would you please move this one candle that is burning my hair and put it in some other place!" Angrily asked why, he answered very softly: "Because Baha'-u'-llah's hand has touched my hair!"

The little boy of twelve years, Rouhullah Varga, who so courageously gave his life rather than deny his Lord, I have written as a story apart from this, it is one of the most touching spiritual tales in all history. The child, after seeing his father cut to pieces for being a Baha'i, the Chief of the Court who could not persuade the boy to say that he was not a Baha'i, whispered orders to strangle the lad a little, just to frighten him and then he would ask the boy again. This little boy strangled with the rope around his neck did regain consciousness. The Chief of the Court coaxed him to give up his religion. Rouhullah Varga said, "No I

minded toward people of all other religions. Men sometimes study forty years to become mullahs, but their learning belongs to the past, when speaking with a Baha'i peasant they cannot always answer his arguments.

Another man whom I met in Persia, this one a Baha'i, told me that there are many laws passed in Parliament about elections. Some of the laws preclude Baha'is. If one is known to be a Baha'i, according to the laws he cannot become a parliamentarian. One day this Baha'i when speaking to a well-known member of Parliament, said to him: "You have among your Parliament members Zoroastrians, Jews, Christians, who really do not believe in Muhammad. Why do you exclude Baha'is who believe in Muhammad and know His Station as the Messenger of God?" He replied, "Those Zoroastrians, Jews and Christians have no influence over us, while you Baha'is, although you are a minority, you are uprooting us, you are taking great numbers of our members. This is why we do not wish you to have more power. I shall tell you the truth; we do not wish you to increase in influence in Persia."

However, the Baha'i Cause is progressing steadily. During these five weeks of the writer's stay, a Persian Almanac was being published. It had a large paid advertisement against the Baha'i Movement inserted by enemies. Although the book was in the press and four hundred copies had been finished, when the National Spiritual Assembly took this matter up with government officials the advertisement was ordered out of the book. The four hundred copies were ordered to be sent to the Police Department where this page was cut out from every one of the four hundred copies.

The writer was present at an amateur theatrical performance given by Baha'i young men before seven hundred men and women in the Grand Hotel theatre to raise money for the Baha'i Library. It was interesting to see that (just as at the cinemas now) the men and women attended, the ladies sitting in one half of the theatre and the men in the other part. Many government people were present, captains, policemen, at least a third of the audience was non-Baha'i. A fine orchestra was playing and every musician was a Baha'i. The actors, and they were all Baha'is, performed with the capacity and ease of professionals, and received the deserved applause due to true artists. The drama had to do with education, the calamity of the rich father who refused to give his son an education and the blessing to the poor man who struggled that his boy might be trained in the sciences. On a blackboard in the last act were the Words of Abdul-Baha on the necessity of education. Also a chorus of Baha'i children chanted one of the Baha'i poems.

The Tarbiat Baha'i School for Boys and the School for Girls will be written about in a separate article. However, Persians told me that many great families send their children to these schools because of the high moral character of the training. For fifteen years they were the highest institutions of their kind in Persia, excepting one government school which was known as the University. Now the government has

established excellent schools. The children of His Imperial Majesty Pahlevi Shahanshah attended the Tarbiat Schools before he was Shah, and afterwards a teacher from the Tarbiat School has been one of the teachers in the Royal Palace; for His Royal Highness the Crown Prince Muhammad Reza Pahlevi and the Shah's daughters now have private tutors. So many children from the provinces have asked to come and study in the Tarbiat Schools, but it is not possible until a dormitory can be built for them. I asked how much such a dormitory would cost and the National Spiritual Assembly said it would require thirty-five thousand dollars. It would be very beautiful if the West could do this for the country boys and girls of Persia. Any service which is rendered for education to this nation which is making such a stupendous effort, is a good relationship which would never be forgotten. Eighteen dollars a year pays the tuition for a pupil in either school. Miss Adelaide Sharp of San Francisco who has been the Director of the Girls' School since 1929 received a letter of appreciation from the Persian Board of Education for her modern scientific methods. Dr. Susan I. Moody of Chicago who has worked in Tehran for years has done much to help these schools.

No account of the new civilization in Persia would be just without a full description of the wonderful work of His Imperial Majesty Pahlevi Shahanshah. But I hope my articles about him may appear simultaneously with this narrative. However, what I did not state and what will interest Baha'is is that His Imperial Majesty Pahlevi Shahanshah was born in the same Province, Mazandaran, near the village of Nur where the family of Baha'u'llah lived. As Baha'u'llah's father was a Minister, the family was much in Tehran and Baha'u'llah Himself was born in the capital, but Abdul-Baha was born in Nur. During my stay in Tehran, I heard that His Imperial Majesty telegraphed to the Persian Ministers in Moscow and Askabad, and Persian subjects, Baha'is imprisoned in those cities were freed and allowed to return to Persia. His Imperial Majesty is very just and very neutral. He probably would have done the same if the Persian subjects had been Muhammadans or Christians. This was only one of several Baha'i incidents which showed that he is fair to all his subjects and tolerant. There has been very little Baha'i persecution since civil laws were introduced in Persia during his reign.

Just about two years ago the Persian Government introduced the civil code which thus did away with the old religious courts. Where the Muhammadan religion has heretofore played a leading role sometimes running counter to the Government, now the power of the mullahs is much less. When the Persian Government began the universal military service, conscription, the Muhammadan religious authorities definitely opposed it but the government decided that the religious elements must not oppose the laws of the land. Certainly the power of the mullahs is much less under the new regime.

Some thing else in Persia has helped indirectly towards tolerance. One year

ago the government ordered that the *kulah* (the black Persian hat for men, really a kind of fez) should be changed to the Pahlevi hat, which is a cap, for it is a cap, for it is the *kulah* with a little brim in front. When the Muhammadans touch their foreheads to the floor in prayer they must turn this cap, even though, it is very awkward to do this, with the peak to the back, for it is not the custom to take the hat off. Small as this departure of the *kulah* may seem to the Western world, still it is an orientation toward change in thought. It is an interesting fact that when Abdul-Baha was in New York City in 1912, He said to His Persian secretary, Mr. Valiollah Vargha who had come from Tehran: The *kulah* is a very good hat, but it ought to have a little brim to protect the eyes. Mr. Vargha bought a French hat and from it fashioned a *kulah* with a brim or peak to it and used it sometimes, in the United States. Abdul-Baha said to him: That is very good. Then when the Persian government first introduced the Pahlevi hat and the soldiers were wearing them even though the law had not been passed making this compulsory, Mr. Vargha wore the Pahlevi hat. His employer, an ambassador, said: "You will be insulted and persecuted in the street," but Mr. Vargha replied I am going to wear it any way because Abdul-Baha approved this very kind of hat."

Then too the government passed a law two years ago that the overcoat must replace the *aba*. This was another help to bring tolerance. Only legitimate mullahs who could come forward and pass a rigid examination that they possessed the high qualifications to be spiritual teachers of Islam could wear the turbans and the *abas*. Before that time thousands under the guise of turbans and *abas* could commit deeds that no country that is an honoured member of the League of Nations, which Persia is, could allow.

His Imperial Majesty Shahanshah Pahlevi is one of the most creative rulers Persia has had since the founding of the Persian Empire by Cyrus. He is working not only for Persia but that Iran may co-operate with all the other great countries for the welfare of humanity.

THE BAHAI' WEEKLY

This Weekly goes to all parts of the world where Baha'i are.

Let our readers recommend it to their friends.

That is the way to give this New Message to the peoples of the world.

Issued three times a month on 9th, 19th and 29th. (Editor).

Bahā'i Weekly

FEBRUARY 28, 1931.

Who was Bab—III

Bab remained forty days in the city of Tabriz. Then he was sent off to the Castle of Maku and he was there for nine months. This castle is situated on the top of a lofty mountain and Ali Kuli Khan the warden of the place treated Bab very kindly. The divines of Azerbaijan, the province in which Maku is situated, got Bab removed to the castle of Chihrik with a view to silence this fire. And yet the followers of Bab were daily increasing in number. But Bab himself attached no importance to this tumult and uproar; he went on repeating and meditating on 'Him Whom God shall Manifest'. He wrote :—

"Though the ocean of woe rageth on every side, and the bolts of fate follow in quick succession, and the darknesses of griefs and afflictions invade soul and body, yet is my heart brightened by the remembrance of Thy countenance and my soul is as a rose-garden from the perfume of Thy nature."

He remained in Chihrik for three months, when the eminent doctors wrote once again to Tehran asking for his removal from the Castle of Chihrik. He was brought back to Tabriz and was produced before a Tribunal of learned doctors who cross-examined him with regard to his claim. Here he laid claim to Mahdi-hood for which he adduced arguments from the Quran. The crown Prince of Persia was at that time the Governor of Azerbaijan, but he did not interfere. The divines, however, decided to bastinado him and the punishment was inflicted by the Shiekh-ul-Islam himself. After this Bab was sent back to Chihrik and imprisoned in that castle. A fatwa was obtained, to wit, that "this person and his followers were in absolute error and were hurtful of Church and State."

The Shah however was considerate and thinking Bab to be a Syed of pure lineage would not interfere. Whenever a representation was made to him by the Mullas, he would either keep quiet or ask them to act with deliberation. At this time some of the well known divines of Persia became the followers of Bab. Among them was Mirza Mohammed Ali of Mazandran and Mulla Huseyn of Bushraweyh, who was later on martyred by the orders of Saidu-'l-Ulama of Barfarush.

(To be continued)

TRUE VISION

Shahnaz Waite

The world is full of discord and strife,

And war-clouds arise in the sky;
There is greed, and nation against nation doth stand,

While foes in the ambush oft lie;
But Dawn is breaking—God rules from on high,

And war shall forever-more cease,
No matter how dark the hour may seem,

Look not at it—but through it—to PEACE.

There are hearts that are weary, broken and torn

And injustice seems most to hold sway,

The poor are down-trodden, the weak are oppressed

While the struggle grows harder each day;

But a New Era dawneth—with heart-hopes fulfilled

There's a Light from the heavens above;

No matter how dark the hour may seem,

Look not at it—but through it—to LOVE.

There are souls that are held by strong prison walls,

Of fear—in a darksome place,
While prejudice manacles heart and mind,

Against class, religion and race;
But freedom is coming—and souls must awake,

Else pass neath the chastening Rod;
No matter how dark the evil may seem,

Look not at it—but through it—to GOD.

Notes & News

Keep a File.

The readers of the Bahā'i Weekly will be well advised to keep a regular file of the " Bahā'i Weekly " for the following reasons :—

A series of articles on the historical aspects of the Bahā'i religion will be appearing from time to time, making the whole history into a connected story. We also intend to give an account of the travels of Abdul-Baha in Europe and America which at present is in Persian. Another reason for keeping a file is the notices about Bahā'i Literature. Bahā'i books in Persian, English and Urdu can be had from our bookstall at Poona and any of our readers who are anxious to study the Bahā'i Movement can correspond with the Bahā'i Centres in India, Burma and in other parts of the World.

Dr. Arthur Lee Delisle.

Dr. ARTHUR LEE DELISLE Ph. D. the author of " Hungary of the Hungarians " has contributed an article on SHALL IT BE PEACE OR ANOTHER WORLD WAR? in the *Khalsa Review* (January-February 1931) wherein he observes as follows :—

"I believe that India and Britain need each other; also that India's troubles are more economic than political, so that by the exercise of sweet reasonableness on both sides a just solution will surely be found. But a state of mere servitude of the one towards the other cannot longer be tolerated. Their co-operation must be on more or less equal terms. They are both as it were, in the same boat, and if either refuses to ply his oar, the boat must move round in a vicious circle, and the desired haven will never be reached. Neither must systematically exploit the other. If the Indians clothe themselves in Lancashire cloth for the benefit of millions of English cotton-spinners and weavers, then we must receive India's agricultural produce at a price that will enable her ryots to provide for their sustenance, not only during the cultivation season, but the whole year round."

This principle of International co-operation was enunciated more than half a century ago in the teachings of Bahā'u'llah. He has said :—

"Ye are all leaves of one tree and branches of the same arbor and fruits of one garden".

The Y. M. C. A. of Lahore.

An interesting function was performed at the Y. M. C. A. Hall when at their annual meeting Rev. Dr. W. J. Hutchins, President Berea College, U. S. A. delivered an interesting address on the ideals of the Y. M. C. A.'s all over the world. He emphasised on the idea of Bridge-Building, that is to say that International Harmony and sympathy could only be brought about through such organisations as the Y. M. C. A.'s.

The purpose of the Y. M. C. A. has been described in its annual report as follows.

"The Y. M. C. A. was first organized in London in 1844 and has spread to 55 countries of the world. It seeks to unite young men in a programme of service for their fellow-men according to the teachings and example of Jesus Christ, whose name they bear. Since its inception it has helped to meet the physical, social, educational and religious needs of young men under the stress of modern life, in city, village and country. Its remarkable growth is evidence of its successful methods of leading with the needs of the youth. Over half a century of work in Lahore leads us to believe that the needs and temptations of young men are greater than ever before in history. Increased thought, preparation, investments of time and money and devoted service and prayer are needed to strengthen the nation's youth for the task of tomorrow".

We are glad to note that the Lahore Y. M. C. A. is doing a great service to the cause of Peace and good will among the youngmen of this Province.

Dr. Mirza Yaqub Beg.

Dr. Mirza Yaqub Beg of Lahore in a letter to the *Tribune* has given expression to the following ideas on Hindu-Muslim unity.

"I wish the Hindus and Muslims were to mend their ways and to learn to respect each other's feelings, and to help the brethren of the backward communities, and work for the common good of the whole country. I can speak with confidence about the broad spirit that the Quran and the traditions of the Holy Prophet Muhammad have tried to inculcate among the Muslims. They cannot be true Muslims without believing in the Messengers of God to all nations of the world, and that they have to respect them all equally with their own beloved Prophet. For a Muslim, colour and racial distinctions can have no

reality, as their Prophet's message is addressed to the whole world. If the Hindus were also to treat them magnanimously and were to act on the teachings of Lord Krishna, who saw the emblem of God in every nation, and if they were also to respect their prophets and sages and were to consider the Holy Quran a revealed book, as we believe the Vedas to have been revealed, and if they were to do away with untouchability and were to treat the Muslims as heir equals, I am sure that with mutual reverence, trust and co-operation a wholesome atmosphere could be created. It will be only then that you could call Indians a nation, and not before. Let us all try to work in this direction and pray to the Almighty to give us strength and courage to work up to that".

We command to the notice of Dr. Mirza Yaqub Beg the teachings of Baha'u'llah on the unity of races, religions and nations.

The Gold Delegation.

The Gold Delegation has presented a report on the subject of Gold Standard to the League of Nations. We reproduce an extract from the report.

"Observing that the distribution of gold is one of the factors which may influence the purchasing power of money, the delegation says that in normal times this distribution will depend on the relative rate of economic development in different countries, on the monetary systems which are in force and upon monetary policy. The Delegation then proceeds to explain the functioning of the Gold Standard and recent changes which have taken place. The major changes mentioned are: the withdrawal of gold from actual circulation, the generalisation of the so-called gold exchange standard and the more generally adoption of a rigid percentage reserve system. Owing to the growth in international indebtedness and more especially the growth in the short-term capital fund, the influence of capital and interest movements has increased relatively to that of the exchange of commodities. In consequence the whole organization has become more sensitive and the drains on the gold reserves more frequent. In this connexion the Delegation points out that countries by adopting the gold standard become thereby automatically members of an international system

under which they assume a responsibility for conducting an economic and financial policy which will maintain confidence and facilitate the general working of that standard. On the other hand, permanent causes of disequilibrium may be operating and in that case it is of the utmost importance that gold should be allowed to flow from one centre to another and exercise its full influence until equilibrium has been re-established or normal conditions have been restored by other measures.

The Gold Delegation expressed the belief that if the Principles laid down in the report were generally accepted and applied, a more economical distribution of Gold in the future years may be secured which will go a good way to prevent fluctuation in prices.

KUNJANGUN—THE VILLAGE OF 'ABDU'L-BAHA

By Inez Cook

In the heart of the jungle, some forty or fifty miles from Rangoon, lies a little Burmese village—Kunjangun. Of so little importance is it to natives and Europeans alike that no one seems to have heard of it, and yet one feels confident to say that this small corner of Burma holds so dynamic a force that before long it must make itself felt at a great distance.

This dynamo of spirit is created by eight hundred Bahai's living and working as a unit—a thing thrilling to the heart and imagination. Picture this, if you can, in a country so steeped in the religious superstitions of the past, and whose people in this quarter still remain so primitive that it would appear almost futile to even carry the great Baha'i Message of this age to them. To see this is to behold a miracle—for has not 'Abdu'l-Baha called it His village?

Seventeen years ago the first seed was planted by Jinabi Syed Mustafa Roumie that selfless servant of 'Abdu'l-Baha, who has seen this wonderful work grow through submitting himself entirely to the Master and reflecting His love to these people.

It is worth while to repeat the story as it was heard, of how the first step was taken, for it shows that if the desire be strong enough to serve the Cause—in no matter how small a degree—we can make no estimate of its ultimate goal.

One day in the streets of Rangoon a man from the jungle was seen running breathlessly along, looking utterly desperate and at the point of exhaustion. A Baha'i happened to be passing at this moment and was attentive at once to this poor man's condition. Asking if he might help, and to hear something of the cause of his distress he was told that the man was in search of a legal adviser and had come in a great hurry to the city—only to find himself at an utter loss.

The jungle man had been accused of a criminal offense by his sister-in-law, in a passion of jealousy, and shortly afterward convicted by the magistrate, who had received a bribe of two hundred rupees from the sister-in-law. The Baha'i said that he would lead the man to one who would advise him (Syed Mustafa) and help in any way possible.

On hearing the story Syed Mustafa said that he knew this magistrate and they would return together at once to the jungle. By chance on the river-boat they met the magistrate, who was indebted to Syed Mustafa for past favours, and when asked why he had convicted this man he said, "But the courts are at your disposal, do with them as you will." Syed Mustafa assured him that only justice was desired and that he himself would plead this man's case at another trial. This was done and the accused one freed.

After that several families of Kunjangun came to the city at various times, and were always entertained by Syed Mustafa. For two years he was at this service, never during this time mentioning the Cause. Finally they asked why he took so much trouble for them, saying that they had never met anyone like this before. Then he told them that he was a Baha'i and they asked to be taught, so that they might become as he was.

There were ten to be taught at first—and these ten instructed others and so on. Syed Mustafa visited them regularly and helped with all their affairs. A school was started, then a Mashriqu'l-Adkar, and later ground was given them for community cultivation—the proceeds to be used for the Cause. There are sixty-five acres in all and last year the rice sold from this netted almost one hundred pounds sterling.

We had a great desire to see this Baha'i village and decided to make the trip, in spite of all the discouragement we received from the English residents of Rangoon. They told us of all the hardships of the trip, which must be made in one day, and assured us that we probably would not return from the jungle alive and they knew nothing of the Baha'i and thought we were a lot of quite mad Americans bent on sight-seeing.

Syed Mustafa sent a man to Kunjangun a day ahead of us bearing food, cooking utensils, etc., as these friends are unprepared for visitors or to do our sort of cooking.

We were up before daybreak and on the river by sunrise. The life of the East begins early, so already the little ferry was crowded with natives taking the river journey. They made a picturesque group—squatting amongst their gaily colored robes that rival the sunrise in crimson and blue.

In our tiny, first-class compartment there were already two men, a Burman and an American missionary who had been in the East twenty-one years. Syed Mustafa lost no time in giving them the Baha'i Message and, we wondered how he had contained himself for two years when getting to know and understand the people of Kunjangun!

Mr. Jones, the missionary, was to meet co-worker at our stop, Twante, and then proceed to another village by the same boat. But we think 'Abdul-Baha had this trip in hand, and other things had been planned for this day.

When we landed, the second missionary (Mr. Spear) rushed on board and told Mr. Jones that plans had changed and they were both to go to Kunjangun. We had met Mr. Spear in one of the shops a few days before, and when he saw us in this out-of-the-way place his amazement was ridiculous. "What," he said, "are you American ladies doing in this jungle place—it is too curious!"

We asked them to follow in their car and have luncheon with us and see our eight hundred Baha'i—a still more unexpected sight.

We were met in a Ford car by two of the friends and driven to the village—twenty-six miles away. What a marvelous sight to see all our Baha'i sisters and brothers awaiting us, dressed in holiday attire of most colorful materials. Lined up on both sides of the road as we approached, their joyous welcome of "Allah-o-Abha" rang forth. Such shining faces and eager curiosity combined would be difficult to picture.

There are four in our party, and before this the only Western Baha'i they had ever seen was Mrs. Schopflocher. Everyone seemed anxious to be of service to us, the only one for the moment being to reach for our wraps and parasols. They led us to the school-house of course, this was a holiday for the one hundred and

fourteen children who attended), and grouped themselves about us on the floor—the men and old Baha'i's taking precedence in front and the women and children in the rear. Then they sang Baha'i hymns to welcome us—taught them in Persian by Syed Mustafa. The rafters rang with the pure joy afloat, and where the chorus was caught up by all the men one could almost see the volume of sound floating through the open doors, on through the sun-baked air to the nearby houses—just as one sees heat vibrations. Or was it just the tumult of my heart and the mist in my eyes, that made the air seem vibrant?

Mr. Jones and his friend arrived in time for luncheon and seemed astonished to find things just as we had pictured them. They could not believe until they saw it themselves that this work had been accomplished right in their territory—where years of effort had brought them so little reward by comparison. They appeared to be as interested in taking snapshots of the group as we did, but for what purpose they did not say. However, they left with promises to come again and give talks to our friends which will be most useful, as the Baha'i's are diligently studying the Bible.

After luncheon we were shown the village proper—which boasts a court, jail and hospital. Most astonishing of all in this progressive community, they have now a jitney service of Ford cars between Kanjangun and Twante, twenty-six miles distant. One cannot imagine what this must mean to the villagers, who have had heretofore bullock carts as their only means of transportation.

Then we made our farewells and left, with regret, for the long trip home. It had been made possible to remain this long only by the generous loan of a private steam launch by one of the Baha'i's of Rangoon, as the last ferry left Twante long before our arrival there.

Mingled with our joy of this day was an undercurrent of sadness which came as we talked to Syed Mustafa on the homeward trip. To quote his words as nearly as possible will give the best idea. "I am an old man now and who will carry on my work? Any day I may be called and who will educate these beautiful children? It breaks my heart to come and see them and to be able to do so little—we need teachers and money to help them now. When you leave don't forget my people of Kunjangun."

And who having seen Kunjangun could forget it!

THE BAHĀ'I LITERATURE

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

WORDS OF BAHĀ'U'L-LAH

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 (Tara'zat, The Tablet of the World, Kalmat, 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 Velleys, 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-BAHĀ

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

Promulgation of Universal Peace (edited by Howard Mac-Nutt), 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 BAHĀ'I Centers

1. Alexandria, Egypt. P. O. Box 1865.
2. Auckland, Newzealand, Clunie, 3, Cowie Road.
3. Bahia, Brazil. Baixa da Graca, 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 Baha'i Bureau, Case 181.
13. Honolulu, Hawaiian Islands. 435 Beretna Street.
14. Haifa, Palestine. Persian Colony.
15. Ishkabad, Turkistan. The Mashraqul-Adhkar.
16. Karachi, India. Preedy Street.
17. Kunjangoon, 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 Strausse.
31. Surat, India. Havadia Chakla.
32. Teheran, Persia. Avenue Naser-reah.
33. Tokyo, Japan. 42, Kyuden, Yarai-Cho-Ushigome.
34. Washington, U. S. A. 1112, Shoreham Bldg.

Notice.

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

The BAHĀ'I 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 "BAHĀ'I WEEKLY" 39, Temple Road, LAHORE (India).

KAUKAB-I-HIND, DELHI

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

CONTENTS FOR FEBRUARY 1931.

THE TRUE MARTYRS.

THERE IS TIME FOR EVERY DISPENSATION.

THE GREAT PRISON OF AKKA.

THE DAY OF JUDGMENT.

THE ALL ASIAN WOMEN'S CONFERENCE.

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 BAHĀ'I 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 BAHĀ'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.