

# THE BAHÁ'Í WEEKLY

Beware of prejudice ; light is good in whatsoever lamp it is burning. A rose is beautiful in whatsoever garden it may bloom. A star has the same radiance whether it shines from the East or from the West.—Abdul Baha.

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### CONTENTS

	Page.
Invocation ...	1
From Hidden Words ...	1
All-Asian Women's Conference—Important Resolutions ..	2
Impressions of Mrs. Margret E. Cousins	2
The Position of Women in Asia—Mrs. Shirin K. Fozdar	3
Editorial ...	5
Chinese Culture and Baha'ism—Martha L. Root	5
Notes and News	7
Baha'i Literature	8
Baha'i Centres	8

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CONTENTS FOR JANUARY 1931.

AN ADDRESS BY ABDUL BAHÁ.

THE MARTYRDOM OF MIRZA AHMED.

THE QURAN AND MANU SIMARTI.

THE SAYINGS OF THE PROPHET MOHAMMED.

THE NEW AGE (PERSIAN).

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## HIDDEN WORDS

OF

### BAHA'U'LLAH

TRANSLATED BY

SHOGHI EFFENDI

### (19) O SON OF THE WONDROUS VISION !

I have breathed in thee a breath of My spirit, that thou mayest love Me. Why hast thou forsaken Me and sought a beloved other than Me ?

### (20) O SON OF SPIRIT !

Great is my claim upon thee, it cannot be forgotten. Abounding is My grace unto thee, it cannot be veiled. My love is dwelling in thee, it cannot be concealed. Manifest is my light unto thee, it cannot be hidden.

### (21) O SON OF MAN !

From the tree of effulgent glory I have ordained for thee the choicest fruit; wherefore hast thou turned away and contented thyself with that which is better for thee in the realm of glory.

### (22) O SON OF SPIRIT !

Noble have I created thee, yet thou hast abased thyself. Rise then unto that for which thou wast created.

### (23) O SON OF THE SUPREME !

To the imperishable I call thee, yet thou dost seek that which perisheth. What hath made thee turn away from Our desire and seek thine own ?

### (24) O SON OF MAN !

Transgress not thy limits, nor claim that which beseemeth thee not. Prostrate thyself before the countenance of thy God, the Lord of might and power.

### (25) O SON OF SPIRIT !

Vaunt not thyself over the poor, for I lead him on his way and behold thee in thy grievous plight and confound thee for evermore.

### (26) O SON OF BEING !

Why hast thou forgotten thine own faults and busied thyself with the faults of others ? Who doeth this, is condemned by Me.

### (27) O SON OF MAN !

Breathe not the sins of others so long as thou art a sinner. Shouldst thou do otherwise, accursed art thou, and to this I testify.

(To be continued)

## INVOCATION

O my God ! Thou seest us seeking Thy will and gazing to the horizon of Thy mercy, praying for Thy light and seeking Thine illumination.

We ask of Thee, O Thou beloved of the hearts and hope of the lovers, to make us pure and without desire, following Thy command, and leaving our faded delights to seek Thy good pleasure. O God, adorn with the robe of Thy virtues, and illumine us with the light of severance. Assist us, O God, with the hosts of wisdom and utterance, to spread Thy word among Thy people, and to establish Thy command among thy servants. Thou art He who is powerful in all things and Thy hand holdeth the reins of all affairs.

There is no God but Thee, the forgiving, the loving !

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## STAR OF THE WEST

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CONTENTS FOR DECEMBER, 1930.

CHINESE CULTURE AND BAHÁ'ISM.

WHAT IS TRUTH, Thornton Chase.

WHAT HOPE IS THERE FOR MAN, Shahnaz Waite.

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

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

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

THE GARDEN OF THE HEART, Doris McKay.

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# All Asian Women's Conference.

## Important Resolutions.

The All-Asian Women's Conference began this morning at the Town Hall, with Mrs. Shirin Fozdar of Persia in the chair.

### RELIGIOUS TOLERATION

Lady Bandranaike moved:—

This Conference, realising the important part that religion plays in the moulding of individual and national character, is of opinion that in order to promote a spirit of religious tolerance, love and harmony amongst communities, the lives and teachings of great religious leaders should be taught in schools, and a comparative study of the great religions of the world should find a place in college curriculum.

Lady Bandranaike pointed out that all the religions advocated one precept, and that a comparative study of religions would bring about mutual tolerance and thus advance the cause of world peace.

Miss Daw Hta said religion was necessary to build up a nation.

Mrs. S. W. Illanga Koon regretted that the Government Schools in Ceylon did not pay any attention to religious education with the result that the rising generation was very deficient in morals.

Miss Khemchand said, a comparative study of religions would teach toleration and bring about mutual understanding. She stressed the importance of having specially qualified teachers for this subject, who had themselves made the study in a spirit of love and open-mindedness. She paid a glowing tribute to Mahatma Gandhi for giving them a lead in this direction.

Mrs. Ganpat Rai deplored that the present system of education was making the rising generation irreligious and considered that biographies of all the different religious leaders should be introduced in school curriculum to produce veneration and respect for every religion in the heart of every student.

The resolution was put to vote and carried unanimously.

### CULTURE.

Mrs. Hamid Ali proposed:—

This Conference urges the necessity of retaining the high spiritual consciousness which has been the fundamental characteristic of the people of Asia throughout the millenia, and desires that the women of Asia should maintain that high standard, uninfluenced by the materialistic trend of modern times.

She pointed out that Asia had the proud privilege of being the birthplace of all the great prophets. She exhorted the audience not to give up their spirituality under modern influences. They must not take to cinemas, theatres evening and bridge parties etc, but to lead a simple home life, and thus attain true happiness in this world and the world to come.

### EQUALITY OF STATUS OF MEN AND WOMEN

Dr. Mrs. Mathulakshmi Reddi moved:—

This Conference realising the inherent equality of women and men demands that efforts should be made to give

them equal opportunities in life, where such do not exist:—(a) by the abolition of polygamy; (b) equal rights over the guardianship of children and property; (c) equal rights of divorce; (d) equal adult franchise; (e) equal rights of nationality for married women.

The resolution was unanimously passed.

### WORLD PEACE.

Raj Kumari Amrit Kaur moved:—

The nature of woman being to create and conserve humanity, the women of this Conference, realising the evils and horrors of war, giving their whole-hearted support to the work of the League of Nations and other allied organisations in their efforts to promote world-peace, and pledge themselves, belonging as they do to a continent renowned for the love of peace, to do their utmost both individually and collectively for this great cause.

To achieve this purpose members of this Conference should be appointed:—(a) to do propaganda in the towns and villages of their respective countries; (b) to represent Asian womanhood at Geneva, and to travel to other countries with their distinctive message.

The resolution was put to vote and carried unanimously.

## IMPRESSIONS

OF

### Mrs. Margaret E. Cousins

Mrs. Margaret E. Cousins, Honorary Secretary, Women's Indian Association, in the following article, gives her impressions of the All Asian Women's Conference:—

A sudden realisation of a necessity and a possibility—namely the Union of Asia through the Union of the women of Asia—five months' study of international problems in Geneva, the Capital of a united world, a year of visits to countries right round the world—personal contacts with leading women in Asian ports—a first appeal to India to materialise the original vision—another year of correspondence and publication work linking countries in Asia to one another by the instrumentality of pen and Press, and the gathering of funds and personnel for the necessary organisation and lo! the Asian Union is born and appears in a vast oriental shamiana in Lahore, an accomplished fact instead of a dream.

At least twelve hundred men and women wended their way through the sunlit streets and clear cold air of the city which has been called the "Gateway into India" on that historic afternoon. "And what went they forth for to see"? Women unknown before in their vicinity, women of countenance and costume different from their own, women who had travelled from Japan, Java, Burma, Ceylon, women from other continents—New Zealand, America, Europe, all interested in achieving increased powers of service through increased union of good will, of increased interchange of knowledge of one another, and of increased self-

consciousness of Oriental possibilities for world enrichment.

The opening ceremony of the Conference was impressive and inspiring beyond the organisers' highest hopes. The original intention had been to hold the meeting in the artistic Town Hall, but there was such a rush for invitations that on Saturday it was realised that the Hall would be too small. In a day and a half all arrangements were carried out for the putting up of the splendid durbar shamiana, for its decoration with evergreens and hanging baskets of beautiful ferns, its seating and dignified dais all the work of the Secretary of the Reception Committee, Mrs. Rafi, a little non purdah Muhammadan lady, who is a born organiser and an epitome of efficient energy. The shamiana walls of yellow with green hangings behind the dais on which hung a large red khaddar greeting "Welcome from India" made a striking background for the group who gathered on the platform.

The Lahore members of the All India Reception Committee had remained at the shamiana entrance and at the appointed hour escorted in procession the delegates to the dais, led by the Senior Rani Amrit Kaur, of Mandi. Lady Bandaranaike of Colombo and Rani Rajwade, Hon. Organising Secretary. It was not a long procession but it had a unique dignity and seemed a symbol of the long journeys which had been undertaken by those Women of the East. Mrs P. K. Sen's choir sang a beautiful Vedic hymn whose words were an invocation and an affirmation.

"United in Progress,

United in expression, United in thought,

Let our minds approach Thee,

With the same objects before us in this great gathering."

It seemed appropriate that a very beautiful, young Royal Princess, the daughter of H. H. the Maharani of Kapurthala, President of the Reception Committee, should read the thoughtful Welcome Address, for youth is these days at the helm of so many schemes for the future. About her were grouped the Burmese ladies with striking jet black coiffures piled high round the head and graced with coquettishly placed flowers. In notable contrast the flat Ceylonese style of hair-dressing of genial, large-hearted, wise Lady Dias Bandernaike, leader of the Ceylon delegation. Near by was the bright-eyed Persian and Afghanistan delegates, and the arresting figures of the two representatives from Java, supported by Indian delegates, representing all the corners and communities of India, notable amongst them being Dr. Muthulakshmi Reddy, ex-Deputy President of Madras Legislative Council, small in stature, but great in soul, and the quiet dignified presence of Rani Rajwade who during the two Conferences of women in Lahore has captured all hearts.

Great applause followed the announcement that the delegates had elected Shrimati Sarojini Naidu as the President of the First All-Asian Conference of Women, as a tribute to their appreciation of her genius her unique qualities as a representative of the finest



gifts of the Orient, and her sacrifices for her country's advancement. This election had been made particularly on the suggestion of Madame Noor Hamada, Beyrouth, Syria, President of the Arabic Oriental Women's Congress held in Damascus in July last. She had also proposed that a representative of each of the countries should be Vice President Chairman of each day's proceedings, a procedure which is being followed with satisfaction by all the delegates. Thus though within prison bars, Mrs. Naidu reigns supreme in Asian hearts. (She has been released since).

One could not help thinking that the large delegation of ten women from Ceylon was symbolic of the return of Sita from Lanka. Lady Bandaranaike proved an admirable President of the day. The Report of the origin, objects and work already accomplished by the Conference ideals, was a most interesting record and was read with splendid enunciation and effect by Rani Rajwade.

Some of its outstanding points were its analysis of the characteristics of each Continent, the synthesis of Asian culture, despite different nationalities, the splendid financial response the Conference had secured, quite beyond expectation, and a review of the potentialities of the Conference as shown by the fact that the invitation had been translated and published in over 30 different vernaculars of Asian countries and by that alone had stimulated women to great belief in themselves and in some cases caused women to group themselves in societies for advancing womanhood, where none had existed before.

Then came the thrill of the Conference, the greetings of the non-Indian Asian delegates. Miss Dwa Hta, a spiritual petite figure, gave the blessing of the Buddha, the Persian Prayer of the Bahá'í representative, Mrs. Shireen Fouzdar, the greeting in Japanese of the girl graduate who had come to Santiniketan to study Sanskrit because her subject is Philosophy, and the ringing challenge of the young teacher from Java.

The proceedings were closed by thanks to all moved by Dr. Muthulakshmi in an eloquent short speech in a very happy vein, first in Tamil then translated charmingly into English in a manner which brought "Santhossam" (happiness) to all, and finally the short but able and intuitive exposition by Sir Sardar Jogindera Singh, (ex-Editor of "East and West") of the significance and fundamentalism of this "Union of hearts" for the world's healing instead of "formulas" or force. It was particularly remarkable that the presence in India of Poet General Liu Yon Hon of China should have coincided with the First All-Asiatic Educational Conference in Benares and this First Women's Asian Conference. He is on a mission for World Peace through the power of women. He spoke at this Opening Ceremony with immediate effect in favour of his belief that the salvation of the world from War would be effected by women, and his blessing of the Conference gained great acclamation.

The messages received from absent sympathisers were notable. South India

and the matriarchate united with northern purdah Lahore in the telegram from H. H. the Maharani Regent of Travancore for the success of the "interesting and unique conference and the materialisation of the wholesome ideals it has set before it". Her Highness donated Rs. 500 with her good wishes. The beloved and revered Madan Mohan Malaviya of Benares Hindu University hoped the Conference would "stimulate development of institutions for enlightenment and advancement of the women in Asia and thereby confer great benefit on humanity." Geneva realises the possibilities of this synthesis of Asia and the Headquarters there of the International Women's League for Peace and Freedom cabled, "We unite with you in spirit and in deep conviction that we women can help forward world wide movement for freedom based on justice and to be attained by non-violent methods." Similar sentiments were expressed by the British Section of this League. Another organisation which has given unstinted help to this Conference is the Bahá'í even to the extent of securing a cable from the Sister of the famous Abdul-Baha ("Greatest Holy Leaf") and Shoghi Effendi from their headquarters, Haifa, in Palestine ending, "May Almighty guide and bless their high endeavours". Professor Seshadri, one of the principal organisers of the Asiatic Educational conference, wired, that the Women's Conference would be a landmark in the history of our country. Professor Radhakrishnan included in his beautifully expressed letter of appreciation, "It is not enough to live, fight and enjoy; it is also necessary to love, suffer and understand". Similarly in a long letter from Sir P. Sivaswami Aiyer occurred the sentence; "Culture contact has in the past been too often the result of clash of arms. But today the cultures of Indo-Aryan, Islamic and Chinese civilisation have been brought together in an atmosphere of peace".

Many others sent messages but space forbids quotation.

From far away Asian lands also came cables, from the Jewish Women's League for Equal Rights, in Jerusalem, Palestine, from the Japan Women's Committee for International Relations, "We are praying for the grand success of the Conference", from Madame Nour Hamada, President of the Arabian Women's Congress, and Madame Nasik Abed Behyum, Beyrouth, Syria, saying that illness only prevented them from attending, from Madame Mastooree-Afshar, Teheran, Persia.

Everyone present at that great ceremony, closed with the National song of Tagore, felt that the spirit of Asia had fused a created matrix through which to function, that it was veritably present to bless the gifts of the Orient for humanity through the high spiritual tone of the speeches, the altruism of the personalities concerned, the endurance of "the weaker sex" who were bearing the burden of two responsible and strenuous Conferences in two consecutive weeks, and the beauty of Art and Nature in which all was set through the kind co-operation of the President and members of the Municipal Committee.

A message from Alice Paul of America, requesting the help of the Conference in supporting the appeal of the International Women's Committee on the Nationality of Married Women to the Council of the League of Nations at present sitting, that this Women's Committee should be appointed a Commission of the League and send its recommendations to the Assembly regarding the rights of women to retain their own nationality after marriage. America calling! Assembled Asia cabling support! Support Europe discussing equality of nationality rights of the world's womanhood! Asia had only been just born as a self-conscious unity when she got her accolade of opportunity of world service. And that is only the beginning

## The Position of Women in Asia

being a paper read

by

**Mrs. Shirin K. Fozdar of Bombay**

A Persian Bahá'í Delegate to the

**All-Asian Women's Conference held in Lahore (India)**

*January 19th to 25th, 1931*

Dear Sisters,

Allow me to thank you for giving me an opportunity to meet my sisters from the different countries of Asia and also my sisters of India and of the West. It is a pleasure and a privilege of which any woman may well be proud.

I am a Persian by birth and my parents have lived in India now for many years past and I was educated in the Elphinstone College Bombay and I am a Bahá'í—a faith of which you may read in the little booklet I am presenting you. I married a Parsi Zoroastrian who became a Bahá'í and I have been working among the Bahá'í woman of India for some time. I want to tell you how I feel on this question of the emancipation of Asiatic women and my ideas on

the subject have been formed in the light of what I have learnt from the words of Baha'ollah and Abdul Baha.

Lecturing before the Federation of Women's Clubs in Chicago on the 2nd May, 1912, Abdul Baha gave expression to the following ideas on the Station of Women. He said:—

"One of the great things which was hidden in the realm of existence was the potential capability or capacity of woman-kind. Through the light of the Sun of Reality in this age of illumination, the light and capacity of woman-kind has become manifest to the extent that the equality of man and woman is now an established fact. In past ages, woman was wronged and oppressed. Alas! most especially was this the case in Asia and in Africa



and in these two continents women were most greatly oppressed; so much so that in certain parts of Asia, women were not considered as members or parts of humankind. They considered woman as totally inferior."

Continuing he said:—

"At last this century of light arrived. In this age the realities of things have been exposed. Many mysterious things became revealed, and among them was this every subject. So that outside of Europe and America, even in the Orient today it is a well-known fact, if not well practised, that woman is equal to man. There have appeared woman who have been verily the signs of guidance, might and power! Some have been notable poets. Some philosophic minds, some brave and courageous. Among the brave were those who exhibited their valor and courage on the battlefield. And the poetesses have left their poetical works which are masterpieces of poetry. To the latter class belongs Kurrat-ul-'Ayn, who was a Baha'i. She was the one who discomfited all the learned men of Persia. In whatsoever meeting she entered, the learned were silenced. She was so well versed in the philosophy and science of the times that the learned men always regarded her as first. And her courage was unparalleled; to the extent that she withstood her enemies until she was killed. She withstood a king and monarch, Shah of Persia, who was a most despotic man, a despot who through his decree, could kill a thousand men each day. There was not a day during which he did not kill many people. This woman, singly and alone, was capable of withstanding such a monarch until her last breath, and then she offered her life—sacrificed it.

Again he said:—

"What is the difference between man and woman? Both are human. In all functions and powers; they are co-partners. At most it has been this that woman has not had the opportunities which man has so long enjoyed, especially education. She has not had military tactics. If she cannot go in the battlefield and kill, is that a shortcoming? Suppose she has not used a gun, nor worked the cannon, if we present a cannon to a woman and ask her to fire it and she should fail, is that an imperfection? Really we can say that is a compliment or praise to her, that in hardness of heart she is inferior to man!"

This great Persian Teacher relies for bringing about the emancipation of women on education. He commanded that girls were to receive as good an education as boys. In fact he considered the education of girls even more important than that of boys, because in time these girls were to become mothers and as mothers they would be the first teachers of the next generation.

Addressing a meeting of the Women's Freedom League in London in January 1913, he said:—

"Humanity is like a bird with its two wings, the one is male, the other female. Unless both wings are strong and impelled by some common force, the bird cannot fly heavenwards. According to the spirit of this age, women must advance and fulfil their mission in all departments of life, becoming equal to men. They must be

on the same level as men and enjoy equal rights."

"Some scientists have declared that the brains of men weigh more than those of women, and claims this as a proof of man's superiority. Yet when we look around us we see people with small heads, whose brains must weigh little, who show very great intelligence and great powers of understanding; while some persons with big heads, whose brains must be heavy have no wit or wisdom. Therefore, the mere weight of the brain is no true measure of intelligence or superiority."

"Women must go on advancing; they must extend their knowledge of science, literature, history, for the perfection of humanity. Ere long they will receive their rights. Men will see women in earnest, bearing themselves with dignity, improving the civil and political life opposed to warfare, demanding suffrage and equal opportunities."

You all know that world has been ruled by force up till now and man has been dominating over woman and has been an aggressor. But the balance is shifting and our age is experiencing a change and a new life has begun to pulsate in Asiatic countries. As a matter of fact as Baha'u'llah has declared, in the estimation of God there is no distinction of sex. "The one whose heart is most pure, whose deeds in the service of the Cause of God are greater and nobler is most acceptable before the divine threshold, whether male or female." Human society consists of two factors, the male and female, each the complement of the other, the happiness and stability of humanity cannot be assured unless both are perfected.

**In "Promulgation of Universal Peace," Abdul Baha has said:—**

"The purpose in brief is this—that if woman be fully educated and granted her rights, she will attain the capacity for wonderful accomplishments and prove herself the equal of man. She is the coadjutor of men; his complement and helpmeet. Both are human, both are endowed with potentialities and embody the virtues of humanity. In powers and function they are partners and co-equal. At present in spheres of human activity woman does not manifest her natal prerogatives owing to lack of education and opportunity. Without doubt education will establish her equality with men."

"We may now glance at the history of the past and see what women have achieved and what they were capable of achieving. Here is a long quotation from one of the Addresses of Abdul Baha in America.

"There are some who declare that woman is not naturally endowed or imbued with the same capabilities as man; that she is intellectually inferior to man, weaker in will-power and lacking in courage. This theory is completely contradicted by history and the facts on the record. Certain women of superlative capacity and determination have appeared in the world, peers of man in intellect and equally courageous. Zenobia was the wife of the Governor of Athens. Her husband died and like the Russian Queen Catherine she mani-

festated the highest degree of capability in the administration of public affairs. The Roman Government appointed her to succeed her husband. Afterward she conquered Syria, conducted a successful campaign in Egypt and established a memorable sovereignty. Rome sent an army against her under direction of distinguished commanders. When the two forces met in battle, Zenobia arrayed herself in gorgeous apparel, placed the crown of her kingdom upon her head and rode forth at the head of her army, defeating the Roman legions so completely that they were not able to reorganize. The Emperor of Rome himself took command of the next army of one hundred thousand soldiers and marched into Syria. At the time Rome was in the zenith of greatness and the strongest military power in the world. Zenobia withdrew with her forces to Palmyra and fortified it to withstand a siege. After two years the Roman emperor cut off her supplies and she was forced to surrender.

The Romans returned in triumphal procession and pageant to their own country. They entered Rome in great pomp and splendor, led by African elephants. There were lions, then tigers, bears and monkeys and after the monkeys Zenobia, bare-footed walking, a chain of gold about her neck and a crown in her hand, dignified, majestic, queenly and courageous not withstanding her downfall and defeat.

Among other noted women of history was Cleopatra, Queen of Egypt who held her kingdom against the armies of Rome for a long time. Catherine wife of Peter the Great displayed courage and military strategy of the very highest order during the war between Russia and Mohammad Pasha. When the cause of Russia seemed hopeless, she took her jewels and went before the Turkish victor, presented them to him, and pleading the justice of her country's cause with such convincing skill and diplomacy, that peace was declared.

Victoria Queen of England was really superior to all the Kings of Europe in ability, justness and equitable administration. During her long and brilliant reign the British Empire was immensely extended and enriched due to her political sagacity, skill and fore-sight.

The history of religion likewise furnishes eloquent example of woman's capability under conditions of great difficulty and necessity. The conquest of the Holy Land by the Israelites after 40 years' wandering in the desert and wilderness of Judea was accomplished through the strategy and cunning of woman.

After the martyrdom of His Holiness Christ, to whom be glory, the disciples were greatly disturbed and disheartened. Peter had denied Christ and tried to shun him. It was a woman Mary Magdalene who confirmed the wavering disciples in their faith, saying: Was it the body of Christ or the reality of Christ that ye have seen crucified? Surely, it was His body. His reality is everlasting and eternal, it hath neither beginning nor end. Therefore, why are ye perplexed and discouraged? Christ always spoke of His being crucified. Mary Mrgdalene was a mere villager, a peasant woman, yet she became the means of consolation and confirmation to the disciples of Christ.



# THE BAHÁ'Í

JANUARY 29, 1931.

## The All-Asian Women's Conference.

The ideals for which this Conference stands run parallel to the ideals which Baha'u'llah had enunciated from within the prison walls of Akka more than 50 years ago. His programme was outlined for the whole world comprising Europe and the New World. We are giving in this issue the impressions of the originator of this idea of the Federation of Eastern Women, Mrs. Margret E. Cousins whose efforts have borne a rich fruit. We had the pleasure of witnessing an impressive and an unforgettable sight at the Town Hall of Lahore, when the Delegates from Ceylon, Java, Burma, India, China, Japan, Persia, and Afghanistan gave their greetings to the First All-Asian Women's Conference. Messages were read from different personages as well as from great organisations, such as the League of Women, Geneva and of special interest to the Baha'is was the Message from the Holy Leaf (Abdul Baha's Sister) and from Shoghi Effendi, the Head of the Baha'i Movement in Haifa, Palestine.

The Persian Baha'i Delegate Mrs. Shirin Fozdar of Bombay offered a Prayer of Abdul-Baha in Persian and translated it into English and the whole atmosphere of the Opening Session was lifted up spiritually. We have great pleasure in reproducing the beautiful paper that was presented before the Conference by Mr. Shirin Fozdar in one of the Sessions of the Conference (see page 3). She was also asked to preside over one of the Sessions in which some very important resolutions were passed, a summary of which is reproduced in this issue. From the tone of these resolutions one can easily see how the ideals of Baha'u'llah are slowly influencing the minds of the women of our generation. It has been rightly remarked that when the Sun (of Reality) is up, the Light of the Sun penetrates into every nook and corner of the Universe. Let us all hope that the Almighty Hand of God becomes the guiding spirit of such noble and humanitarian movements as aim at the uplift of women of Asia and the rest of the World.

## Chinese Culture and Baha'ism

By Martha L. Root

The Baha'i movement is beginning to bring a new orientation in China, this wonderful nation with 500,000,000 souls. What China does later, may have its effect in every country of the globe. If she should become a military nation, who can say, how with one-fourth of the population of the globe involved, she might be the balance that would sink all civilizations. If China comes out strongly for Baha'u'llah's universal principles she might lead the world, in a century or two, to a new undreamed of international co-operation. Dr. Sun Yat-Sen, the "George Washington of China," the immortal Father of the new Republic, listened with interest to the Baha'i Teachings when I met him in Canton in 1924. He asked to have Baha'i books sent to him. He was a great idealist; his program was based on co-operation rather than on competition, and his ultimate aim was universal peace.

Visiting Canton again in September, 1930, five years after the passing of this great man, I had the honour to meet His Excellency Chen Ming-Shu, the Governor of Kwangtung Province. He was formerly one of the great generals of China; he stood at the front and faced death many times. He is a man of vision and one who thinks deeply. He said, "I did not know much about this Baha'i movement until you sent me a booklet two days ago, but as I read it, I believe Baha'u'llah was a Prophet and China has need of a Prophet in these days. Such Teachings at their lowest estimate could do a great good in China and in every other country. No nation is more fitted to receive these Teachings than China, for the base of Chinese civilization is universal peace. Just now we are going through great disturbances, but when China is righted and we are on an equal footing with other nations, China will take her place in all international welfare."

Governor Chen Ming-Shu, although he is such a busy man, visits the schools and sometimes speaks to the students just as did the late Dr. Sun Yat-Sen. Governor Chen knows which

schools are the most progressive, which teachers have the broadest outlook, and no one realizes more than he that no force can convert China into peace. The ideal alone can conquer in the end.

While in Shanghai, the writer had the joy of meeting again Dr. Y. S. Tsao, former President of Tsing Hua University (this is the Boxer Indemnity Institution). He is one of the keenest educationists in China and a distinguished writer of Chinese affairs. Speaking with him about the relation of Chinese culture to the Baha'i movement, he stated among other points "An analysis of Chinese culture shows that the Eastern philosophers when in trouble dig deep down into their souls. This Baha'i movement is a new way of 'digging down' and the Teachings supply the help they are seeking. China is calling, in fact the whole world is calling for Light. That is why people are taking such an interest in these Baha'i Principles and the books explaining them. There is a need, there is an approach, and there is a fulfillment. This is a new Message of great value; it is liberalizing, quickening. It makes religion more dynamic to solve world problems. For all this there is a need, and the deep thinking men of China all realize this great necessity; for we cannot go back to the old stereotyped, half-dead creeds. This Baha'i message supplies a new ideal and the world cannot win against it. The older religions may struggle on till they are dead; they may never attain to the goal of accepting this. The world may sink farther and farther down until it drinks the last dregs and then it will come up again. Chinese history has been like that. After a number of years of suffering some ruler or teacher appears and for several hundred years there is progress. Then a relapse comes, but in these modern times China cannot afford a relapse. Confucius himself taught that about every five hundred years or so a great teacher or reformer will come.

"These Baha'i Teachings carry universality and supply the educational, the economic and the social solutions

(Continued from page 4)

In the Cause of Baha'u'llah there have been women who were superior to men in illumination, intellect, divine virtues and devotion to God. Among them was Kurrat-ul-Ayn. When she spoke she was listened to reverently by the most learned men. They were most respectful in her presence and none dared to contradict her. Among the Baha'i women in Persia to-day there are Rubala and others who are gifted with knowledge, invincible steadfastness, courage, virtue and power of will. They are superior to men and well-known throughout Persia.

We may now turn our attention to the conditions in Persia—my own country. The Baha'i women have abolished the pardah. They have come out of their Zenana and go about without the Burqa. Schools for the education of girls have been started in different cities of Persia. The Baha'is have no

faith in Jihad or religious warfare and temporary marriages which were so common among the Persians are not tolerated among the Baha'is. Every Baha'i must be monogamous, and divorce has been made more stringent. In short in my country the movement for the emancipation of women has been greatly accelerated by the teachings of Abdul Baha.

In closing I may again thank you for listening patiently to this paper and I trust I speak on behalf of my Persian sisters as well, when I say, that the movement for emancipating the Eastern Women has the full sympathy of the Baha'is all over the world. I pray for the success of the ideals that this great Conference has in view and I fail to express in words the joy I have experienced during the days that I have been privileged to stay in this historic city of Lahore.



for this new epoch," said Dr. Tsao. "Not alone China, but the whole world needs these Teachings. China needs them specially because her leaders are groping for Light."

"How will the Chinese people take these Teachings? I sometimes ask myself," he continued, "Among the Eastern people there are some that take religion much more seriously than does the West or China. People of the Near East and many in Central Asia make religion their very life, they are desperate in their religion. My question is, will the Chinese people take this Baha'i movement so seriously as the peoples of the Near East? According to history in the past, the Chinese people have rarely taken religion so very earnestly unless it was encouraged by Government or by some sovereign. Judging from the modern spirit of the new rulers in China, they have learned so many and modern Western ideas that the present Government and its leaders have not yet looked to a religious movement to help in the solution of China's affairs. However, they have not made as rapid improvement in the direction of the affairs of state as they had hoped, so the earnest thinkers and leaders who are endeavoring to dig deeper into the human soul, and looking for a guiding spirit from the spiritual Heaven, might appreciate and understand the value of this new Message from Baha'u'llah, inasmuch as this new movement not only fulfills the needs of the present day, but supplies as well an ideal for the future of mankind. Through their wanderings, the Chinese people may see a Light here."

Dr. Tsao graciously is assisting in the publication of the Chinese version of Baha'u'llah And The New Era," a Western book written by Dr. J. E. Esslemont, giving the history and the Teaching of the Baha'i movement.

"Common sense which runs like a thread through China's long history," said Mr. Yeh Kung-Cho former Minister of Communications, "shows that the common ideals of China is the peace of the world. Much literature condemning war had been written by China's thinkers. She entertains no wild ambitions towards any other country, so when her house is put in order, she will stand ready to co-operate with the world in material and human resources according to her former traditional spirit and morality."

Dr. C. T. Wang, Minister of Foreign Affairs was in his office in the capital, Nanking, and when I asked him about China's aim for world peace he answered "We have never been an aggressive power, this has been an historical fact for four thousand years. We have stood for cultural and peaceful development; the Mongolian race fought, but not the Chinese. If we have something good, we let the world have it, if it wishes, but we have never forced our customs or laws on other people. We never conquered Japan, never intended to, but they took our written language and our culture." When I spoke of the French Revolution by way of comparison, saying that it took that country small as it is, when one thinks of China's vast millions, one hundred years to

restore peace, he said. "Times are different now, it will not take China one hundred years to develop peace in her domains."

Dr. Paul Linebarger, legal adviser to the National Government of China called upon me at my hotel in Nanking. He said that he had worked for eighteen years with the late Dr. Sun Yat-sen and that the latter's great aim was universal peace. Dr. Linebarger, who was given the degree of Doctor of Laws in the National Central University, the week I was in Nanking (and this honor has only been bestowed upon one other scholar either Chinese or foreign in this young University) said to me, "You Baha'is are most welcome in China. We like to see you introducing the Baha'i Teachings here." The Minister of education, Dr. Mon-lin Chiang, who studied in the University of California in 1912 and took his Ph. D. degree in Columbia University, has always specialized in education. He said that since the revolution in 1911, several times there have been two governments, but education has never disintegrated. During all this time instructions about education could be sent to any province. I asked Dr. Chiang about the teaching of religion in the schools, because at the moment there is a great furor among the foreign missionaries. He answered, "So far as the public schools are concerned there is no teaching of religion in these schools, it is the same as in America. We go a step farther and include the private schools no matter by whom established, whether by private individuals, societies or missionary organizations; in the lower schools below junior middle school no religious training shall be given. However, above junior middle school and this means the normal schools colleges and universities where students are old enough to think for themselves, religious teaching is optional. Teachers cannot enforce attendance. The missionaries are too drastic, but our program is much more moderate than in some countries."

I gave Dr. Chiang one or two books about the Baha'i Principles and we spoke of Baha'u'llah's Teachings and what the new universal education should be. All great educationists are interested in these Teachings which proves what Dr. Tsao said that the Teachings of Baha'u'llah offer a new solution for education, and the economic and social welfare of mankind. These solutions have not been brought forward in former religions. The great universities of China just as the Western universities were opened to lectures on these principles. Their international Clubs also arranged for more talks. The writer spoke to thousand young men in the National Central University in Nanking, October sixth, on "International Education For the New Age," a lecture based on the Baha'u'llah's plan for the new universal education. The Chancellor in his letter said, "You are heartily invited to give us a speech. After the lecture in Hong Kong University which was well attended and enthusiastic, a beautiful girl of nineteen years came forward and asked what she could do to promote the Baha'i Cause in Singapore her home city. They said she is one of the brightest girls in the university, and

what ever life-work she undertakes she will bring to it extraordinary capacity,

There is absolutely no prejudice in China. They are open to investigate truth. The Director of Broadcasting in Canton said that the people of China would be very interested in these universal principles. Three lectures were given over the radio, and the "Canton Municipal Daily News" in its issue of September 23, 1930, had two full pages with photograph of Abdul-Baha in the special Supplement Section. On these two pages were (1) a story about the visit to Canton, (2) Lecture broadcast on "New Universal Education (3) "Esperanto As a Universal Auxiliary Language" and (4) the broadcast speech on "What is the Baha'i Movement?"

The speech broadcasted in Hong Kong was given in full in six newspapers the following morning.

The West on the other hand, could with profit examine the basic foundation of Chinese culture and ask itself whether the great civilizations of China contain elements which can contribute toward international cooperation. China has seen the rise and fall of many dynasties, China has had her discoverers and inventors, men of fine arts, philosophers and poets and scholars, while we in the Occident were still savages on the plains. Highest of all, China had the great sage and prophet Confucius born in 551 B.C. who taught the central doctrine of being sincere in thought so as to rectify the heart, to cultivate the persons, to order well the state, and to pacify the world. He taught also that all within the four seas are brothers.

According to the School of Physiocrats, one writer says. "The whole teaching Confucius aimed at restoring to human nature that first radiance that first beauty, which it had received from Heaven, and which had become obscured by ignorance and passion. He therefore exhorted his countrymen to obey the Lord of Heaven, to honor and fear him, to love their neighbors as themselves, to overcome their inclinations, never to make passion the measure of action, but rather to subject it to reason, and not to do or think or say anything contrary to reason." The essential part still remains to be done, to bind it upon the brows of earth, and this was the task of Confucius, to bring men back to the original divine state of nature. What has happened to China in the lapse from Confucius' teaching has similarly come upon the West in its neglecting to live the teachings of Jesus Christ. These great prophets and Manifestations—and such an one is Baha'u'llah come to this earth from age to age to "renew religion," and Their Teachings carry the great Creative power to change men's hearts and lead them up.

Just as I am finishing this thought at six o'clock this morning, here in Shanghai, I see with my very eyes a symbol of what the Baha'i Teachings will do for China. From the high window I view the black clouds over China, over the sea, and over the Yangtse River. It looks as if it would be a day of "night" and depression

*Continued on page 7*



# The Punjab Literary League

Mrs. Shirin Fozdar

## Developments in Modern Persian Literature

Mr. Chairman, brothers and sisters.

The Indian students of Persian Literature are familiar with the names of classical poets, writers such as Saadi, Hafiz, Jami, Omarkhyam, Firdausi, Attar, Jalal-ud-Din Roumie and others. They were no doubt thinkers and writers of great repute but it is very rarely that your attention has been drawn to the modern writers and thinkers of Persia. Modern Persian is not only spoken differently, it is also written differently. The style and diction and even the meters are new and there is a certain freshness about modern Persian, which only a Persian can relish and enjoy.

I have been brought up on this new source of inspiration all my life and I can not help alluding to some of the new poets and writers of Persia, with whom I am familiar. I shall begin by mentioning the name of that famous Babi poetess, Kurrat-ul-Ayn about whom Professor E. G. Browne of Cambridge said: "Had the Babi religion no other claim to greatness this were sufficient that it produced a poetess and a heroine like Kurrat-ul-Ayne". Her poems are considered to be the most charming, and the most inspiring poetry. I shall recite one of her poems here for you. Then we had Nabil an equally great poet if not greater, whose masnavis have attracted great attention and created a sensation in my country.

India has produced the Prose-Poet,

*From page 6*

but something is happening behind this grim, floating blackness, a mighty orb of light steadily arises behind all this, and slowly but surely the black clouds drop down out of sight or are melted through magic, into white beauty. It is the glorious full sun uprising in dazzling brilliance! What can withstand the rays of such a light! Today breaks into glad sunshine and all the blackness passes away and will be remembered no more. So arises Baha'u'llah to these thinkers of China who, in the early morning watch of a new epoch just breaking, glimpse the Sun of Truth!

Rabindra Nath Tagore and we Persians take a pride in Abdul-Baha, whose writings are considered as Master-pieces of Persian Literature in this age. To give you an idea, I shall read a simple prayer by Abdul-Baha in his inimitable Persian and translate it into English.

O Creator, we are poor, shower Thy goodness upon us. We are needy; give us a portion of Thy wealth. We are in want; satisfy our needs. We are humble; raise us to honor.

All the birds and beasts are fed from the table of Thy Gifts, and all the creatures are made happy by the abundance of Thy favor. Deprive not these helpless souls of Thy great bounty, and favor these important ones with Thy power. Give us, in a right way, our daily living, and confer a blessing on our necessities, that we may be independent of any beside Thee, and free from the remembrance of any but Thee.

I should have gone on quoting other Persian (Baha'i) poets and prose writers such as Naim, Khazan, Warqa and Ishki but time would not permit me to do so.

I trust this brief reference to developments in modern Persian literature will induce some of you to study at first hand some of these authors and I hope the Orientalists of your province, one of whom is occupying this evening's chair (Sir Abdul-Qadir)—will exert their influence in favour of this soul-inspiring literature and introduce some of these works in the curriculum of your University, which is renowned for its Oriental learning and attainments. Let me in closing thank you for your patient hearing and for giving me an opportunity to express my mind on the subject. Thank you.

N. B.—This is a summary of what Mrs Shirin Fozdar said at a meeting of Punjab Literary League. (El)

# Notes and News

## NEW CABINET FOR PERSIA

### Change in Single Portfolio

Teheran, Jan 21.

The Cabinet tendered resignation to the Shah yesterday who cabled to the Premier to form a new Cabinet. With the exception of the portfolio of the Interior which has been given to Mansoor Pasha, Ex-Governor of Azerbaijan, all the members of the new Cabinet are the same as last year. Samyi, the former minister in Iraq, has been appointed Under Secretary for Economics, and Kazemi, Under Secretary for Roads and Communications.

The Cabinet was presented to the new Mejliss yesterday.—Reuter.

## Mrs. Shirin Fozdar at the All-Asia Women's Conference.

Mrs. Fozdar from Persia regretted that the Muhamaden section of the women of her country—of which there was a majority—were steeped in ignorance and made to tolerate ridiculous marriage customs etc. Women could neither get any share of the property, nor have a right over their children, in case they were divorced. She regretted also that although the Persian Government had special scholarships and sent boys to other countries for education, there was no such provision for girls.

Mrs Fozdar, a delegate from Persia, informed the Conference that the consent of the girls of either Muhamaden, Zorastrian or Bahai Persians, had to be obtained before their marriage. She was happy to be able to say that the system of early marriage was also being abolished and girls were now married between the age of 18 to 20. Persian Girls also had the benefit of Shariat laws in regard to inheritance. There were very few domestic servants in Persian households and the women themselves cooked their food, and wove their cloth.

## COPY OF A CABLE FROM HAIFA

(Prof.) Pritam Singh care (N. R.) Vakil Havadia Chakla Surat

Convey to (All)-India and (All)-Asian Women's Conferences (on) behalf (of) Greatest Holy Leaf (Abdul-Baha's Sister) (and) myself the expression (of) our genuine (and) profound interest in their deliberations. May Almighty guide and bless their high endeavours.

(Sd) SHOGHI (EFFENDI)



## The Baha'i Literature

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

### WORDS OF BAHÁ-'U-LLAH

	Rs.	A.	P.
Hidden Words, Translated by Shoghi Effendi (Paper cover) ...	0	10	0
Leather cover ...	2	10	0
The Book of Assurance, (book of Iqan) ...	6	4	0
Tablets of Baha-'u'llah (Tarazat, The Tablet of the World, Kalamat, Tajalliyat, Bisharat, Ishraqat) ...	5	7	6
The Tablets of Baha-'u'llah, (Tablet of the Branch, Kitab-i-Ahd, Lawh-i-Aqdas), the appointment of Abdul-Baha as the interpreter of the teachings of Baha-'u'llah, the Testament of Baha-'u'llah and His Message to the Christians ...	0	12	6
Seven Valleys, the stages passed by travellers on the path of spiritual progress ...	0	12	6
Prayers, containing also Prayers by Abdul-Baha ...	0	5	0

### WORDS OF ABDUL-BAHA

Tablets of Abdul-Baha (edited by Albert Windust) intimate letters written in reply to questions addressed by individuals and groups ...	5	7	5
Promulgation of Universal Peace (edited by Howard MacNutt), public addresses delivered throughout the United States in 1912, 2 Vols. ...	15	6	0
Wisdom of Abdul-Baha, edited by Lady Blomfield, and previously published under the title of "Paris Talks" Paper cover ...	1	9	0
In cloth ...	3	2	0
Some Answered Questions, (edited by Laura Clifford Barney an exposition of fundamental spiritual and philosophic problems ...	6	4	0
Mysterious Forces of Civilization, a work addressed to the people of Persia nearly forty years ago to show the way to true progress ...	3	2	0
Divine Philosophy, (edited by Isabel Fraser Chamberlain), selected addresses delivered in Paris on the eve of the Great War ...	2	5	6
Abdul-Baha in London, (edited by Eric Hammond), a record of public and private addresses delivered in 1911 ...	2	5	6
Abdul-Baha in New York, containing selected addresses delivered at Columbia University and various churches and public meetings in 1912 ...	0	7	6
Tablet to the Hague, a letter written in 1919 to the Central organization for a Durable Peace ...	0	2	6
Prayers and Tablets of Abdul-Baha, collected and translated by Shoghi Effendi ...	0	5	6

### COMPILATIONS

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

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Baha-'u'llah and the New Era, by J. E. Esslemont, an authoritative and comprehensive survey of the Baha'i history and teachings as related to present religious, scientific and social conditions in Europe and America, with many quotations from the writings, and a bibliography and index. cloth ...	3	2	0
Paper ...	1	9	0
Baha-'u'llah and His message, by J. E. Esslemont, briefly outlining the spiritual message of the new day ...	0	2	6
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Addresses by Jinab-i-Fadl, a series of lectures by a Persian scholar appointed by Abdul-Baha to teach the Principles of the Baha'i cause in America Each Volume ...	0	2	6
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God's Heroes, by Laura Clifford Barney, a drama written around the great Baha'i heroine and martyr, the poetess Kurra' tul-Ayn. Illuminated in Persian style .. 9 6 0

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

## The Baha'i Centers

1. Alexandria, Egypt. P. O. Box 1865.
2. Auckland, New Zealand, 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 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. 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.
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31. Surat, India. Havadia Chakla.
32. Teheran, Persia. Avenue Naser-eah.
33. Tokyo, Japan. 42, Kyuden, Yurai-Cho-Ushigome.
34. Washington, U. S. A. 1112, Shoreham Bldg.