



THE BAHĀ'Ī WEEKLY

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

Vol. II—No. 22

ISSUED ON 9TH, 19TH AND 29TH OF EVERY MONTH

9th September 1932

BAHĀ'Ī PRAYERS

PRAYER FOR MORNING

1

Praise to Thee, O my God, for Thou hast awakened me after my sleep, made me appear after my absence and raised me after my death. I arose this morning, facing the light of the dawn of Thine appearance, which lightened the horizon of the heavens of Thy power and majesty, confessing the truth of Thy Word, believing in Thy Book and holding to Thy robe.

I beg of Thee, by the power of Thy Will and the performance of Thy Wish, to make what Thou didst show me in my vision a solid foundation for the house of Thy love in the hearts of Thy favourites, and the best cause for the manifestation of Thy generosity and providence. O my God, let my destiny, which is written by Thy Greatest Pen, be to obtain the blessings of the worlds to come and of the present one. I hereby bear witness that in Thy Hands are the reins of all things and Thou changest them according to Thy Will, and that there is no God but Thee.

For Thou art the one, the Almighty, the Faithful. Thou art He who changes, by his command, the dishonored to the highest state of honor, the weak to be strong, the failing to have power, the confused to be at peace, and the doubter to have strong faith. There is no God

Abdul Baha in London

A MESSAGE FROM ABDUL BAHĀ

Written for the *Christian Commonwealth* and published
September 20th, 1911

God sends prophets for the education of the people and the progress of mankind. Each such manifestation of God has raised humanity. They serve the whole world by the bounty of God. The sure proof that they are the manifestations of God is in the education and progress of the people. The Jews were in the lowest condition of ignorance, and captives under Pharaoh when Moses appeared and raised them to a high state of civilization. Thus was the reign of Solomon brought about and science and art were made known to mankind. Even Greek philosophers became students of Solomon's teaching. Thus was Moses proved to be a prophet.

After the lapse of time the Israelites deteriorated, and became subject to the Romans and the Greeks. Then the

but Thee, the beloved, the most generous.

The heavens of Thy charity and the ocean of Thy bounty are so vast that Thou hast never disappointed any one who turned to Thee, nor refused pardon to any one who besought Thee.

Thou art the most powerful and the mighty !

brilliant Star of Jesus rose from the horizon upon the Israelites, brightening the world, until all sects and creeds and nations were taught the beauty of unity. There cannot be any better proof than this that Jesus was the Word of God.

So it was with the Arabian nations who, being uncivilized, were oppressed by the Persian and Greek governments. When the Light of Mohammed shone forth all Arabia was brightened. These oppressed and degraded peoples became enlightened and cultured ; so much so, indeed, that other nations imbibed Arabian civilization from Arabia. This was the proof of Mohammed's divine mission.

All the teaching of the prophets is one ; one faith ; one Divine light shining throughout the world. Now, under the banner of the oneness of humanity all people of all creeds should turn away from prejudice and become friends and believers in all the prophets. As Christians believe in Moses, so the Jews should believe in Jesus. As the Mohammedans believe in Christ and in Moses, so likewise the Jews and the Christians should believe in Mohammed. Then all disputes would disappear,

See next page.

Table Talks of Abdul-Baha

November 27, 1900.

The essence of prophethood is one, just as the effect of one or more lights is that of one. If you want to see the light, you must look at the essence, and not be misled by the lamp through which it manifests itself. If we look at the lamps we find them different, but the light is the same. It is sent by God (exalted is His name). There is no difference between the prophets, because all of them are lightened from the same light, and all have attained through the Giver of the Light, but some have fallen in love with the lamp. Thus, when Jesus Christ came the Jews could not believe that the same light which was in Moses was manifested in Christ. For instance, Abraham was a lantern, and Moses was a lantern, Jesus Christ a lantern, also Mohammed, and the seal of the prophets (Bab) a lantern, in all of which the Lights of God were manifest. But those who love the light

will worship it whenever they see it shine.

When the Lights of prophethood shone forth from Mohammed those who loved the light believed in Mohammed but those who loved the lantern of Jesus Christ refused to accept Mohammed. If we have a lamp lighted in the room to-night, and tomorrow we have another lamp, would we not be foolish not to accept the light, though the lamps are changed? But if we loved the lamp we will only accept the light from the first lamp. Jesus Christ said in the Gospels "After Me shall come the Paraclete." The Christians claim that this means the Holy Spirit which came after Christ and abode in his disciples. But if this is true, why after 600 years, did one come, claiming to be the paraclete? When Mohammed brought forth His claims a great multitude of the disciples of Christ,

viz., the Christians, believed in Him as the Comforter mentioned in St. John xvi, 13. In the Bible all the prophecies of Jesus Christ were fulfilled in His Coming. When the Christians say that the Comforter was prophesied as coming from Nazareth, it is not so, but they believed it to be so. We beg God to send down upon us the true knowledge, that we may always know the Light, and not look at the lamp.—ABDUL-BAHA

Lessons in Religion

LESSON 5

Baha'i's acknowledge and confess the unity and oneness of God, and testify with soul and body to the fact that God has ever been and will always be matchless and without associate and that no created being either on the earth or in the heavens has attained to or will ever attain to his Holy Essence.

He is the Creator, and all else is the created. He is the artisan and creation is his handiwork. How is it possible for that which is formed and fashioned to attain to the holy sublime essence of the one who has created and formed it? This is impossible and contrary to intelligence.

Therefore, the Bounty and Mercy of the Absolute has chosen in every age and cycle a Blessed Being from amongst mankind, has clad him in the garment of spiritual authority and elevated him to the honor of Prophethood. That is to say He has made that Blessed Being His ruler and viceregent on this earth and has laid the injunction upon all to acknowledge and to follow him.

All those who know him know God, and those who obey him, obey God.—MOHD. ALI ALKANY.

Abdul Baha in London.

(Continued from page 1.)

all then would be united. Baha'u'llah came for this purpose. He has made the three religions one. He has uplifted the standard of the oneness of faith and the honor of humanity in the centre of the world. Today we must gather round it, and try with heart and soul to bring about the union of mankind.

SHAHNAZ WAITE.

The Itinerary of the Persian Tour

BY

K. N. CHATTERJI.

From Jodhpur to Bushire there was the same unchanging desert with only slight variations of the rock formations. Human endeavour has partially succeeded in covering up the nakedness of earth at Bushire, but only to a very limited extent.

Bushire is a Persian Gulf port, and seaborne trade is the sole means—and cause—of its existence. That being the case, the new rules regulating import trade, which make it compulsory that a certificate showing the export of Persian goods of the equivalent value has to be produced prior to the granting of a import licence of the same value, and also the restrictive tariffs on goods that may possibly be produced in Persia has jeopardized the very existence of Bushire. There are no sights to be seen here excepting the various buildings erected during the British occupation towards the end of the Great War. The town presents an uniform sandy colour due to the tint of the lime used on the exteriors of all buildings. The residences of the high officials and the rich are all outside the town proper and are generally in garden villas enclosed by high walls. All houses have a paved courtyard with a slope to the middle where there is a rain water tank, to which is also connected all the rain water leads from the house terraces and verandas.

Every drop of rain is precious in these arid tracts and there having been a shortage in the rainfall this year, potable water is at a premium, being mostly brought from Basra by ship and boat—a full day's journey by the mail steamer. The poor have to subsist on the muddy well-water from the neighbouring oases brought in leather containers on donkey back. Donkeys and mules (and camels to a lesser extent) seem to be the universal means of

transport in these regions. Automobile traction has made some headway chiefly with respect to passenger and valuable goods traffic. The Persian air-transport service—operated by the famous German firm of Junkers—has recently stopped due to financial reasons, though it was quite satisfactory otherwise. Trachoma and similar eye-diseases are rampant in this part of the world.

7th April:—Called on H. E. Teleghani, the Governor-General of Bushire and Persian Gulf Province. Also met M. Sarchar, the Attorney-General, and some other officials. Younger men seem to be in office under the new regime. The Governor is a courteous and cultured man educated in France. He believes that education on French lines, modified according to local requirements is the most suitable for Persia. English education he considers to be chiefly "ornamental" and not worth the great cost, German too specialized and American not adaptable to local circumstances. He also informed me that the indigenous (Yunani) medical system has been completely discarded by the present Government in favour of Western (Allopathic) medical and surgical methods. On my asking him why they did not try to reform and systematize it according to modern methods, he told me that the advisors to the Government found, on thorough investigation, that the system was so full of obsolete empirical practices, so far behind in the knowledge of anatomy, physiology, etc., so limited in its means of diagnosis, and in general so prone to adapt opportunistic methods in the matters of prescribing for and the treatment of diseases and at the same time the practitioners were so disinclined to adopt modern system of clinical observation and research, that the reforma-

tion was not practicable within reasonable limits of time and money.

In this, as in many other matters, the present-day progressive Persian does not seem to be inclined to die with the carcass of ancient glories tied round his neck. He has learnt that an ancient ruin, however glorious in the past, is a ruin all the same and so is unsuited as an abode for the living.

8th April:—His Excellency the Governor returned the visit. Went out picknicking to a date-garden in the Hallale oasis, ten miles from Bushire, with Mr. Kazeruni, one of the leading merchants of the place. Hallale is a see-bathing resort and is a little village of fisherfolk. Passed a quaint wayside shrine, with the tomb of a local tribal chief who was killed after putting up a stiff resistance to the British during the Great War. Saw the village women coming to the well in the oasis to draw water, wash and bathe. Not much purdah observed here, though it is fairly strict in the city. Women have good features but although they are quite pretty while young, they get coarsened with age. Complexion like the brunettes of Southern Europe. They were dressed in loose trousers constricted and fastened above the ankles, a loose chemise reaching down to the ankles, a piece of coloured cloth covering the bust and fastened behind and a black mantle (chadour) covering the head and the whole of the body down to the knees.

9th April:—Visited the police headquarters and the law courts. Younger men in office everywhere. Laws seem to be based on French procedure. There is a special court for trying official corruption cases. New Government seems to be not in favour of wasting money on imposing buildings.

10th April:—Saw the customs house. The chief customs and all the highest officials are Belgians. Persia is off the gold standard and that is an additional handicap to the import trade. Smuggling is rife in coastal regions.

13th April:—Poet's plane arriv-

ed at Bushire at 10 a. m. in very stormy weather. Reception at aerodrome by the Deputy-Governor, a whole host of officials and a guard of boy scouts. The official residence of the Poet was fixed at the villa of Jenabe Poure-Reza, where on arrival the Poet was received by the Governor-General and all the senior officials. Mr. Irani's party from Bombay arrived by ship this day after a most difficult landing by boat due to the storm. The full official programme of formal dinners, addresses, receptions, etc, started from today. Amongst informal visits that of Jenabe Dashty a member of the Persian *Mejlis* was interesting. He wanted to know what the Poet desired to see in Persia. The Poet said that he wanted to see what living remnant there still was of the Persia of ancient glory renown, the Persia that was once in the forefront of civilization. Aqa Dashty was of the opinion that that Persia would be difficult to find as the old was now in disfavour, being considered to be effete and retrograde while the new was predominant everywhere.

15th April:—Started at 8.30 A. M. enroute for Shiraz. Five cars, including one with the military escort and two lorries conveyed the party, bag and baggage. The road was over dreary and dusty desert wastes, occasionally relieved by an oasis. Passed a hill stream, the water of which was blue in colour and strongly sulphurous in smell. The going became very hard on reaching the hills due to the terrific gradients and hairpin bends. Reached the village military outpost of Borasjan at 10.30 a. m. but made only short halt. Arrived at Konartakhte village at 2 p. m. and stopped for lunch. The village has a few fields irrigated from wells and also some struggling orchards. We halted at the house of the village chief. Lots of sightseers came amongst whom were the women of the chief's household. The dame of the house was a buxom woman in the prime of her life with clear-cut features, full bust and erect carriage, picturesquely dressed in a red skirt with white and yellow floral pattern, fine

needlework blouse and a coloured mentle. She had broad bracelets of gold, large nose and ear studs shaped like flowers and a necklace of gold amulets.

From Konartakhte the negotiations of the hills became really dangerous due to dust, heat and the very stiff gradients. All the cars were more or less damaged due to the enormous strain and one broke down. After a very troublesome journey we reached Kazerun at 6 p. m., where we had the first glimpse of green verdure and trees in a hundred miles and more.

We halted for the night in the beautiful orchard and garden of Baghi-Nazar, where we were given a reception and a feast in the truly hospitable Persian style.

16th April:—After an early start and a fairly stiff passage across very high mountains we reached Shiraz at 1.30 p. m. On the way we halted in the valley of the Chasme Salmin. The valley was surrounded by ancient cliffs which are very likely to contain traces of prehistoric man. Beyond this valley hills and valleys were filled with orchards in bloom and with fields of corn. Sukrulla Khan, the local chief of the Bashkri tribe, met us on the way-side and paid his respect to the Poet.

After this trying journey on one of the worst roads in the world, the green valley of Shiraz with its waving poplar and plane trees and the flashing cupolas of its mosques was a very refreshing sight. The Poet made a state entry with troops lining the streets and a cavalry guard of honour galloping in front and behind his car. A public reception was given on his entry at the Bagh Mohammediyeh where the Shiraz literary society welcomed the Poet and Mr. Irani. From the reception we went to the Governor's Ark (palace) where the Poet was given the state suits. A lunch and a dinner in full state ceremonial was given the same day.

17th April:—Haji Lahri gave tea party at the Ahmediyeh gardens. Later on there was the civil reception to the Poet at Saadi's Tomb, presided over by the (acting) Governor-General.

Terrific crowds tried to rush the meeting. Military had to be called in to control them.

18th April:—The Governor took the Poet and party on an informal visit to the Hafiziyeh (tomb of Hafiz). There the Governor worked the oracle by asking the Poet to think a question and then opening the *Diwan* of Hafiz at random and reading the poem at the top. The "Fal" or prophecy was "May the doors of the tavern be opened, we open it in the name of God." The key-word was "open," signifying fulfilment of desire. The Poet's question was whether the communal strife of India would ever end. This good prophecy was received by the Poet with a salutation to the tomb of Hafiz.

FROM MODERN REVIEW.

The Young Persian World Tourist

Yadullah Mobassar, the young Persian who is touring round the world left Lahore for Simla some weeks ago. He has visited Delhi, Agra, Lucknow, Faizabad and is now at Nichlaul (Gorakhpur) where a Hindu Baha'i Dr. Kaushal Kishore Bhargava is stationed and where he is managing a Sugar factory. We wish this young-man a happy time in our midst. At Simla he met the Ministers and high government officials and had their autographs.

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

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PRITAM SINGH, M.A., Editor,
The "BAHAI WEEKLY"

LAHORE (India).

Solution of the Communal Problem

(BY THE EDITOR.)

Of late Religion with capital R has been a much abused term and every one who is angry with superstition, dogma or fanaticism or with communalism quarrels with Religion and calls it an opiate of the people; as if great personalities of the type of Krishna, Buddha, Moses, Jesus, Mohammed, Zoroaster, Guru Nanak and other great teachers who founded the religions of the world were harping on a theme that was not worth anything. The philosophic thought underlying the Bhagwad Gita and the mystic doctrines of Christianity and Islam on one side and the flights reached by the writers of the Upnishadas on the other cannot be dismissed by any sane person as worthless trash or nonsense.

St. John in the Book of Revelation says:—

1. "And I saw a new heaven and a new earth for the first heaven and the first earth were passed away; and there was no more sea.

2. And I, John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God,

4. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain for the former things are passed away.

5. And he that sat upon the throne said, Behold, I make all things new; And he said unto me, Write, for these words are true and faithful.

6. And he said unto me, it is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is

athirst of the fountain of the water of life freely.

7. He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

8. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

And this was said 1900 years ago by St. John. Any way the subject of religion cannot be treated in this light hearted fashion and in a bantering tone by any serious minded person. Let us therefore examine the phenomena of the evolution of religion and religious thought with an open and an unbiased mind and then see at what conclusion we finally arrive.

If in the name of Religion things have been perpetrated by the civilised nations of today, we cannot by any means attribute those atrocious and wicked deeds to be the result of the teachings of religion. Which religion has sanctioned war, arson, murder, tyranny, injustice, brutality, inhumanity and the like and if the so called Christians or Mohammedans have disgraced the pages of history with crusades, wars, persecutions, etc., the fault is of men and not of the teachers of religion. The fact of the matter is that we are in the habit of mixing up issues. Our condemnation of religion is based on what we see of the actions of the followers of respective faiths in a country where very few seem to understand what religion really is.

Let us look at the other side of the picture as well—I mean the beneficial influences Religion has exercised over the minds of millions who have believed in God and in His sages, seers saints, prophets and teachers. The Christian Missionaries for example have established schools

and colleges, hospitals and asylums, orphanages and homes for widows and have preached the gospel to all the nations of the world. Under the influence of a religious feeling, in our own country, people have endowed schools and colleges, dharmasalas and serais, hospitals and sanatoria, ashrams and retreats for the benefit of the people. Many an institution of public utility with which our country is dotted all over, is a clear indication of the fact that beneficence of religious idealism and inspiration has been the motive force behind all such philanthropic efforts. How can then the present communal friction in our country be due to religion? Shall we not say that it is the absence of religion in our midst that is responsible for such a state of affairs?

I hope I have made myself abundantly clear that our onslaughts in future should be directed against fanaticism, superstition, dogma and all that has grown round religion as an accretion and not against Religion as such.

The power behind the Universe is not merely an agglomeration of atoms, electrons, etc., there is a design, a plan, a law and a conscious moral order that keeps it eternally going. I can therefore do no better than quote Abdul-Baha in this regard who in a letter addressed to Dr. Forel says:—

"Now, concerning nature, it is but the essential properties and necessary relations inherent in the realities of things. Though these infinite realities are diverse in their character yet they are in utmost harmony and are closely connected one with the other. As you broaden your vision and the matter is observed carefully, it will become clear that every reality is but an essential requisite of other realities. Thus, to harmonize and connect these diverse and infinite realities an All-Unifying Power is necessary that every part of the parts of created beings may perfectly discharge its own function. Consider, for instance, in man the whole body must be seen in a part thereof. Note how these diverse parts and mem-

bers of the human body are closely connected and harmoniously united with each other. Every part is the essential requisite of all the other parts, and has a function of its own. It is the mind, that all-unifying organ, which so unites all the component parts with each other, that each discharges its specific function in perfect order, and thereby co-operation and reaction are made possible. All parts function under certain laws, which are essential to existence. Should that all-unifying force, which directs all these parts, become disabled in any way, there is no doubt but that the constituent parts and members would cease to function properly. Though that all unifying potency in the temple of man may not be sensed or seen, and the reality thereof be unknown, yet by its effects it manifests itself with the greatest power. Thus, it has been proved and made evident that these infinite beings in this wondrous universe will perform their functions properly only when directed and controlled by that Uni-

versal Reality. Thus, order is established in the world. For example, inter-action, mutual aid and co-operation among the constituent parts of the human body are evident and indisputable. Yet this does not suffice; nay, rather, 'an All-Unifying means is needed, which will direct and control the parts so that these through interaction and co-operation may discharge with perfect order their necessary and respective functions.'

All our efforts in the direction of Communal harmony should consequently be directed on emphasising the *reality* of religion as against its unreality. Till then the present writer feels as if this problem would remain unsolved.

The real cause of this conflict among the various communities is economic rather than religious and one may be inclined to endorse that view. But as far Religion, people should be advised to go back to Gita, Koran and Bible and study their respective scriptures properly.

Not Far To Go

The Greatest Holy Leaf

She had not far to go
 When God's Voice called her Home;
 So closely did she walk each day,
 The Spirit's ever Radiant Way—
 She had not far to go,
 When she was bade to "Come".
 Only to close her eyes
 And sweetly sink to rest—
 When lo! a moments bated breath,
 Then joyous Life—for her there was no death
 But union with the blest.
 She had not far to go
 When she was called away,
 But like a ship with sails all set,
 With eagerness—and no regret,
 Ready to sail each day.
 She lived so close to God,
 Her life with love aglow,
 That she could ever hear that angle band,
 And glimpses catch of that fair—"Near-by-Land",
 And—so she had not far—to go.
 And to the world she leaves
 Undimmed by time;
 A memory of true WOMANHOOD—
 Unsullied and Divine.

SHAHNAZ WAITE.

N. B.—Read at the Memorial Service held for the Greatest Holy Leaf on Sunday, July 24th, 1932.

Bahā'i Literature

PERSIAN AND ARABIC

Bahā'u'llah

Adiya-i-Hazrat Mahbub
 Kitab-ul-Sultan
 Majmua-i-Alwaha
 Kitab-Ibn-Zeib
 Lawh Maksud
 Shish Alwaha
 Haft Wadi
 Kalmat-i-Maknuna

Abdul-Baha

Makatib Vol. 1.
 , Vol. II.
 , Vol. III.
 Khitabat-i-Abdul-Baha
 Mufavzat
 Alwaha-i-Dr-Forel
 Al Mudnia

Other Writers

Munazrat-ul-Dinea
 Istadrilia by Abul Fadl
 Hujaj-ul-Bahaia by Abul Fadl
 Darus-ul-Diyana
 Tarikh-i-Amar-i-Baha'i by Nabil
 Al-Faraid by Abul Fadl
 Badaia-ul-Asar by Mirza Mahmood Zargani 2 Vols.

Urdu Publications

Law Ibn-i-Zeib
 Haft Wadi
 Daur-i-Baha'i
 Kalam Ullah—Shish Alwah
 Kitab-ul-Zahur
 Shara-Ayat
 Kalmat-i-Maknuna
 Ighan (Urdu and Persian)
 Bab-ul-Hayat
 Jawab-i-Lecture Qadiani
 Almayar-ul-Sahih
 Burhan Sarih

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 Karol Bagh, Delhi.

Notes & News

The Hidden Words

We have just received a copy of the cheap edition of the *Hidden Words* of *Baha'u'llah* translated by Shoghi Effendi from the Secretary N. S. A. of Great Britain. The book is priced at 9d only or 9 annas and those who purchased 50 or 100 copies at once a discount of 25% will be allowed. Orders can be placed with the Baha'i Bookstall at Poona. Every one should possess a copy of this beautiful little scripture.

Removal of Ban on Baha'i Literature in Persia

Hitherto there were difficulties in sending the Baha'i books to Persia. When Miss Martha Root an American Baha'i teacher was visiting Persia, she was made to leave her books at the port of entry. We are glad to learn and all our friends will be pleased to know that this ban has now been removed by the orders of the Court Minister Teheran, Persia, so that Baha'i literature can now enter Persia freely.

What to Read ?

We would gladly recommend to those who wish to know

everything about the Baha'i faith, Dr. Esselmont's beautiful little book, *Baha'u'llah and the New Era* which can be had for two rupees from Poona. The *Baha'i Prayers* being the prayers offered by Bab, Baha'u'llah and Abdul Baha make refreshing readings in the mornings, afternoons and evenings. For those who wish to read something sublimer still the English translations of *Hidden Words* and *Seven Valleys* of Baha'u'llah would repay reading. For the erudite and the learned Baha'u'llah's *Iqan* (Book of Certainty) would yield pleasure as well as profit. Complete compendium of the Utterances of Baha'u'llah and Abdul Baha can be found in the *Baha'i Scriptures*, edited by Horace Holley and priced at Rs. 10. Why not also read *Some Answered Questions* by Abdul Baha translated from Persian into English by Clifford Barney? More again !

New from Abroad

The Secretary Spiritual Assembly of Haifa writes to say :

We take pleasure in sharing again with our Friends throughout the world such news of the Cause that might be of interest to them.

Some important Baha'i Books

Baha'u'llah and the New Era by Dr. Esselmont	2 0 0
Kitab-i-Iqan —Translated by Shoghi Effendi	10 0 0
Baha'i Scriptures —Edited by Horace Holley	10 0 0
Some Answered Questions —Edited by Laura Clifford Barney.	8 0 0
Hidden Words —Translated by Shoghi Effendi	1 6 0
The Baha'i World —Vol III (1928-30)	10 0 0
A Traveller's Narrative —(New Edition)	10 0 0
The Dawn Breakers —(Nabil's Narrative) Translated and Edited by Shoghi Effendi.	30 0 0

Can be had from—**The Baha'i Book-stall**
National Hotel, Poona.

The Association of the Baha'i Young Men in Teheran have recently established a Central Baha'i Library in that city with seven hundred and twenty-four volumes. It is open to all the Friends and has great possibilities in the service of the Cause.

In Meshed, Khorasan, the believers have established with great joy a Kindergarten for their children. On the whole the progress of the Cause in this district of Persia is very encouraging and hopeful.

In Shahrud, north of Persia, a new Spiritual Assembly has been founded and a Haziratul-Quds, or House of Worship, established. The work of the Cause is in full progress here.

The Friends of Ishqabad, inspite of the difficult circumstances in which they have to labour, are serving the Cause with a great zeal and enthusiasm and are happily confirmed in their spiritual endeavours.

We are very happy to report that our Beloved Guardian's health is quite well.

The Family of the Master as well as the Friends here join the believers across the seas in the great sorrow that has befallen all of us in the irrevocable loss of the Greatest Holy Leaf.

(Sd.) Z. N. ZEINE.

The Baha'i Magazine

The Baha'i Magazine published monthly in Washington D. C. U. S. A.

This magazine, has beautiful articles on the Baha'i Cause from the pen of some of the ablest writers. The annual subscription is Rs. 9 and a copy can be obtained from the Baha'i Bookstall P. O. Box 8, POONA. Do read this Magazine. You will enjoy it. It is an illustrated magazine.

Mrs. Keith Ransom-Kehler

The American Baha'i Teacher

Mrs. *Keith Ransom-Kehler* who was with us during March and April of this year and after staying in Haifa for a time, went on a teaching tour to Persia is coming back to our country with the object of having an intensive teaching tour in our midst. She is expected to visit this winter all the big University centres and other big cities of India and give the Message of Baha'u'llah to our people in her own inimitable vigorous style. We have great pleasure in welcoming her to this country. She will land in Karachi sometime in October, and her tour programme will be duly announced in the *Baha'i Weekly*.

**The Haziratul-Quds
Calcutta**

We have been asked to announce that the plans for building a Haziratul-Quds in Calcutta like the one we have in Karachi are now ready. Arrangements for the purchase of a suitable site are in progress and funds are being collected. Any one who is anxious to share in this great privilege of serving the Baha'i Cause in India can buy from the Secretary, Building Fund Tickets that have been issued in the denominations of Rs. 5, 3 and 1. Remittances should be made to the Secretary the Baha'i Assembly P. O. Box 8940, Calcutta.

"Anti-War Congress"

Two thousand delegates from all over the world vociferously sang "International" at the opening of the International Anti-War Congress, at Amsterdam. The delegates include 80 Britons, comprising representatives of the Labour Party, the Trade Unions and the "No-more-war" Movement.

The strongest contingent came from France and includes the famous novelist Henri Barbusse who, in the absence of his confrere Romain Rolland, opened the Congress.

Five hundred Germans and 30 Americans were also present but the Soviet Russia was unrepresented as their delegates were refused *visas* for entry into Holland.

The delegate who attracted the greatest interest was Mr. Vathalbhai Patel, ex-President of the Indian Legislature, who was quickly surrounded by photographers.

Mr. Barbusse, in his opening speech urged the prevention of "the coming world war" which he said "would murder civilisation."

The Congress will consider a proposal to create an International Board at Paris to conduct a strong agitation for this purpose.—Reuter.

N.S.A. of India and Burma

Office of the National Spiritual Assembly of the Baha'is of India and Burma—50, Temple Road, *Lahore*, Secretary Prof. PRITAM SINGH, M. A.

Our Urdu Monthly

The *Kaukib-i-Hind* is a Baha'i Urdu Monthly issued from Dehli. Editor is Moulvi Mahfooz-ul-Haq Ilmi who is well-known as a Baha'i teacher and Journalist and this paper is read all over Northern India where Urdu is the *lingua franca*. Annual subscription Rs. 4.

Address: Karol Bagh, DELHI.

Herald of The South

This magazine is a quarterly journal issued by the Adelaide Assembly of Australia. Annual

subscription is 6 s. or Rs. 4 and orders can be registered with the Baha'i Bookstall, P. O. Box No 8, POONA. Every issue has contributions from distinguished Baha'i writers and records the activities of the Baha'is in New Zealand and Australia.

To Our Readers

The editor regrets that owing to weak finances the issue of the Baha'i Weekly dated 29th August 1932 had to be suspended. He however hopes that subscribers will realise their responsibility and send their subscriptions immediately. Our subscribers are scattered all over the world and editor can not undertake to correspond with them individually as the cost of postage is prohibitive. He shall therefore expect that all subscribers in foreign countries who have not paid so far will send him postal money orders for the amount of subscriptions due from them for the year 1931 as well as for the current year (1932). The Baha'i Assemblies desirous of equipping their Assembly Libraries with the first volume (1931) can buy a bound volume by paying extra for the cost of additional postage and binding. A few unbound sets and loose back numbers are also available. Price Rs. 6 or 10 s. or \$2.50. Annual subscription is Rs. 5 for India, 2 Dollars for U. S. A., 8 shillings for England and Colonies, 2 Tomans for Persia and an equivalent amount in the currency of other countries. Write to the Editor, the *Baha'i Weekly*, 50 Temple Road, LAHORE, (India).

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