



# THE BAHĀ'Ī WEEKLY

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

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## Outline of Baha'i History

More than eighty years ago, when East and West alike were struggling to emerge from the darkness of materialism and unbelief, the Baha'i Cause arose with its assurance of a New Day.

On May 23, 1844, a radiant youth of Persia, known as the Báb ("Door of the Spirit") proclaimed His mission of heralding the coming of a mighty educator who would quicken the souls, illumine the minds, unify the consciences and remold the customs of mankind. After six years of heroic steadfastness and ardent teaching, by which the Mohammanadan world was rent in twain, the Báb became a victim of fanatical persecution and was publicly martyred at Tabriz, July 9, 1850.

Upon this preparation the foundation of the Cause was laid by Baha'u'llah ("Glory of God"), whose universal principles of personal and social regeneration were revealed under conditions of cruel oppression unequalled in the annals of religion.

Baha'u'llah gave the glad tidings to East and West that the Holy Spirit had once more come to revivify humanity in its hour of need, that a new and greater cycle had begun—the age of brotherhood, of peace, of knowledge of God. All peoples He summoned to partake of the spiritual teachings uttered through Him.

As the desperate forces of reaction gathered against Him, Baha'u'llah and His little band of faithful followers were imprisoned in Tehran, stripped of their property and rights, exiled to Baghdad, to Constantinople, to Adrianople, and at last, as the supreme infliction, in 1868 confined for life in the desolate barracks of Akka, a Turkish penal colony, at the foot of Mount Carmel in the Holy Land.

Voluntarily sharing these ordeals from very childhood was the eldest son of Baha'u'llah, Abdul-Baha ("Servant of the Glory") whose confinement at Akka, lasting forty years, was terminated in 1908 by the humanitarian regime initiated by the young Turks.

Baha'u'llah passed on in 1892. From then until His own ascension in 1921, Abdul-Baha served the Cause as its appointed leader and interpreter, and through His unique devotion,

## HIDDEN WORDS

OF

BAHĀ'U'LLĀH

TRANSLATED BY

SHOGHI EFFENDI

### (37) O SON OF MAN!

Divest not thyself of My beauteous robe, and forfeit not thy portion from My wondrous fount, that thirst to all eternity may not afflict thee.

### (38) O SON OF BEING!

Walk in My statutes as a token of thy love for Me and deny thyself that which thou desirest if thou seekest My pleasure.

### (39) O SON OF MAN!

Wert thou to scan the immensity of space and traverse the expanse of the heavens, surely thou shalt find no rest save in submission to Our command and humbleness before Our countenance.

### (40) O SON OF MAN!

Magnify My cause, that I may make manifest unto thee the secret of My greatness and shine upon thee with everlasting light.

### (41) O SON OF MAN!

Humble thyself before Me, that I may deign to visit thee. Arise for the triumph of My cause, that in the realm below thou mayest obtain the victory.

### (42) O SON OF BEING!

Make mention of Me on My earth, that in my heaven I may remember thee; thus shall Mine eyes and thine be solaced.

### (43) O SON OF THE WON- DROUS THRONE!

Thy hearing is My hearing; do thou hear therewith. Thy sight is My sight; do thou observe therewith, that in thy inmost soul thou mayest testify unto My sanctity and glory, and that I may bear witness unto a glorious station for thee.

### (44) O SON OF BEING!

Seek martyrdom in My path, content with My pleasure and thankful unto decree, that thou mayest repose

with Me beneath the canopy of majesty beyond the tabernacle of glory.

### (45) O SON OF MAN!

Ponder and reflect. Desirest thou to die upon thy couch or to be martyred in My path upon the dust, and so become the manifestation of My cause and the revelation of My light in the all-highest paradise? Judge, O servant!

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(To be continued)

## INVOCATION

I ask Thee, O my God, by Thy power, might and dominion which encompass all who are in heaven and earth, to make known to Thy servants Thy straight pathway, that they may acknowledge Thy oneness and singleness with a certainty that shall not be clouded by the imagination of doubters, nor veiled by the conjecture of straying wanderers.

O God, illumine the eyes and the hearts of Thy servants with the light of Thy knowledge, that they may know of this—the Highest Station and the most glorious Horizon, so that they may not be withheld by false voices from beholding the effulgence of the light of Thy oneness, nor prevented from turning unto the horizon of renunciation.

purity of life, tireless effort and unfailing wisdom the message slowly but surely penetrated to all parts of the world.

At the present time the unity of the Baha'is and the integrity of the ideals of Baha'u'llah is maintained by Shoghi Effendi, grandson of Abdul-Baha and Guardian of the Cause.

"The teachings of Baha'u'llah are the breaths of Holy Spirit that create men anew".

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## TO OUR READERS

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

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

3. All enquiries about the Baha'i Movement can be made at the addresses of the Baha'i Centres given on page 8.

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

## Baha'i Literature in Persian

## BAHĀ'U'LĀH

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

## ABDUL-BAHA

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

## OTHER BOOKS

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

## An Address by Abdul Baha

## UNION BETWEEN EAST AND WEST

## The Need for Union between the peoples of the East and West

Paris, Friday, October 20th, 1912.

ABDUL BAHĀ said:—

In the past, as in the present, the Spiritual Sun of Truth has always shown from the horizon of the East.

Abraham appeared in the East. In the East Moses arose to lead and teach the people. On the Eastern horizon arose the Lord Christ. Mahommad was sent to an Eastern nation. The Bab arose in the Eastern Land of Persia. Baha'u'llah lived and taught in the East. All the Great Spiritual Teachers arose in the Eastern World. But although the Sun of Christ dawned in the East, the Radiance thereof was apparent in the West, where the effulgence of its Glory was more clearly seen. The Divine Light of His Teaching shone with a force in the Western World, where it has made a more rapid headway than in the land of its birth.

In these days the East is in need of material progress and the West is in want of a spiritual ideal. It would be well for the West to turn to the East for illumination, and to give in exchange its scientific knowledge. There must be this interchange of gifts.

The East and the West must unite to give to each other what is lacking. This Union will bring about a true civilization, where the spiritual is expressed and carried out in the material.

Receiving thus the one from the other the greatest harmony will prevail, all people will be united, a state of great perfection will be attained, there will be a firm cementing, and this World will become a shining mirror for the reflection of the Attributes of God.

We all, the Eastern with the Western nations, must strive day and night with heart and soul to achieve this high ideal, to cement the Unity between all the Nations of the Earth. Every heart will then be refreshed, all eyes will be opened, the most wonderful power will be given, the happiness of humanity will be assured.

We must pray that by the Bounty of God Persia will be enabled to receive the material and mental civilization of the West, and by Divine Grace to give in return her Spiritual Light. The devoted energetic work of the United Peoples, Occidentals and Orientals, will succeed in establishing this result, for the force of the Holy Spirit will aid them.

The Principles of the Teachings of Baha'u'llah should be carefully studied one, by one until they are realized and understood by mind and heart—so will you become strong followers of the Light, truly spiritual, heavenly soldiers of God, acquiring and spreading the true civilization in Persia, in Europe, and in the whole world.

This will be the Paradise which is to come on earth, when all mankind will be gathered together under the Tent of Unity in the Kingdom of Glory.

## Children's Column

### ALL PROPHETS ARE ONE REALITY

The Holy Manifestations who have been the Sources, or Founders of the various religious systems were united and agreed in Purpose and Teaching.

His Holiness Abraham, Moses, Zoroaster, Buddha, Jesus, Mohammad, the Bab and Baha'u'llah

### ARE ONE IN SPIRIT AND REALITY

Moreover each Prophet fulfilled the promise of the one who came before him, and likewise each announced the one who would follow:—

Consider how His Holiness Abraham foretold the coming of Moses and Moses embodied the Abrahamic statement. His Holiness Moses prophesied the Messianic cycle and His Holiness Christ fulfilled the law of Moses !

It is evident therefore that the holy manifestations who founded the religious systems are united and agreed. There is no differentiation possible in their Mission and Teachings. All are reflections of (one) reality. All are Promulgators of The Religion of God !

### THE DIVINE RELIGION IS REALITY AND REALITY IS NOT MULTIPLE

#### IT IS ONE !

Therefore the foundations of religious systems are one. Because all proceed from the indivisible reality ! But the followers of these systems have disagreed, Strife, Discord and Warfare have arisen among them, for they have forsaken the *foundation*.

#### UNITY PRAYER

##### O My God ! O My God !

Verily I invoke Thee, and supplicate before Thy threshold, Asking Thee that all Thy mercies may descend upon these souls !

Specialize them for Thy favour and Thy truth, O Lord !

Unite and bind together the hearts-Join, in accord, all the souls, and exhilarate the spirits through the signs of Thy sanctity and oneness !

##### O Lord !

Suffer these faces to become radiant through the Light of Thy oneness !

Strengthen the loins of Thy servants in the service of Kingdom.

O Lord ! Thou Possessor of great mercy !

O Lord of forgivness and pardon ! Forgive our sins, suffer us to be pardoned for our shortcomings and cause us to turn to the Kingdom of Thy clemency, invoking the Kingdom of might and power, humble at Thy Shrine and submissive at the appearance of Thy evidences !

##### O Lord God !

Make us as waves of the sea, as flowers of the garden united, Agreed Fresh and Verdant through the bounties of Thy love, O Lord Dilate the breasts through the signs of Thy oneness, and make All Humanity as waves of the same ocean, as stars shining from the same height of glory, as luscious fruits borne upon Thy Tree of Life ! Verily thou art the Almighty the Self-subsistent, the Giver, The Pardoner The Omnicient.

ONE CREATOR.

### LEAGUE OF NATIONS OFFICE IN INDIA

#### PROJECT CONSIDERED

"The project of establishing an office of the League of Nations in India in the near future is seriously under consideration," stated Sir Arthur Salter, Director of the Economic and Financial Section of the League, to a *Statesman* representative in a recent interview.

As regards unofficial action on the part of those interested in closer co-operation between India and the League, Sir Arthur said he would like to see League discussions, meetings, and organizations in the principal cities in India. He thought that what was needed in this direction was the development of the existing Union more on a scale similar to that of the League of Nations' Union in England.

"League publications should be made readily available in all parts of India, and the names of agents who sell these publications should be widely known," said Sir Arthur. "At present there is only one such agent: the Calcutta Book Company in College Square, Calcutta. But arrangements are now being made for agents to be appointed in all the provincial capitals."

#### WIRELESS TRANSMISSION

Commenting on the fact of India being so far removed from Geneva, Sir Arthur said:

"That distance is being lessened every year. For instance, next year the League will possess its own wireless transmission station and expects to send most of its official communications to distant countries by this method, so that their delegates will be less handicapped in comparison with those who live nearer Geneva."

"It is to be hoped that India will by then have a receiving station which can be relied upon to pick up these communications with certainty at a times."

#### WAR PREVENTED

Referring to the achievements of the League, Sir Arthur cited a number of international disputes that had been settled by arbitration. Facts like these gave the lie to the prevalent misconception that the League was merely a talking shop.

In 1925 the League by swift and decisive action prevented grave trouble in the Balkans. But for its intervention war would certainly have broken out.

# A Pilgrimage through Persia

## II—HAMADAN, QAZVIN AND TEHRAN

MARTHA L. ROOT

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

The writer suggested that it might be very good if a group of American experts, each a high authority in his particular work, could make a trip through Persia—an educator, and industrialist, a business man and an agriculturist. Mr. Mumtaz said it would be excellent. This is not at all impossible, for several distinguished men in the United States have expressed the wish to make a tour of Persia.

I told this educator that my journey really is an experiment. If friends in Europe and the United States learn that traveling is safe and that westerners are very welcome visitors, they would like to come and travel in every province of Persia, for Persia is one of the most interesting and enchanting lands of Central Asia. So far comparatively few tourists, scholars, writers and educators have ventured long stays in this ancient country. Now Persia, just as Albania and Turkey, is interesting itself in active plans to attract the tourist world to come here.

It was HARD to leave the beautiful Baha'i friends of Hamadan who had been so kind, so loving, and to say good-bye to the non-Baha'i officials who had shown the utmost courtesy. It was with a hurt in my heart that I had to decline the urgent invitations from delegations from the villages round about who had come to beg me to accompany them to visit their Baha'i groups. One said reverently as he shook hands with me. "I long to take the hand that has touched Shoghi Effendi's beloved hand." A Khanum said. "We can never go to see the Greatest Holy Leaf but we thank God we can see you who have seen her." May Baha'u'llah bless those deeply spiritual, blessed saints of the villages!

The morning was very cold and some of the friends thought it would be much better to postpone the journey, but cars had come through the day before from Qazvin and the writer felt we ought to start because often the roads fill with snowdrifts and one is detained for weeks. So saying "Allah-u-Abha!" to the loved believers of Hamadan, our party started forward towards Qazvin. A Hamadan believer came with us to see us safely to Tiran.

We certainly 'made haste slowly,' for after the first fifteen miles a blinding, cutting blizzard began, it took hours to get to the nearest "Coffee house" ahead. We left the car and walked the last few yards. The Persian coffee house consisted of one room, not very large. The floor was the bare earth mixed with snow which had been tracked in, until it was four inch deep oozy mud. One could hardly see for the smoke because forty-five men stood there smoking or ordering tea or food which was being cooked on a hearth of charcoal.

Fortunately there was a little alcove space leading off from this room, and

the mule drivers were good enough to come out from it and give it to our party. A bed quilt was brought and hung up as a curtain. The alcove was swept and dusted and a long table brought in and on this my Baha'i sister and I piled our rugs and camped.

At first we refused tea, thinking the glasses would not be too clean, but later we were only too glad to have the hot fragrant tea, for everywhere in Persia the tea is good, and the coffee-house owner was very kind to us. We discovered, too, that the cups were clean because every cup was given a deluge of boiling water inside and out before being brought to us with the large china pot of tea. We had food enough in the lunch baskets and very good food.

We certainly were very comfortable compared to the nearly three score men standing in the mud in the larger room or sitting on their Persian rugs, which they nearly always carry about with them. These coffee houses are rest houses for the hundreds of mule drivers who can travel with their heavily laden beasts only about fifteen miles in the day, and they sleep in these places. However, the blizzard and deep snow brought many drivers of motor trucks to that house as well as the mule drivers and us.

We spent the night there and all the next day; we broke the window pane built in this mud house in order to get some fresh air. In the early evening, the miracle happened! Motor cars began to come from both directions. They had ploughed through from Hamadan, and the Qazvin cars had forced their way over the mountains. Fifty cars joined the kaleidoscopic ensemble around the coffee-house. After long discussions among the chauffeurs, all decided to move forward and travel all night, the Qazvin contingent started first en route towards Hamadan, but we decided to keep to our original plan and try to reach Qazvin.

It took one hour and a half to get through the drifts into the road ready to start. After eleven thirty o'clock that night the cars, some thirty besides the other vehicles had been halted at a little inn and coffee-house. The chauffeurs had decided it was not wise to go over the mountain in the night.

All the rooms had been taken by the earlier comers, and our party had to be content with a little room near the coffee-house. It had no stove, no furniture at all and we had to put the rugs on the stone floor. A boy brought in a charcoal pan of coals called "Zughal", the coals were not "red" enough and the fumes nearly asphyxiated us.

It was a long night and each one

of us was very ill from the intense cold and the fumes, but at four o'clock in the morning the boy came again and brought another pot of fire, this time with the coals a glowing red, and he brought hot tea. At seven o'clock we started forth again in the automobile procession, but soon we outdistanced the other cars and were first in the line.

You will probably never visit the coffee-houses of Persia along these motor routes and we never should, had it not been for the snowstorm. Usually the cars go from city to city quickly and travelers can stay in very pleasant, comfortable hotels. This was the worst storm of the year; so if you, O readers, now see Persia in its most difficult season, you can imagine how delightful and easy it would be to go over these splendid mountain roads in the spring when all Iran is abloom with blossoms.

The morning we left Hamadan was glorious. The sun shone warmly and the snow-covered mountains scintillated as if decked with millions of diamonds. The writer, though, was seeing something more. She closed her eyes to think about Qurratul'Ayn, her great ideals of spiritual womanhood who had come this same way, only on donkey-back, and at every step her life had been, in great danger from the fanatical clergy. To go to Qazvin, the city of such a heroine, is indeed a holy privilege. Suddenly while I was thinking and praying, the chauffeur was halting the car. There in the road ahead of us were peasants dressed in costumes of green, apple, pink and white. They lifted their arms to motion that the car be stopped. Then, playing on Persian musical instruments called "Tars", they danced a most graceful dance and sang a salute to the spring season. Then standing on either side of the road and bowing low, they motioned the chauffeur to pass. Were they Baha'is who had come far out from Qazvin, dressed in the ancient costumes, to give a silent welcome to the sister from the West? If so, it was very sweet and apropos, for now is the spring time of a new universal cycle.

A few miles further on stood fifteen motor cars filled with Baha'i friends who were waiting to greet us. First among them were the nine members of the Qazvin Spiritual Assembly. Mr. Arbab Borzoo, owner of the Grand Hotel, the best hostelry in Qazvin, and a devoted Baha'i, asked the guest to ride in his Grand Hotel autobus, which she did. A little outside the gate of the city, in one of the large buildings a reception was given where tea, Persian cakes and fruit were served by the Baha'i, friends of that suburb. Their speeches of welcome were so beautiful, one can appreciate what it means to hear "the broidered tongue of the East". The Persians are keenly intelligent, eloquent, poetical by nature, and extraordinarily courteous and hospitable.

After a happy half-hour here the friends again entered their motor cars and accompanied the visitor to the Grand Hotel. Entering the foyer massed with palms, there I found more than one hundred Baha'i women and girls

(continued to page 5)

# THE BAHĀ'I

FEBRUARY 19, 1931.

## Who was Bab—II

Meanwhile the doctors of Zanjan made a complaint before the late King Mohammad Shah requesting that Bab might be summoned to Tehran. He was taken to a big assembly, but nothing came out of the many controversies and discussions, till the King bestowed on him a staff and fifty *tumans* and sent him back to Shiraz. The Governor of Fars Huseyn Khan was then approached and asked to put a stop to this fire, and as a result the house of Bab's maternal uncle was surrounded at midnight on all sides and Bab was forced to leave his home. Early next morning Bab set out for Isfahan and was the guest of the Governor of that province. He stayed there for forty days and the Imam Juma was the host. It was here that Bab wrote a commentary on the *Sura of Wal-Asr* without reflection. A discussion was arranged, the report of which was faithfully recorded for being sent to the Shah of Tehran. Here too no decisive settlement was arrived at and Bab was sent under the protection of a mounted bodyguard to Tehran. The Governor of Fars however gave secret orders for Bab being brought back to Isfahan. When the party had hardly reached Murche-Khur, a place 35 miles from Isfahan, Bab was asked to stay in the private quarters of the Governor and no one knew of it for four months, till the Governor's death, when the nephew of the Governor who succeeded his uncle, informed the Prime Minister, who gave secret instructions that they should send Bab under an escort of horsemen to Tehran. On his way to Tehran, Bab was allotted a lodging in a village named Kalin, where he stayed for twenty days. After that Bab forwarded a letter to the Shah asking for an interview. The Prime Minister interfered and Shah wrote in his own hand a letter to Bab which we reproduce below from the *Traveler's Narrative* :—

(After the titles.)—" Since the royal train is on the verge of departure from Tehran; to meet in a befitting manner is impossible. Do you go to Maku and their abide and rest for a while, engaged in praying for our victorious state, and we have arranged that under all circumstances they shall show you attention and respect.

When we return from travel we will summon you specially."

After this they sent him off with several mounted-guards to Maku and Tabriz.

(continued from page 4)

waiting to greet me. It was exquisite to see those women of Qazvin from whom the world expects so much, for since Qurratu'l-Ayn has come from this city, women in every continent who have admired her so deeply, naturally expect all women of this historic city to be beautiful, highly cultured, spiritual, marvelous speakers, and fearless, possessed of a courage which thrills the world.

I was not surprised to find Esperantists among them, for I feel sure if Qurratu'l-Ayn had lived in this generation she would have learned this international auxiliary language. Only some of the ladies came, for in Persia there are so many Baha'is that only a limited number can be present at any gathering.

A luncheon was given that day in the hotel for members of the Spiritual Assembly, and at six o'clock a lecture was given in the Baha'i School building. The women had decorated the great hall with scores of wonderful Persian rugs and embroidered pieces made by themselves and the pupils of the school. The place was lighted with a hundred lamps. Flowers were placed in little vases on all the tables, and standing with shining eyes to receive their sister from the West were more than three hundred men and boys. Truly it was a great welcome. First a prayer was chanted, then came addresses of welcome in both Persian and English, emphasizing the union of the East and the West, after which the visitor spoke of the progress of the Baha'i Cause in the United States and Europe, giving many incidents of the influence of Qurratu'l-Ayn in the West. When the last prayer was chanted and the vast audience still stood in great silence, the writer felt that if Qurratu'l-Ayn looked down upon those spiritual souls she would know what rare and eternal fruits her life and her martyrdom have brought.

The next day a luncheon was given at the Grand Hotel for Baha'i ladies, and immediately afterwards a women's meeting was held in the same school hall. Here several poems of Qurratu'l-Ayn which had been set to music were given, for her poems are sung to-day not only by Baha'is but by musicians of all religions in Persia. Prayers were chanted, and then came the lecture in which the writer told them how good it would be if some Qazvin women could lecture in Europe and in the Americas; they could speak dynamically about the history and great life of their townswoman Qurratu'l-Ayn. A feast was served for more than three hundred women and girls. The meeting was held in the school building, which was a little more comfortable in this extremely cold weather, but generally all meetings are held in the Mashriqu'l-Adhkar in Qazvin and it is a house where Qurratu'l-Ayn had often lectured and taught the Baha'i Cause.

Returning to the hotel, the writer was presented to four Baha'i friends from Tehran who had been sent by the National Spiritual Assembly to welcome her and escort her to the capital. It was characteristic of Persia that these friends and Baha'is of Qazvin and the writer had a little meeting of prayer before they discussed the plans for Tehran. The Persians always chant their prayers, and one who hears this sweet chanting of the words of Baha'u'llah and 'Abdul-Baha will long to hear them, I am sure, long after the pilgrimage to Persia is finished.

The next morning the hotel was thronged with friends who had come to say good-bye. The ladies were in one drawingroom and the men were in another large drawingroom which had been specially given for the American to meet her brothers and sisters during the brief stay of two days. The Spiritual Assembly and many other friends took motor cars to accompany the Baha'i teacher on the first stretch of her journey towards Tehran. There they descended and distributed Persian sweets,—if we did not break bread together we broke cake and bonbons and tasted salt as a Persian symbol of lifelong friendship, as well as

See page 6.

## ALL FOR PEACE—A SONNET

By WILLARD P. HATCH

For all that is arises from a source,  
To move in order through a growing world;  
And every storm that whirls upon its course,  
Is soon forgot in glowing dawns unfurled.  
The fragrant rose, as seed, so bound beneath  
The soil, doth die, then live in beauty's norm  
Above: and so ignoble selves bequeath  
In death, a life His guidance doth reform.  
The waves of ocean sway, upheave, and fall,  
As wat'ry mountains of unstable space;  
But depths below are quiet, like the call  
Of him who prays within an holy place.  
'Tis heaven's peace Baha'u'llah bestows,  
To heal and comfort all our earthly woes.

(continued from page 5)

of most thoughtful hospitality. Then saying again and again "Allah-u-Abha" to them all, we directed our chauffeur and Hassan to drive forward and the car with the Tihran brothers followed close behind ours. The dear Qazvin friends waved us out of sight.

A journey from Qazvin to Tihran requires only about four hours with a good car and on this day the weather was fine. Tihran friends had wished to come out in very great numbers to meet the Baha'i guest, but she had asked them and in all other cities that the number be limited. She feels, and so does the National Spiritual Assembly, that in Persia at the present time moderation, never astounding, never attracting public excitement—is better when the Government is doing its best to have a safe, tolerant and neutral Iran. The spirit of the Tihran Baha'is, however, is so hospitably big that several thousand believers had asked to come and meet the Western sister at Karadj, a suburb nineteen miles before the gate of the capital.

Tihran is a city of three hundred thousand inhabitants, situated midway between the eastern and western thriving cities of Tabriz and Mashhad. It can be reached *via* Russia and the northern city of Rasht, or from the northwest *via* Tabriz, from the south *via* the Persian Gulf and Bushire, and from the west *via* the golden-route from Baghdad over which we had just travelled. It has only been the capital for the past one hundred years, before that Isfahan and Shiraz had the honor of being the ancient capitals. However, if Tihran is a new city which is considerably Europeanised, still it is said to have all the charm and the gorgeous splendor of the greatest oriental capital in Central Asia. It stands close beside the remains of Rhey or Rhages (spoken of by Baha'u'llah) which was a contemporary of Babylon and Nineveh, a city of a million souls in those days. In the time of the Arab conquest it was reported to have had eight million inhabitants.

Coming in the motor car we saw Mount Demavand with its shapely white cone so high and keenly cutting and it seemed close to Tihran as if it and the Elburz Mountains embraced the city to the north. Whether Noah's Ark had rested on Mount Demavand nineteen thousand four hundred feet above the sea level we must leave to the historians to decide. Anyway, to come to Tihran is a thrilling adventure for a Baha'i and to others, too, it is a country with great tourist interest.

The writer closed her eyes for a moment to breathe silently a couplet from the "Masnavi" of Baha'u'llah. (These divinely inspired lines do not refer to Persia but to the Abha Kingdom, the Kingdom of Heaven from whence He came to show us the way.)

"O thou sacrifice of God

From the altar of love do not return,  
Give your life in the path of love!  
Come to the Door of the Beloved  
Without head and body,

In order that you may be accepted  
As a citizen of This Land!"

How gladly the Founders of the Baha'i religion and those first believers in Persia had done this!

Karadj was very near; the National Spiritual Assembly and more than one hundred and fifty other Baha'is had left

their motor cars and stood to receive the sister from the West. In that solemn moment, it was not just individuals greeting one another, it was the spiritual union of the East and the West. It was a tremendous ovation, and then everyone went into the large restaurant where tea and cakes and flowers were served, and speeches were made. Many policemen stood about, several photographers took countless photographs; everyone was happy and enthusiastic. After this reception the automobiles were again entered and the writer came in the car with the owners of the Grand Hotel to Tihran.

When we reached the imposing gate of the city of Tihran, called "Qazvin Gate" because it is the end of the Qazvin-Tihran road, there were many cars and vehicles. It was the busy time of the day, and every passenger must halt to show his card of permission to enter. Cars of friends quietly drew up around my car, policemen came and we cannot say it was merely coincidence—they stood beside my car until the signal came to start forward.

Coming into the Grand Hotel, I saw that covers had been laid for nearly one hundred and fifty guests; the owners were giving this dinner in my honor. Many of the famous national dishes of Persia were served,—chicken pilau with pistachio nuts, raisins, dates and orange peel for flavour. Also they had the many delicious fruits for which Peraia is so celebrated.

This hotel has been my headquarters. It is one of the beautiful and comfortable hotels in all Persia. It is an interesting fact that the builder of this hostelry, Mr. Seyid Nasroullah Bakeroff a most ardent Baha'i constructed this, luxurious "palace" built round a central court and with a great theatre, in the hope that the Center of the Covenant 'Abdu'l-Baha, would come again to His native land and this hotel would be His home! Some religious opposed him and tried to have the construction stopped. They said, "he is building such an hotel for his God." Well, indeed he did build it to the glory of God. One feels the love and the spirit in this house. Ordinary travellers are impressed with the courtesy, the completeness of everything; but coming as I did as a Baha'i (and it will be the same when you come), it is infinitely sweet to hear "Allah-u-Abha" everytime a boy comes to serve you; and he does not walk, he runs to fulfill your wish! The three brothers Mir Aminoullah Bakeroff, Mir Kamal Bakeroff and Mir Jalal Bakeroff own this hotel, and with them I feel their love, their thoughtfulness, their efficient care are showered upon this humble Baha'i from the West as it would have been poured upon 'Abdu'l-Baha. Who could never come during His life-time, and the builder too, has passed on to the Other World.

One day they told me an incident of their good father this Agha Seyid Nasroullah Bakeroff. They said that at the time of Nasiro'd-Din Shah's death by an assassin, their father was in Baku. The Muhammadans, very prejudiced, attacked him and said: "You killed the Shah." Everything that ever happened was blamed upon the Baha'is. Fifty policemen came and took the father to the police Court. The Chief of Police shook

hands with Mr. Bakeroff and said: "I know you Baha'is are the best people in the world and would not kill anybody! For your own safety, however, I imprison you here for two days, for if I free you the Muhammadans will put you to death." Thus his life was saved.

During the five weeks here, Baha'i parties with the invitation card have been given six nights a week, always one hundred guests and many times two hundred, and at each reception and lecture there have been new faces, for no one has been invited twice, yet I have not seen nearly all of the Baha'is in Tihran. Two meetings were attended by men and women together. This is a great innovation for husbands and wives to come together and to sit together. One young woman made a most eloquent speech of welcome, but it was the first time she had ever spoken before men.

The hospitality of the Persian people is remarkable. One after-noon it was raining when I left a reception, but the women and girls and little children all came through the garden to the outer door where the carriage stood, even though I had said good-bye to each one of them in the drawing-room and on the veranda. They were not thinking of the rain on pretty frocks; it was sisters of the East and the West meeting together for just one afternoon. One young girl said: "Do you realise it is probably good-bye for ever?" Others said: "It is the promise of Baha'u'llah fulfilled, for He said our fair-haired sisters with blue eyes would come to us from the West."

(To be continued)

## IQBAL'S LATEST

بہ آدمی نو سیدی خدا چہ می جوئی -  
زخود گریختند آشناچہ می جوئی -  
دو قطرہ خون دل اسست آنچہ شک می زمند -  
تو، اے غزال حرم در خطاچہ می جوئی -  
قلندریم و کرامات ما جہاں بیانی است -  
زم' نکا، طلب کیمیا چہ می جوئی -  
عیار فقر سلطانی و چانگیری است -  
سریر جم بطلب بوریا چہ می جوئی -

Thou hast not yet reached Adam,

Why dost thou search after God?

Thou hast fled from thy Self;

Why dost thou seek after the Beloved.

It is only few drops of heart-blood

which is named as musk-pad;

O, thou the gazelle of Ka'aba what

dost thou seek in Cathay?

We are Kalandars and the study of

world is our miracle,

Ask of us not Alchemy, but a Look.

The touchstone of mendicancy is

Kingship and Sovereignty.

Demand the throne of Jamshed

and not the lowly mat.

Translation by:—

HIRA LALL Chopra, B.A., (Hons.),

## Notes & News

### "A Primeval Sentiment."

At a conversazione at the Calcutta School of Tropical Medicine, Lieut. Colonel H. W. Acton, Director of the institution, characterized the non-co-operative idea as an ancient and primeval sentiment and as a revival of the tribal attitude of one group towards another.

At the present time in India, he said, a wave of thought was sweeping across the minds of many politically minded Indians that a non-co-operative idea was one that was new and fashionable and should be followed by all. Fortunately in science this sentiment or idea was being rapidly abandoned by all true scientists. The true law of life is co-operation.

### Modern Persia.

ROSITA FORBES in two beautiful articles in the *Statesman* of Calcutta gives us a picture of Modern Persia and of the King Reza Shah Pehlwi. When asked if there was any danger of Bolshevism in Persia, the Shah replied: "None at All. To begin with, sufficient Persians travel to Baku and Erivan to be able to compare the poverty and misery of Russia with the conditions existing in their own country. They are too wise to wish the exchange, and the Persian is not naturally destructive or even experimental. He is not at all in sympathy with Communists. He likes his own possessions, his own life hidden behind the walls of his garden, and his own way of thinking.

Regarding European education for Persians the views of the Shah are worthy of consideration.

Q. "Do you think it is a good thing to educate your best men in Europe?"

The Shah replied:—

"It would be much better to educate them here in the country where they are going to live, and with whose progress they must inevitably be concerned," said the Shah. "But we have not yet the necessary machinery. We need all sorts of technical experts and these must, for the moment, be trained in Europe, but I hope the young men we send to France and Italy will realize that civilization is different for every country. I don't want to turn the Persian into a bad copy of a European. That is not necessary, for he has mighty traditions behind him. I want to

make out of my countrymen the best possible Persians. They need not be particularly Western or particularly Eastern. Each country has a mould of its own."

### Revolt in Turkey

The recent outbreaks in Turkey against the regime of Kemal Pasha are significant. The revolt was raised in the name of religion with the object of restoring the Moslem Religious laws or *Sheriat* and the religious government under a Caliph. A band of Dervishes under the leadership of Mehmed who proclaimed himself the "Mahdi," marched on Menemen and when given a fight by the soldiers, the fanatics shot a Military Officer and wounded him in the leg and then beheaded him. The Scuffle ended in the death of the Darvesh and three of his followers. The rebellion was engineered in an old monastery which had been closed down by the orders of Kemal Pasha. These clandestine monks have continued to keep the people from sincerely adopting the new ideas.

"Despite all these proofs that reaction is alive, Angora is not alarmed. But it recognizes that it will have to take special measures to implant the new ideas more thoroughly and to bring them to the people. It recognizes that it has left this missionary work too much to chance. It has confined its propaganda to the towns and the intellectual minority, which are mostly on its side. But it has left the mass of the population to vegetate in its former ignorances, and has omitted to show it the wisdom of the changes which have modernized Turkey.

The Government is now taking great pains to explain to the population that it has entirely mis understood its attitude to religion. It affirms that the "secularization" of Turkey does not mean any anti-religion, but that on the contrary, there is now in Turkey complete freedom of conscience. Everyone is allowed to practise and believe whatever religion he likes, as long as he does not aim at any political power therewith.

The Government is not anti-Moslem as the Soviet Government is anti-Christian. It is simply neutral. It proceeds with the business of the State without interfering with the conscience of the individual and the fact that the Government has adopted Western material civilization and dress

and habits of thought does not mean that it puts obstacles in the way of the Moslem worship or any other worship."

We find in India too such outbursts of fanaticism, but this state of affairs is bound to pass away sooner or later. Baha'i ideals if rightly understood and acted upon will be a blessing in disguise both for India as well as for Turkey.

## Some Valuable Books

### "Baha'i Revelation"

BY TBORNTION CHASE.

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

### Book of Assurance.

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

### "Baha'i World-Volume Three"

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

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

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

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