

# THE BAHAI 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. 11

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

29th April 1931

## WORDS OF WISDOM

BAHA'U'LLAH

## I

The source of all good is trust in God, submission to His command and contentment in His holy will and pleasure.

The essence of wisdom is the fear of God, the dread of His scourge and the apprehension of His justice and decree.

The essence of religion is to testify to that which the Lord has revealed, and follow that which He has ordained in His mighty book.

The source of all glory is acceptance of whatsoever the Lord has bestowed, and contentment with that faith which God has ordained.

The essence of love is for man to turn his heart to the Beloved One, and sever himself from all else but God, and desire naught save that which is the desire of his Lord.

True remembrance is to make mention of the Lord, the All-Praised, and forget all else beside Him.

True reliance is for the servant to pursue his profession and calling in this world, to hold fast unto the Lord, to seek naught but His grace inasmuch as in His hands is the destiny of all His servants.

The essence of detachment is for man to turn his face towards the courts of the Lord, to enter His presence, behold His countenance and stand as witness before Him.

The essence of understanding is to testify to one's poverty, and submit to the will of the Lord, the sovereign, the gracious, the all-powerful.

The source of courage and power is the promotion of the Word of God, and steadfastness in His Love.

The essence of charity is to recount the blessings of God, and to render thanks unto Him at all times, and under all conditions.

The essence of wealth is love for Me. Whoso loves Me is the possessor of all things, and he that loves Me not is, indeed, of the poor and needy. This is that which the finger of glory and splendour has revealed . . . .

The essence of faith is fewness of words and abundance of deeds, he whose words exceed his deeds know verily his death is better than his life.

The source of all evil is for man to turn away from his Lord and set his heart on things ungodly.

The most burning fire is to question the signs of God, to dispute idly that which He has revealed, to deny Him and carry one's self proudly before Him.

The source of all learning is the knowledge of God, exalted be His glory, and this cannot be attained save through the knowledge of His divine manifestation.

The essence of abasement is to pass from under the shadow of the merciful, and seek the shelter of the evil one.

The source of error is to disbelieve in the one true God, rely upon aught else but Him, and flee from His decree.

True loss is for him whose days have been spent in utter ignorance of his true self.

The essence of all that We have revealed for thee is justice, is for man to free himself from idle fancy and imitation, discern with the eye of oneness His glorious handiwork, and look into all things with a searching eye.

Thus have We instructed thee, manifested unto thee words of wisdom, that thou mayst be thankful unto the Lord, thy God, and glory therein amidst all peoples.

## II.

The Sun of Truth is the Word of God, upon which depends the training of the people of the country of thought. It is the spirit of reality and the water of

life. All things owe their existence to it. Its manifestation is ever according to the capacity and coloring of the mirror through which it may reflect. For example: Its light, when cast on the mirrors of the wise, gives expression to wisdom; when reflected from the minds of artists, it produces manifestations of new and beautiful arts; when it shines through the minds of students, it reveals knowledge and unfolds mysteries.

All things of the world arise through man and are manifest in him, through whom they find life and development; and man is dependent for his spiritual existence upon the sun of the Word of God. All the good names and lofty qualities are of the Word. The Word is the fire of God, which, glowing in the hearts of people, burns away all things that are not of God. The minds of the lovers are ever aflame with this fire. It is the essence of water, which has manifested itself in the form of fire. Outwardly it is burning fire, while inwardly it is calm light. This is the water that gives Light to all things.

We beg of God that we may partake of this life-giving water of heaven and quaff from the spiritual chalice of rest, and thus be free from all that tends to withhold us from approaching His Love.

Glory be upon the people of Glory!

### The Baha'i Weekly

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

#### ANNUAL SUBSCRIPTION—

India & Burma ... Rs. 5/-

England & Colonies. 8 Shillings

United States of

America ... 2 Dollars

Persia ... 2 Tomans

Students ... Rs. 3.

Order a copy from Prof. PRITAM Singh M.A., Editor, The "BAHAI WEEKLY"

39, Temple Road,  
LAHORE (India).

## Kaukab-i-Hind

This Baha'i publication was started in the year 1924. It is the only organ of the Baha'is of India and Burma in Urdu, the language of a large part of the people of the country. It first started publication in Agra as a weekly and was later on transferred to Delhi, the Capital of the Indian Empire, where it began to appear on the first of every Baha'i month.

Needless to say that the Kaukab is rendering a unique service to the Divine Cause in India. Its literary and historical articles have proved a fertile source of information for the true seekers after Truth and its argumentative dissertations have shielded the beloved Cause from the wanton attacks of the enemies of progress and civilization. In fact this wonderful publication in the most common language in India is doing the work of a great teacher.

One fact looms above all the others. The Kaukab has been presenting the Cause in such a manner that not a single voice has been raised against the Divine Teachings—even the most bigoted organs of the different religious societies have admitted the loftiness of the Divine Word and have accepted its adaptability to the present-day world. If many people have not come under the Divine Banner, it is because they are tied down by fashion and by the bonds of their societies.

Besides publishing articles the Kaukab has been publishing in its pages, by instalments, the translations of most of the Baha'i literature.

Most of the Holy Tablets of Baha'u'llah have been published—both original and translation—and a selection is now published in book form. "Tablets to the Kings" have all been translated and published. "Epistle to the Son of the Wolf" has also been translated and published in book form.

A large collection of 'Abdul-Baha's Tablets and Addresses have been translated and published in the Kaukab. Prominent among these are His addresses in Europe and America, the account of His Travels in the West. "Some Answered Questions" has been translated in Urdu and published by instalments in the Kaukab. It will soon be published in book form. Besides contributing often to the Kaukab fund our Beloved Guardian has very graciously contributed £9 towards the publication of this book.

## Martha Root in Honolulu

Concluded from last issue.

These books, written in the Japanese language, and given to Miss Root by Mr. Norma, the well-known "magazine king" of Japan, were presented to the Library of the University of Hawaii, in this "Cross Roads of the Pacific," as an expression of the coming together of the East and West, and to help cement that union.

We are grateful indeed to our beloved sister for the renewed interest and stimulus that her visit brought. Martha's spirit of severance and devotion, as well as her unique experiences, and knowledge of the Cause, went far toward attracting and holding the interest of many responsive listeners.

The "follow up" work is well under way. A new Esperanto class has been organized which meets every week and several new Baha'i Study Groups are held in the homes of the believers. We are endeavoring to make the weekly public meeting a greater magnet of attraction for the "sincere seeker that he may enter therein in assurance, and find that the word of God is one word, though the speakers were many."

With loving Baha'i greetings to all the dear friends in every part of the world.

For the Honolulu Baha'i Assembly.  
JULIA GOLDMAN, Secretary.

A fairly large number of the Epistles of our beloved Guardian have also been translated and published in the pages of the Kaukab.

"Ten Days in the Light of Acca" Dr. Esselmont's "Baha'u'llah and the New Era," "The Dawn of Knowledge" have also been translated and published in the Kaukab.

In a word the Kaukab has been a source of teaching the Cause to the intelligent people of all religions and strong advocate of peace and good will to the warring people of this land of many religions. Its articles are always so serene and inspiring that almost all the papers of the country have commented upon them in the most glowing terms.

Its annual subscription is Rs. 4 for India, 10s. for British Empire and other countries, 2 Dollars for America and £. 2 for Persia.

(*Bahai's News of U. S. A.*)

## GERMAN BAHĀ'IS GRIEVE LOSS OF CONSUL SCHWARZ

The Cause in Germany has suffered a grievous loss through the death on January 13 of Herr Konsul Albert Schwarz, chairman of the National Spiritual Assembly each year since it was instituted in Germany.

Frau Schwarz received the following cablegram from the Guardian :

"Inexpressibly sad, profoundly deplore passing (of) Germany's outstanding Baha'i pioneer worker. The memory (of) his distinguished services (will be) imperishable. (The) Greatest Holy Leaf joins me (in) assurance (of) affectionate prayer (and) heartfelt condolences."

(Signed) SHOGHI,

## STAR OF THE WEST

### A. Monthly Baha'i Magazine of America (U. S. A.)

Contents for March 1931.

The Social Fabric, Abdul-Baha  
The Coming of Spring, Abdul-Baha.

Editorial, Stanwood Cobb.

The Unbroken Spiritual Guidance, Howard M. Hurlbut

Ordeals and Ideals—The Spiritual Education of Persian Children by Jalal Sahihi

Contrasts, A Poem, Willard P. Hatch.

Treasures From the Land of Fars, Florence E. Pinchon.

Annual subscription : Rs. 9.

Order a Copy.

## LONDON

Since the last News Letter was sent out, the thoughts of the London friends have been occupied with the Round Table Conference, and prayers were offered constantly at Walmar House for the guidance of its deliberations. One distinguished member who visited the Baha'i Room and bought many books, spoke of the Movement as being in his opinion the only hope for India's future.

## Travels of Abdul-Baha

IN  
EGYPT, EUROPE AND AMERICA  
BY

(Late Mirza Mahmood Zargani)  
(Translated by the Editor).

### IV.

29-30 MARCH, 1912.

Naples is a big city in Italy and the boat has to anchor there for some time. It may be remembered that Italy and Turkey were at war in those days and as Abdul-Baha and his Secretaries were in Eastern clothes it was not considered desirable to go to the city and so Naples was seen from the boat and we had only a distant view of that great city. When Abdul-Baha saw the labourers carrying coal on the harbour, he felt very much for them and observed that the employers of labour should be generous in paying wages and should give labourers a share in the profits, so that they may be contented and happy.

At Naples there were a few American Bahā'is waiting to meet Abdul-Baha and among them were Mr., Mrs. and Miss Woodcock from Canada and Mr. and Mrs. Ashton and Miss Mathews a friend from London, all of whom were on their way to New York. At this place also the eyes of the passengers were examined and Khosro, Shoghi Effendi and Mirza Monir were refused permission to proceed further because they had bad eyes. All these three Secretaries had to return back, because they would not have been permitted to land in New York in any case.

The parting of the friends is always sad, but Abdul-Baha said that we must submit to what God ordained for us. We set sail on the evening of the 30th of March and we were now only three secretaries in place of six i.e., the author, Syed Asadullah and Dr. Farid. But as luck would have it six more friends were added to the party and we all sat down to tea in the afternoon and then had dinner in the big dining saloon. Shoghi Effendi was a mere boy at the time and Abdul Baha felt his absence and said that such troubles had always been in store for the apostles of God; for example they treated the disciples of Christ in the same way in the past, when they were on their way to Rome.

The East and West had met for once on this boat in such love and harmony!

## Talks by Abdul-Baha

### RELIGIOUS PREJUDICES

Paris, October 27th, 1912.

The basis of the teaching of Bahā'u'llah is the Unity of Mankind, and his greatest desire was that love and goodwill should live in the heart of men.

As he exhorted the people to do away with strife and discord, so I wish to explain to you the principal reason of the unrest among nations. The chief cause is the misrepresentation of Religion by the religious leaders and teachers. They teach their followers to believe that their own form of Religion is the only one pleasing to God, and that followers of any other persuasion are condemned by the All-Loving Father and deprived of His Mercy and Grace. Hence arise among the peoples, disapproval, contempt, disputes and hatred. If these Religious prejudices could be swept away the nations would soon enjoy peace and concord.

I was once at Tiberias where the Jews have a Temple. I was staying in a house just opposite the Temple, and there I saw and heard a Rabbi speaking to his congregation of Jews and he spoke thus :—

" O Jews, you are in truth the people of God ! All other races and religions are of the devil. God has created you the descendants of Abraham, and He has showered His blessings upon you. Unto you God sent Moses, Jacob and Joseph, and many other great prophets. These prophets, one and all, were of your race.

" It was for you that God broke the power of Pharaoh and caused the Red Sea to dry up; to you also He sent Manna from above to be your food, and out of the stony rock did He give you water to quench your thirst. You are indeed the chosen people of God, you are above all the races of the earth ! Therefore other races are abhorrent to God, and condemned by Him. In truth you will govern and subdue the world, and all men shall become your slaves.

" Do not profane yourselves by consorting with people who are not of your own religion, make not friends of such men."

When the Rabbi had finished his eloquent discourse, his hear-

ers were filled with joy and satisfaction. It is impossible to describe to you their happiness !

Alas ! It is misguided ones like these who are the cause of division and hatred upon earth. To-day there are millions of people who still worship idols, and the great Religions of the world are at war among themselves. For 1,500 years, Christians and Mussulmans have been quarreling, when with very little effort their differences and disputes could be overcome, and peace and harmony could exist between them and the world could be at rest !

In the Quran we read that Mohammad spoke to his followers saying :—

" Why do you not believe in Christ, and in the Gospel ? Why will you not accept Moses and the Prophets, for surely the Bible is the Book of God ? In truth Moses was a sublime Prophet, and Jesus was filled with the Holy Spirit. He came to the world through the power of God, born of the Holy Spirit and of the blessed Virgin Mary. Mary, his mother, was a saint from heaven. She passed her days

Continued on page 4, col. 2.

## Bahā'ī Literature Persian

### BAHĀ'U'LLĀH

Kalimat-i-Maknuna (Hidden Words).

Book of Iqan (Book of Assurance).

Haft Wadi (Seven Valleys).

Alwaha Mubarak (Tablets of Bahā'u'llah),

Munajat (Prayers).

### ABDUL-BAHA

Makatib—3 Vols. (Tablets of Abdul-Baha).

Mufavzat (Some Answered Questions).

Mudnia (Mysterious Forces of Civilization).

Khitabat-Abdul-Baha (Addresses of Abdul-Baha).

### OTHER BOOKS

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

## Bahā'i Weekly

April 29, 1931.

### BAHĀ'U'LĀH

[ FROM TEHRAN TO BAGHDAD ]

The question of the Bab was noised abroad and Bahā'u'llāh took it up seriously. He at first informed all his relations and dependents about it and then invited friends and strangers to the new faith. He systematised the principles laid down by the Bab and co-ordinated and elaborated his doctrine. He then went to Mazandran where he expounded in meetings, mosques inns and conferences the new dispensation and many were drawn. One day four learned divines of Nur were present and all the four were converted to his view. When the news spread abroad there was deep despondency in the camp of the opponents. There was great excitement and commotion and trouble spread in Barfurush. Two more divines were deputed to meet Bahā'u'llāh and when they heard him speak they were speechless and were deeply stirred so that they renounced pulpit and preferment, wealth and luxury and applied themselves to the furtherance of the cause of the Bab.

Bahā'u'llāh then set out for Amal and Sari where people assembled from the neighbouring villages, but the divines would not come near him. He then returned to Tehran and entered into correspondence with the Bab through Mulla Abdul Karim of Kazvin.

Bahā'u'llāh then reached Baghdad in 1269 A. H. (1852 A. D.). In this place Bahā'u'llāh began to attract many people. After remaining there for one year, without his companions knowing it, he left for Kurdistan and wandered in the Sulemaniya hills. No one knew where he was till a Persian who was travelling in Kurdistan brought the news back to Baghdad. Several persons therefore hastened there and entreated and implored him to come back and he agreed and came back after a stay of two long years.

## Talks by Abdul Bahā

(Concluded from page 3.)

in the Temple at prayer and food was sent her from above. Her father, Zacharias, came to her and asked her from whence the food came and Mary made answer, 'From on high.' Surely God made Mary to be exalted above all other women."

This is what Mohammed taught his people concerning Jesus and Moses, and he reproached them for their lack of faith in these great Teachers, and taught them the lessons of truth and tolerance. Mohammed was sent from God to work among a people as savage and uncivilized as the wild beasts. They were quite devoid of understanding, nor had they any feelings of love, sympathy and pity. Women were so degraded and despised that a man could bury his daughter alive, and he had so many wives to be his slaves as he chose.

Among these half animal people Mohammed was sent with his divine message. He taught the people that idol worship was wrong, but that they should reverence Christ, Moses and the Prophets. Under his influence they became a more enlightened and civilized people and arose from the degraded state in which he found them. Was not this a good work, and worthy of all praise, respect and love?

Look at the Gospel of the Lord Christ and see how glorious it is? Yet even to-day men fail to understand its priceless beauty, and misinterpret its words of wisdom.

Christ forbade war? When the disciple Peter, thinking to defend his Lord, cut off the ear of the servant of the High Priest, Christ said to him:—"Put up thy sword into the sheath." Yet, in spite of the direct command of the Lord they profess to serve, men still dispute, make war, and kill one another, and His counsels and teachings seem quite forgotten.

But do not therefore attribute to the Masters and Prophets the evil deeds of their followers. If the priests, teachers and people, lead lives which are contrary to the Religion they profess to follow, is that the fault of Christ or the other Teachers?

The people of Islam were taught to realize how Jesus came from God and was born of the Spirit, and that He must be glorified of

all men. Moses was a prophet of God, and revealed in his day and for the people to whom he was sent, the Book of God.

Mohammed recognized the sublime grandeur of Christ and the greatness of Moses and the prophets. If only the whole world would acknowledge the greatness of Mohammed and all the Heaven-sent Teachers, strife and discord would soon vanish from the face of the earth, and God's Kingdom would come among men.

The people of Islam who glorify Christ are not humiliated by so doing,

Christ was the Prophet of the Christians, Moses of the Jews.

Why should not the followers of each prophet recognize and honour the other prophets also. If men could only learn the lesson of mutual tolerance, understanding, and brotherly love, the Unity of the world would soon be an established fact.

Bahā'u'llāh spent his life teaching this lesson of Love and Unity. Let us then put away from us all prejudice and intolerance, and strive with all our hearts and souls to bring about understanding and unity between Christians and Mussulmans. - *Abdul Bahā*.

### MODERN PERSIA

Ancient Persia was the home of a wonderful art, as the marvellous exhibition at Burlington House has shown us.

Modern Persia is the home of a more wonderful religious movement which like the Christianity it embraces and enfolds is of the East but not alone for it but for mankind, East, West, North, South for its unification, racially, religiously, spiritually.

This is the Bahā'i Movement, which came out of Persia in the last century and is now of worldwide scope with its thousands of believers, workers for world unity in all climes and among all races.

Its London home is Walmar House, 288, Regent Street, where its rooms are open to all for inquiry and study each week-day except Saturday from 1 to 5 p.m.

You will find there a welcome and a feeling of brotherhood for all races, all religious beliefs. You are most cordially invited to come and see what this great force working in the world to-day may mean to you as a seeker for the real truth, the true light of the new age.

## ORDEALS AND IDEALS

### THE SPIRITUAL EDUCATION OF PERSIAN CHILDREN

JALAL SAHIHI

The author of this article, written at the Editor's request, is a Persian youth, who is studying modern industry and engineering in Detroit at the same time that he is doing practical work in the Ford factory there, his aim being to take back to Persia a proficiency in these lines which may be of service to his native country. Mirza Jalal describes to us vividly the obstacles as well as the spiritual exaltation of his boyhood training in the Bahā'i religion. We consider this article a human document and a valuable chronicle of the past days of spiritual persecution. We hope to have further articles from his pen dealing with his life in Persia and also in this country.

Great things are not always great in appearance. Objects of real significance are often hidden in insignificant surroundings. The noblest hearts may be found in the humblest persons, and the dearest treasures in the cheapest lands.

Everybody can see in the Bahā'i Magazine, or in other Bahā'i publications, pictures of groups of Bahā'i children, mostly from the East; simple in appearance those pictures are, and yet full of meaning, full of suggestion, full of instructive points. From them we may easily learn a great deal about some Bahā'i activities that for years have been silently going on in many Bahā'i centres, especially in the East.

Being recently surprised in finding his own picture in a Western publication, this writer wishes to take the opportunity to share with the friends some of the reminiscences that the picture suggests to him.

Tihran's present well-organized Bahā'i classes, wherein meet hundreds of Bahā'i children and young people every Friday morning started at a time when the friends in Persia still had the problem of safeguarding their lives and property in addition to all of the problems related to the spreading of the Cause in a world of bitter and violent opposition. Aside from all was the problem of rearing the lamb-like children in the midst of such a wolf-like people. How difficult the task, how necessary that it be done!

The friends already had the conviction that no wise gardener would devote all of his attention to the well rooted trees to the neglect of the young ones. They realized the necessity of selecting a special body of far sighted, whole-hearted teachers to take care of the children and young people so that in the light of the Bahā'i teachings they might grow to be souls in whom universal love and brotherhood would be

things of heart rather than words of mouth. The seriousness of other problems, however, might have overshadowed this vital problem had not the rays of hope shone through a few noted young Bahā'i's who rose to organize the first Bahā'i class for children.

These young teachers noticed one day a few Bahā'i children in company with a number of religiously unpolished non Bahā'i lads. If our youth is going to grow like that of others what hope then? they thought. So with Bahā'i assurance and firmness the new activity in a city the soil of which was still coloured with the pure blood of its martyrs; the air of which was still filled with the cry of "Death to the Bahā'i's"; its people still stalking for Bahā'i prey; and its government co-operating to crush the whole movement.

THE writer had seen but five springs before his first contact with a class which started about one year previous. The following is essentially the story of the first class as given by several teachers:

There came that historic Friday morning. For the first time a dozen or so Bahā'i children found themselves where they could breathe, so to speak. They could mention the name of 'Abdu'l-Baha or Bahā'u'llah with no fear, but with no loud voice lest some unfriendly ear should hear and cause trouble. There were two or three adults, the organizers of the class, sitting on the carpeted floor like the rest, facing a number of adorable, peaceful children whom they addressed not as pupils but as brothers and friends. In a low tone a prayer was first chanted, silence and meditation followed, and then the joyful voice of a teacher said, "Friends," and proceeded to tell the little friends why they were there.

Any one who has dealt with young children will understand what it means to talk to a number gathered together for the first time, but could he also

thoroughly understand what it means to be in a room with every door tightly shut to avoid detection, and have to tell the children why they were there and why they could not have much freedom; why they were to assemble in that way every Friday morning; why they were to enter without talking to or looking at any one outside so that nothing might be suspected; why they were not to scatter or expose any of their writings or lessons; why they were not to talk loudly while in their meeting; why they were to go out one by one at long intervals; and why they were not to complain if they should be stoned, neither to use the least unkind word if mistreated. Suppose now, dear reader, you put yourself in place of a six to eight year old child who was to mind all those admonitions, and yet be happy and contented. The little heroes, however, went on to their meetings very joyfully, and did what they were asked to do.

The lesson of the day consisted of a sentence containing six meaningful words in the original Persian, meaningful individually and collectively. It was a short quotation from the precious words of 'Abdu'l-Baha to the effect that a Bahā'i is one who possesses all human perfections. This was the first lesson; this was the cornerstone; this was the first spiritual food served to the young Bahā'i's, a food nutritious enough to last them forever. So far as this writer knows, this lesson has remained the first lesson ever since for all the children attending Friday morning Bahā'i classes.

A number of weeks passed; the number of students increased; the difficulties in meeting became greater because the neighboring lads had discovered the assembling of their little Bahā'i acquaintances, and were wickedly doing all they could to torment the young students. But every thing has its advantages; the mischief of the lads helped us to practice what we were learning. The more they hurt us, the deeper they engraved sympathy in our hearts; the more they tried to agitate us, to excite us, to break up our meetings by shouting, cursing, throwing stones into the courtyard, the more we learned to understand and appreciate the value of calmness, peacefulness, harmlessness and quietness; and, what is more, our teachers, too, found many occasions to quote to us more and more of the beautiful, touching and penetrating words of our Master, 'Abdu'l-Baha. As all these hardships came and passed, we learned to share with our parents the unescapable ordeals.

We had some reason to pray to eth Lord and ask Him to assist us to serve and teach those whom we could help.

Praise be to the Lord that a successful end came to the first year of our class, but not an end to the enthusiasm of the teachers or the students. The second year started ; the lessons were a continuation of the first year, that is, short quotations. The first year lessons were taught to the younger ones.

Most of the Baha'is of Tihran resided at that time in the southern part of the town where the meetings were being held. There were also a number af Baha'i families scattered all over the town so that another problem for some of the youngsters was that of transportation. They had to walk very long distances and had to pass some dangerous zones ; yet nothing prevented the presence of all the little Baha'is at their meetings. Will the writer ever forget the caressing touch and encouraging words that he received so many Friday mornings from his mother, who would prepare him to attend his classes, asking him to keep his lessons in his pocket and go with prayers ; and she herself, then, would pray in her heart that her son might not return with a fractured head or a broken arm, for, if he did, there was no place to go for justice. Undoubtedly all Baha'i mothers did so every Friday morning.

The above description is not to present the cruelty of the ill-bred Muhammadan children, but just to indicate the seriousness with which the Baha'is in Persia approached the problem of spiritual training for their children, and of making them thoroughly acquainted with the marvellous teachings of Baha'u'llah. Three considerations of equal importance have always been chosen by them for spreading the Cause : themselves, their children, the outsiders.

Now we may look upon the enjoyable side of our Friday morning meetings. Not only were we having our regular tea twice at each session according to the Persian habit, and luncheon parties occasionally, but also our monthly feasts at which time the little friends themselves were the speakers. Yes, the gifted little Baha'i speakers would quietly utter such words as " We must all unite and work for universal peace, for removal of prejudices of all kinds, for racial amity, etc." Then there would come the prizes for the best speakers, the gifts from the parents for every one ;

and then sherbet, candies, and fruits would be served.

In later years, when there was more than one class, the students of different classes would have a general gathering in some one's large garden, where hymns would be sung, prayers would be chanted, and speeches would be delivered. All these united forms of praying, chanting, and feasting were our general source of inspiration, happiness and encouragement. They kept us up and going. We always enjoyed them and looked forward to them. The greatest thrill we ever received came from one of 'Abdu'l-Baha's tablets blessing all the children who attended Baha'i classes.

Unlike school education, our study in these newly organized Baha'i classes was never to come to an end—that we knew from the beginning. We were taught that none of us would ever be graduated from the studies of Baha'u'llah's teachings. If a Baha'i is to be the possessor of all human perfections, we were told, and one of the conditions for perfectiorn is to have knowledge, a knowledge translated into practice, then who would claim that he knows all the Baha'i teachings practically ?

Based on this kind of reasoning, we were invited to attend the third year class to study the " Hidden Words\* " together with a number of tablets in Arabic ; the fourth year to study the history of the Cause in detail ; the fifth and the sixth year to study, as thoroughly as possible, the " Book of Iqan " ; the seventh year to learn " Some Answered Questions " ; the eighth year to study the writings of the well-known teacher, Mirza Abu'l-Fadl. Thereafter it was suggested to us that we join the classes of the grown-up friends, to study further the different phases of the teachings in more detail, to speak, to learn how to present the teachings to different types of seekers, and, in short, to be a Baha'i in practice.

Many of the students of the early years who went to all those classes whole-heartedly are Persia's young, capable, energetic, trained Baha'i teachers of to-day. Together with every year's new product, so to speak, they constantly reflect the divine light to the world, and help all the true seekers to find their path toward Truth.

Friends in other Persian towns started long ago to follow the step of the Tihran friends. In a similar

manner they have gradually organized their own Friday morning Baha'i classes. The lessons they teach are the same as those taught in Tihran. Members of each local committee for children's classes are chosen annually by the respective local Assemblies just as Tihran's is elected by the Assembly. Through regular monthly reports all the committees keep in touch with each other, and all with Tihran, thus making the whole of Persia a Baha'i unit in that respect. So we see that when Friday morning dawns in Persia, our little brothers and sisters rise not only to get illumination from the glorious sun, but also to receive divine light from The Most Glorious Sun of Truth.

Friends of other lands, too, have gradually organized their classes for Baha'i children. Their reports flow to all corners of the earth, and accomplish their part in making a unit of the world. Many times in our classes Dr. Susan I. Moody, one of the few American friends who have sacrificed a part of their lives in assisting and inspiring the Persian friends in their endeavor to serve, has spoken of "The Rose Gardens " of America as our dearest friends in the West and also as the hands that are soon to be extended to grasp those of the East ; then, united, to raise the standard of human relationship to ever higher planes.

"O God, permit us to partake of the perfection which belongs to Thee and of whatsoever Thou hast ordained for Thine elect. Make us to desire that which Thou dost desire, namely, Thy command. Help us to fly upward by Thy grace, sheltered by Thy presence, assisted by Thy nearness, and tranquilized by Thy love, in such wise that we may look only to Thee, speak of naught but Thy love, and turn to none save Thee."

Editor's Note— Happily for the Baha'i communities of Persia, the situation there to-day contrasts most dramatically with the little less than tragic conditions which the author describes as prevailing during his youth. To-day, thanks to the liberal vision and efficient administration of His Imperial Majesty Shahanshah Pahlevi Baha'is are everywhere protected in all rights of religious liberty and can congregate publicly in large numbers with perfect safety. Religious martyrdom in Persia is now a thing of the past.

It is subject of thought to consider how deeply indebted the whole world is and will always be to these pioneers of the Baha'i Movement in Persia who, at the constant risk of property and life carried the Baha'i Cause through this dark period of better prosecution and martyrdom.

\* Revealed by Baha'u'llah

## Martha Root in San Francisco

Martha's first talk was given at the Berkeley Commonwealth Club, Friday, January 23, and met with such success that she was immediately asked to speak at the Pacific School of Religions later, lecture which incidentally aroused much interest.

On Saturday Martha addressed the Children's Meeting, showed lantern slides and told of her trip across the Andes in mid-winter; in the evening she further spoke to a large group at the Baha'i Hall, chiefly describing conditions in Persia—the great number of Baha'is, the still dangerous fanaticism—the tolerance of the Shah.

Sunday morning, January 25, Martha spoke at the Montezuma School, and "The Progress of the Baha'i Cause in Five Continents" was her subject at Sorosis Hall, Sunday evening. This lecture, at which many inquirers were present, dealt chiefly with opinions of international scholars and thinkers regarding the Baha'i Cause, emphasized the dawning importance of Japan, and the progress in Australia, and furnished many little known details of 'Abdul-Baha's travels in Europe.

On Monday, January 26, Martha was guest of honour at a private dinner given by the heads of International House in Berkeley. The following evening she spoke to a large audience at the Chinese Y. M. C. A., on "China" and the "Baha'i Cause"; here Martha demonstrated her skill in speaking through an interpreter; she told of leading Chinese officials and their admiration for the Cause—of her love for China—of Abdul-Baha's prophecies for China's future; many among the audience were deeply interested.

On Wednesday, January 28, Martha addressed a group at the San Jose State Teachers' College, and after an inter-racial dinner

was given at International House, Berkeley, with 125 guests, where Martha spoke of the universal interest in the Baha'i Cause, and emphasized experiences in the Balkans.

On Thursday, the 29th, she addressed the University of California on "Youth's Place in the New World"—and a large audience was present despite the unpromising hour; later she addressed the International Club of the San Francisco Teachers' College. On Friday Martha spoke to 1500 school children in Oakland on Esperanto, and Friday evening gave an impromptu talk to a large group at the Baha'i Hall in the course of which she gave moving incidents of Baha'i activity all over the world. Saturday, the 31st, at noon, Martha broadcast over KWFI on Esperanto as an international Auxiliary Language, following which she left for Geyserville,

San Francisco Baha'i News.

February, 1931.

eventually carrying it to a higher civilisation.

Such a moment is upon us now, for the Glory of the Lord has risen upon mankind, his disciples are warmed anew with Love, and there is tremendous eagerness to help in the establishing of God's Kingdom upon earth. They see in the Permanent Court of International Justice a sign in their favour, whilst other signs are seen in the numerous international fellowships.

The rough winds, the beating rains, and even the chilly snows are still felt in the Religious, Political, and Social atmosphere, but Naurooz speaks of Spring and the coming of a rich Spiritual Summer to the whole of mankind. It is nothing less than that which Christ foretold, and the new assurances have been given from the same land in which He lived!

(Sd.) E. T. HALL.

## Naurooz Greetings

DEAR FRIENDS,

We greet all, in the British Isles and abroad, with happiest and heartiest Naurooz greetings, realising that in all parts of the world Baha'i brethren will be thinking of each other, chanting the Glad Tidings of Abha, and praising God. With this Spring Festival commences the 87th year of the New Era, and, thanks be to God, the sweet call of Abha—the call of Unity and World Fellowship—rises above the discordant voices of the troubled world more insistently than ever.

We celebrate far more than an Annual Springtime, for we celebrate the Spiritual Springtime of a new world; a time of liberation from the long winter of a worn out age; and the situation is worthy of recapitulation.

Mankind is born of God's Loving Thought, the mighty power of which is known as the Holy Spirit. At necessary times in mankind's development this power pours with exceptional vibrancy and with wonderful effect into the heart and mind of a God-chosen person who thus becomes a power of faith, assurance, and command in a unique way. Rising as a Sun of Righteousness above all uncertain human conceptions he sheds his light upon all affairs, and the rays of his loving thought of his judgment fall directly upon mankind. Seeing and feeling the spiritual benefits of this, and attracted by the beauty and affection of the Holy One—the Lord of Kindness—the longing, starving souls eagerly absorb the rays of his Faith and Assurance, become enthusiastic in his Glory, and are comforted by the heat of his mighty Love. Through these disciples the vibrations of spiritual life pour into the human race, awakening it to renewed activities in the right way, re-magnetising it, giving to it a grander ideal,

(Continued at foot of column 2).

## The Baha'i Literature

(IN ENGLISH)

HIDDEN WORDS.

THE BOOK OF ASSURANCE (Iqan).

TABLETS OF BAHĀ'U'LĀH.

SEVEN VALLEYS.

TABLETS OF ABDUL-BAHĀ.

PROMULGATION OF UNIVERSAL PEACE 2 VOLS.

THE WISDOM OF ABDUL-BAHĀ.

SOME ANSWERED QUESTIONS.

MY STERIOUS FORCES OF CIVILIZATION.

DIVINE PHILOSOPHY.

TABLET TO THE HAGUE.

BAHĀ'I SCRIPTURES.

THE BAHĀ'I WORLD VOLS. 1, 2 and 3.

BAHĀ'U'LĀH AND THE NEW ERA.

THE UNIVERSAL RELIGION.

THE ORIENTAL ROSE.

UNITY TRIUMPHANT.

BAHĀ'I THE SPIRIT OF THE AGE.

MARTYRDOMS IN PERSIA.

GOD'S HEROES.

Ask for a Price list from the Secretary Baha'i Assembly,  
National Hotel, Poona.

### Urdu Publications

Rs. A. P.

Lawh Ibn-i-Zeib	... 1 0 0
Haft-Wadi	... 0 3 0
Daur-i-Bahā'i	... 1 0 0
Kalam Ulla	... 1 0 0
Sahifa-i-Zartusht	... 0 4 0
Kitab-ul-Zahur	... 0 4 0
Sharah Aya't	... 1 0 0

Obtainable from the Office of the  
Kaukib-i-Hind, Karol Bagh,

DELHI.

### 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 Baha'i Centres given on page 8.

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

## The Baha'i Centres

1. Alexandria, Egypt. P. O. Box 1865.
2. Auckland, New Zealand. Clunie 3 Cowie Road.
3. Bahia, Brazil. Avenida Oceanica 5.
4. Baghdad, Mesopotamia. Post office Box, 90.
5. Beirut, Syria. American University.
6. Bombay, India. P. O. Box, 470.
7. Calcutta India. 17, Mianjan stagar Lane.
8. Cairo, Egypt. P. O. Box 13.
9. Chicago, (U. S. A.) P. O. Box 283.
10. Constantinople, P. O. Box 410.
11. Delhi, India. Kaukab-i-Hindi, Karol Bagh.
12. Geneva, Switzerland. International Baha'i Bureau, Case 181 Stand.
13. Honolulu, Hawaian Islands. 435 Beretna Street.
14. Haifa, Palestine. Persian Colony.
15. Ishkabad, Turkistan. The Mashraq-ul-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, Box 1237 G. P. O., Elizabeth Street.
21. Montclair, N. J. Post Office Box 179. (U. S. A.)
22. Montreal, Canada. 1548, Pine Avenue.
23. Mandalay, Burma. 9, 34th Street.
24. New York (U. S. A.) Post Box 139, Station D.
25. Paris, France, Mrs. Edwin Scott 17, Rue Boissonnade.
26. Pretoria, South Africa, 220 Johann Street.
27. Poona, India, c/o National Hotel.
28. Rangoon, Burma. Post Box 299.
29. Shanghai, China. 27 Han-ned Place.
30. Stuttgart, Germany. 3, Alexendar Strasse.
31. Surat, India. Havadia Chakla.
32. Teheran, Persia. Avenue Naserreah.
33. Tokyo, Japan. 42, Kyuden Yarai-Cho-Ushigome.
34. Washington, D. C., U.S.A. 1112, Shoreham Bldg.

### The Baha'i World

Vol. III

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

Buy a Copy