

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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OUTLINE OF BAHÁ'Í HISTORY

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

On May 23, 1844, a radiant youth of Persia, known as the Bab ("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 Muhammadan world was rent in twain, the Bab 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 force of reaction gathered against Him, Baha'u'llah and His little band of faithful followers were imprisoned in Tihiran, 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, Abdu'l-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, Abdu'l-Baha served the Cause as its appointed leader and interpreter, and through His unique devotion, purity

HIDDEN WORDS

OF

BAHA'U'LLAH

TRANSLATED BY

SHOGHI EFFENDI

(55) O SON OF MAN!

Thou desirest gold, and I desire thy purification therefrom. Thou hast recognized the wealth of thy soul therein, and I have recognized thy wealth as being thy sanctity therefrom. By My life! this is My knowledge; and that is thine imagining; how can My view agree with thine!

(56) O SON OF MAN!

Bequeath My wealth to My poor, that in heaven thou mayest draw from stores of unfading glory and treasures of imperishable power. But, by My life! to offer up thy soul is a more glorious thing if with Mine eyes thou seest.

(57) O SON OF MAN!

The temple of being is My tabernacle; cleanse it of all things, that therein I may abide and thereon be enthroned.

(58) O SON OF BEING!

Thy heart is My habitation; sanctify it for My descent. Thy spirit is My vision; cleanse it for My revelation.

(59) O SON OF MAN!

Put thy hand into my bosom, that I may rise above thee, radiant and resplendent.

(60) O SON OF MAN!

Ascend unto My heaven, that thou mayest obtain the joy of eternal reunion and quaff the peerless wine from the chalice of imperishable glory.

(61) O SON OF MAN!

Many a day hath passed over thee, whilst thou hast busied thyself with thy fancies and idle imaginings. How long art thou to slumber upon thy couch? Lift up thy head from slumber for the Sun is at the zenith, haply it may shine upon thee with the light of beauty.

(62) O SON OF MAN!

The light hath shown upon thee above the horizon of the sacred mount and the spirit of purity hath breathed in the Sinai of thy heart. Wherefore, free thyself from the veils of idle fancies and enter into My court, that thou mayest be fit for everlasting life and worthy to gaze upon My face, so that death may not come upon thee, neither toil nor sorrow.

(63) O SON OF MAN!

My eternity is My creation; I have created it for thee. Make it the garment of thy temple. My unity is My work; I have designed it for thee. Attire thyself therewith, that thou mayest be to all eternity the revelation of My eternal being.

(To be continued)

INVOCATION

Hold Thou my right arm, O God! and dwell continually with me. Guide me to the fountain of Thy knowledge, and encircle me with Thy glory. Set Thine angels on my right hand, and open mine eyes to Thy splendor. Let mine ears hearken to Thy melodious tone, and comfort me with Thy Presence. For Thou Art the strength of my heart and the trust of my soul and I desire none beside Thee.

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 Bahá'ís and the integrity of the ideals of Baha'u'llah is maintained by Shoghi Effendi grandson of Abdu'l-Baha and Guardian of the Cause.

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

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TO OUR READERS

1. All communications for publication should reach the Editor, the **Bahá'í 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 Bahá'í Movement can be made at the addresses of the Bahá'í Centres given on page 8.
4. The Bahá'í Literature is available at the Bahá'í Assembly c/o National Hotel Poona.

Bahá'í Literature in Persian

BAHA'U'LLAH

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

ABDUL-BAHA

Makاتب—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-Durriah—2 Vols.

An Address by Abdul Baha

THE LIGHT OF TRUTH IS NOW SHINING UPON THE EAST AND WEST.

PARIS, Monday, October 23rd 1912.

When a man has found the joy of life in one place, he returns to that same spot to find more joy. When a man has found gold in a mine, he returns again to that mine to dig for more gold.

This shows the internal force and natural instinct which God has given to Man, and the power of vital energy which is born in him.

The West has always received spiritual enlightenment from the East. The Song of the Kingdom is first heard in the East, but in the West the greater volume of sound bursts upon the listening ears.

The Lord Christ arose as a bright Star in the Eastern sky, but the Light of His Teaching shone more perfectly in the West, where His influence has taken root more firmly and His Cause has spread to a greater degree than in the land of His birth.

The sound of the Song of Christ has echoed over all the lands of the Western World and entered the hearts of its people.

The people of the West are firm, and the foundations on which they build are of rock; they are steadfast, and do not easily forget.

The West is like a strong sturdy plant; when the rain falls gently upon it to give it nourishment and the sun shines upon it, then does it blossom in due time and bring forth good fruit. It is a long time since the Sun of Truth mirrored forth by the Lord Christ has shed its radiance upon the West, for the Face of God has been veiled by the sin and forgetfulness of man. But now again, praise be to God, the Holy Spirit speaks anew to the world! The constellation of Love and Wisdom and Power is once more shining from the Divine Horizon to give joy to all who turn their faces to the Light of God. Baha'u'llah has rent the veil of prejudice and superstition which was stifling the souls of men. Let us pray to God that the Breath of the Holy Spirit may again give hope and refreshment to the people, awakening in them a desire to do the Will of God. May heart and soul be vivified in every man: so will they all rejoice in a New Birth!

Then shall humanity put on a new garment in the radiance of the Love of God, and it shall be the Dawn of a New Creation! Then will the Mercy of the Most Merciful be showered upon all Mankind and they will arise to a New Life.

My earnest desire is that you will all strive and work for this glorious end; that you will be faithful and loving workers in the building of the New Spiritual Civilization; the elect of God, in willing joyful obedience carrying out His supreme design! Success is truly near at hand, for the Flag of Divinity has been raised aloft, and the Sun of the Righteousness of God appeareth upon the horizon in the sight of all men!

A Sojourn through India and Burma

I—INDIA (BOMBAY to CALCUTTA)

MARTHA L. ROOT

In Summer of 1930, Miss Root of America made an extensive tour in India and Burma. This is an account from her own pen—EDITOR.

Beloved Friends!

Love to you all! As I am making a very intensive teaching tour through India, it is not possible to stop and write much about it, so I shall make a summary. O God! Give India the bounty of knowing these Baha'i Teachings that through them she may go forward to a great new, spiritual civilization! It is the countries that acknowledge and accept these Teachings of Baha'u'llah that will become the celebrated countries of the future for in the Principles is the Creative Power to develop nations anew.

From the summary you must yourself glimpse what the fruits will be when they are blessed by Baha'u'llah.

POONA. The first city visited was Poona. As the Residency of Bombay Presidency is in Poona, I gave a copy of "Baha'i World" to the Governor, saw the Inspector-General of Prisons and he promised to give Mr. Mahatma Gandhi "Baha'u'llah and the New Era" and to put the "Baha'i World" into the Yeravada Prison Library. Mr. Gandhi is in Yeravada Prison (three miles from Poona.) I called upon Mrs. Sarojini Naidu in the Yeravada Prison and gave her nine of the best Baha'i books. She saw 'Abdu'l Baha once in London. She is the greatest political leader among the women of India, one of the most celebrated worker in all women's movements and she is a poet. I thought it well to begin with the two highest leaders in the great movement for freedom which is sweeping India like a tearing tornado.

A lecture was given in the Theosophical Hall in Poona, a Baha'i meeting was held in the National Hotel. Several people called on me and I made visits to several officials. Several people from other cities in India, summering in Poona, saw the notices in the newspapers and called to ask about the Baha'i Cause.

HYDERABAD, DECCAN.

We called first on the Minister of the Court of the great Nizam. This Minister had read several books about the Baha'i Cause and says he places Baha'u'llah in the same station as Jesus Christ. He is Muslim. He said what had attracted him most to the Cause was the life of Qurratu'l Ayn. We called upon noblemen, a college founder, finance minister, professors, editors, women club officers, and a lecture was given before these thinkers in the home of one editor. One editor asked me to write an article for an Indian monthly magazine on "The Contribution of Baha'ism to International Progress". A young nobleman, a Muslim, who has made a visit to Akka and Haifa, invited us to breakfast to speak about the Teachings. The second day we were asked to be the guests of the State for the remainder of my stay, they sent to the hotel and took us and our bags to Guest House. It was like an immense Virginia Club House painted white with

green blinds and set in the midst of a tropical garden. I had a suite of four rooms. During the stay in this Guest House I met the Secretary to the Chancellor of the Chamber of Princes of India and he said he would gladly introduce me to the Princes when I would go to Simla later.

BOMBAY. Bombay has the largest number of Baha'is of any city in India. They are so enthusiastic, so great-hearted, and they do their utmost for all India. Notwithstanding the picketing and processions which almost stopped traffic, I gave a public lecture before three hundred people. All the Baha'is came and they spoke with the new people and invited them to come to the Baha'i Hall meetings, and many did. Calls were made and a number of people to whom I had letters of introduction, called upon me. Informal gatherings where tea was served were held each afternoon in the Baha'i Hall during my stay of four days. One hundred thousand people in the political demonstrations were congregated each afternoon in the street below our windows. Two hundred people were present at the last lecture held in the Baha'i Hall on Saturday evening.

SURAT. Mr. Vakil of Surat is a lawyer, and as the morning we arrived was a holiday, he had invited forty men, friends, judges, lawyers, professors, to his home to tea where for two hours we spoke of the Baha'i Cause. Before going to his home to meet his guests we visited a most interesting Parsi School and I spoke to one hundred and twenty five young men and fifteen teachers. They, Theosophists arranged a beautiful lecture, and a public lecture for three hundred people was given in the Municipal Hall. The Judge of the High Court was present. Several schools and the largest hospital were visited.

The Baha'is of India represent splendid souls from all the religions.

Almost all the Persian and Indian Baha'is have tried to go to some cities in India to further the Cause. I also saw rare and beautiful fruits from the journeys of Mirza Mehram, Mirza Mahmoud Zargani, Mr. and Mrs. Dreyfus Barney, Mrs. Stannard, Mr. Hooper Harris, Mr. Harlan Ober, Mr. Mason Reamy, Mr. Howard Struven, Mrs. Lua Getzinger and Mr. and Mrs. Fred Schopflicher. People in India are READY for these Teachings. The dear Indian Baha'is ask you if teachers cannot come from the United States and stay and travel for a year or two in India?

KARACHI. Two days were spent in travelling from Surat to Karachi, a part of the distance being over a desert with temperature 125 degrees hot in some places. I had to take the journey to India in the hot season, as I could not finish my work and arrive earlier. It was certainly refreshing and heavenly to meet the Baha'i friends of Karachi and go with them first of all, for a

drive to the beach where the breezes blow cool Karachi is one of the loveliest cities in India and I was very happy there, and I was happy in every city in India!

The Baha'is in Karachi recently have purchased a delightful garden well situated and later they will build a Mashriqu'l-Adhkar there. They also have a good Baha'i cemetery.

Mr. Jamshed N. R. Mehta, Mayor of Karachi helped the Baha'is in arranging my lectures. He himself presided at the first lecture held in the beautiful Theosophical Hall (his gift to that society). He arranged a second informal lecture in this same hall asking me to speak on the "Life of Abdu'l Baha". He also gave a tea in his home for me to meet friends. He publishes each week a little one page journal called "Bluebirds" and I was astonished and pleased to see the "Bluebirds" of Saturday, June 21, 1930, bearing the glad-tidings of Abdu'l Baha. The entire paper gave Abdu'l Baha's own Words about Feasts, Fast, Search after Truth, and the Economic Solution. This charming Mayor with a keen piercing mind levelled like a mighty searchlight on all thought, gave me a very just and excellent interview about Mr. Mahatma Gandhi. When I spoke with Mr. Mehta about the Baha'i Cause he said to me "Baha'u'llah is as great as Zoroaster, Jesus Christ, Muhammad." Mr. Mehta may not call himself a Baha'i but if Baha'i means to be a "light bearer" then what is Mr. Mehta?

A large lecture was given before the Parsi Society of Karachi, one lecture in the Baha'i Hall, one garden party in the Baha'i garden. A third public lecture was given in the Theosophical Hall. Then I spoke to two hundred boys in the Boys' High School. Four articles were written for newspapers of Karachi.

LAHORE. Many people of great capacity were interested in the Baha'i Cause in Lahore. It would be a splendid place for a Baha'i teacher to come and stay for several months. The first talk was given before the Brahmo Samaj Society. This Brahmo Samaj is one of the great spiritual, progressive movements in India to-day and I always feel a thrill of joy to meet the members. One man, interested in the teachings of Baha'u'llah, gave a tea in the Young Men's Christian Association for me to speak, and the Young Men's Christian Association arranged a lecture. I was invited to the homes of great writers, judges, lawyers, professors, all of whom have read some Baha'i books.

The little Persian girl from Qazvin whom Mr. and Mrs. Singh have adopted is very sweet and very bright. Her name is Victoria Zarangez and I wish you could all meet her!

SIMLA. This is one the greatest summer resorts in India, situated high in the Himalayas, and it is also the summer seat of Government. Here one meets prominent people from every city in India. The morning we arrived we called upon the Minister of Agriculture, then upon the Minister of Education, and upon the Secretary of Young Men's Christian Association. My first lecture was in the Brahmo Samaj Hall before a group of thinkers from many parts

of the Empire. This Society hospitably gave a tea in our honour the next afternoon inviting thirty friends. Suddenly at the tea they received a telegram telling of the passing of their great teacher in Calcutta, so the meeting was turned into an hour of prayer and speaking on the Life after death.

I attended a meeting of the Committee for the All-India Women's Congress and gave them little Bahá'í booklets and copies of *Qurratu'l-Ayn's* Poems. I met one of the owners of the "Statesman" (Calcutta newspaper). He had met Abdu'l Baha and loved him, he said to send him an article and he would publish it. I met many club women and hope to arrange for a paper on the "Life of *Qurratu'l-Ayn*" which I am writing, to be read by a Bahá'í at the All-India Women's Congress and also at the All-Asian Women's Conference which will be held in Lahore in the third week in January. Statesmen, professors, Muslims, Hindus were there in Simla and it was a problem whether to stay a month in Simla or travel on to these other cities.

CHAIL, forty miles from Simla is even more beautiful than Simla itself. His Highness the Maharaja of Patiala has his summer place there and he invited us to be his guest for two or three days. We went for two days and we were entertained in a spacious new Guest House. His Highness the Maharaja of Patiala is Chancellor of the Chamber of Princes and he will lead the delegation of Princes to the Round Table Conference in London, and he led a delegation of Princes to the League of Nations a year or two ago. The questions he asked showed that he has read some of the Bahá'í Teachings. This Maharaja is thirty-six years old, he is very fond of reading and he has a wonderful mind. I met his sons, we talked with their teacher, with the Military Secretary, with the Aide-de-camp, with generals, with relatives, and there were nearly fifty guests besides ourselves. We met them at the pavilion where every one gathered to watch a cricket match.

DELHI. Two days and one night were spent in Delhi, the Capital of India. We called on a great Sufi Muslim scholar Khawaja Hasaan Nizami who had met 'Abdu'l Baha in Egypt. He has translated "Seven Valleys" into Urdu. We had a meeting of the Bahá'ís of Delhi, it was held at the "Kaukab" office. This "Kaukab" Bahá'í Magazine in Urdu language is doing good work. It carries the Creative Word in the Urdu language, and in different cities I have seen its good fruits. I believe it is very important to try to continue it and do everything in regard to its maintenance and the subject matter of its pages.

I lectured before the Arya Samaj Society, 125 people were present. I gave a book to the Chancellor of the University.

LUCKNOW. A lecture was given before a large audience at the Brahmo Samaj in Lucknow. The Secretary was most cordial, he gave a tea in his home for friends to speak with us, and I gave a tea also inviting some of the thinkers of Lucknow. I talked with the Librarian of the Public Library and gave him a book for the

Library. Called upon the Editor of the "Indian Daily Telegraph" and gave him an article about the Cause. I also wrote an article for the "Pioneer" in Allahabad, an important city near Lucknow and sent one book for Allahabad Public Library. The stay in Lucknow was just one day and a half.

BENARES. A visit was made to the All-India Headquarters of Theosophical Society in Benares where they have a fine School for four hundred young men and women. The Secretary arranged for me to lecture in this School and he would be glad to have me write out this lecture or write an article about the progress of the Bahá'í Movement for the *Theosophical Review* a monthly magazine published there.

I gave His Highness the Maharaja of Benares "Some Answered Questions." He courteously gave me books about Benares and an introduction to the Chancellor of the Benares Hindu University.

A lecture had been arranged to this Hindu University but owing to the political crisis on that day, it had to be cancelled (picketing was going on at several universities in India and this prevented my lecturing in some of the universities. Picketing means that the men and youth literally lie down in the walks and roads leading to the schools so that students and professors who enter must walk over their bodies. They try to compel the students to cease attending the universities and work for freedom of their country). However, in this Hindu University I spoke with the Chancellor, the Secretary and other Professors. One Professor whom I had met first in Simla said he would speak to the Students about the Bahá'í Movement and tell them of the books which I had left for the University Library.

PATNA. Only one day was spent in Patna, but wonderful fruits came. A lecture was given at 10-30 a.m. in the Girls' High School before 257 girls and about 12 teachers. Then a visit was made to the High Court to meet some of the Judges and to meet the Vice-Chancellor of the University. (The University was not yet opened.) All spoke of the Bahá'í Movement in a friendly spirit and urged me to visit the Oriental Library of Patna. I lectured at 2 p.m. in the Bihar National College where three hundred young men listened eagerly and made a dash for the little booklets which were distributed. At five o'clock I gave a small tea for a few professors and religious thinkers, and at 6-30 p.m. gave a public lecture under the auspices of the Brahmo Samaj. One hundred and fifty people were present, and a beautiful spirit of love was extended. Books were put into all Public Libraries in Patna.

BOLEPUR. A visit was made to the School of Dr. Robindra Nath Tagore and two lectures were given there and books put into the Library. The five religions, Christian, Muslim, Jain, Buddhist and Hindu have Professors at this School. Perhaps the time will come when Bahá'ís will pay for a Bahá'í Professor to teach in this school for one year, or establish a Bahá'í Chair in this institution. The school, and it is co-educational, represents the most

modern progressive methods, and it gives much attention to the spiritual uplift as aim of education. There are about four hundred pupils. Dr. Tagore is in Germany, so I did not see him but met some of his relatives.

CALCUTTA. I spoke first in the Islamic Institute before two hundred and fifty Muslims and fifty people of other religions. The President of City College presided. Books were placed in this and in all other libraries or societies where I lectured.

A lecture was given before both sections of the Brahmo Samaj, the Maharani (Princess) Suchara Deves of Mayurbhanj acting as Chairman. One hundred fifty people were present and several invitations came to address other groups.

I wrote four articles and we took them personally to the editors of the four largest newspapers and each editor said he would publish the article.

I was invited to a tea to meet nineteen guests at the home of Mrs. Mahalanobis who is a daughter of Keshub Chundra Sen, the great Teacher of Brahmo Samaj. Her husband was Professor of Psychology in Calcutta, but I think this year he is Director of a new Institution. Sunday the Bahá'ís of Calcutta had a little meetings in the home of a devoted believer who is a tailor. Each Sunday they have a meeting of prayer in the tailor's shop. It was so touching, some came who really are very ill, but their prayers were so deep, one felt these souls are very close to God. The Bahá'ís in Calcutta are very dear and sincere.

I had the great honour of an audience with His Highness the Maharaja of Mayurbhanj who just arrived from Simla. He lives in his own State Mayurbhanj, but he stopped at his town place in Calcutta for a day. He is a young Prince about twenty four years old. All these Maharajas (Princes) are like King in their own state. He is a Hindu but he believes in universal religion.

I gave my last lecture in Calcutta, which took place in the Buddhist Temple. The President of the Theosophical Society presided and the audience consisted of Theosophists, Buddhists, university students, and Bahá'ís. Buddhist pilgrims from Ceylon, returning from Benares heard of Bahá'í movement for the first time. Several invitations came to speak before other societies, but I could not accept them. This lecture hall was right in the center of the university picketting square, every one said people would be afraid to go to a lecture in the evening in that square, but one hundred and fifty individuals braved it. Perhaps Bahá'u'llah wished the lecture in the storm-tossed centre. Police with mounted guns on motor cars and many hundreds of picketers were in the squares outside, while inside the hall we spoke of Bahá'u'llah's solution for these very problems.

So loved friends in India who have worked so hard, you and I have seen the "Glory of Coming of the Lord" in the universal cycle and it has been sweet to work together. I thank you for the happy days with you and pray God to bless you now and always.

Bahá'í Weekly

MARCH 9, 1931.

Who was Bab—IV

Amongst the followers of Bab was a remarkable woman, Kurratu'l-Ayn by name, the daughter of Haji Mulah Salih, popularly known as the sage of Kazvin. She was a great poetess and she wrote wonderful poems. She was also an eloquent and persuasive speaker and when she opened her mouth, the most learned divines of Persia stood tongue-tied before her. "When she was imprisoned in the house of Mahmud the Kalantar of Teheran, and the festivities and rejoicings of a wedding were going on, the wives of the city magnates who were present as guests were so charmed with the beauty of her speech that forgetting the festivities, they gathered round her, diverted by listening to her words from listening to the melodies and rendered indifferent by witnessing her marvels to the contemplation of the pleasant and novel sights which are incidental to a wedding". (see *Traveller's Narrative*, P. 31) As we all know she was martyred in 1852 A. D.

About this time the persecution of the followers of Bab was at its height. The Prime Minister Mirza Taki Khan had become the regent after the death of the Shah and the crown-prince was quite young at the time. Thus the regent governed with a strong hand and naturally he issued orders for the persecution of the Babis. Their possessions were plundered and they were scattered and their sufferings knew no bounds. The governors and magistrates and officials who were corrupt made this as a pretext for making wealth and the clergy of Persia used their pulpits to incite people against the Babis, so that both religion and administration stood up against these people and joined hands to eradicate this band of self-less followers. There was torture and punishment on every side and many innocent persons lost their lives in this general onslaught. The region known as Mazandran was the scene of terrible persecutions and the Babis were hunted down into the forests. It was at this time that Mullah Huseyn Bushrawi lost his life bravely fighting the Persian army. At last a treaty was made on the condition that the Babis should return to their

own places. When peace had been declared and the followers of Bab were engaged in eating, having laid aside their weapons and armour, the treacherous Army of Persia fell on them on all sides and slew them. Thus ended the Mazandran episode when a band of these men was besieged and all roads and avenues had been closed for them and a general massacre was ordered. Even then many of them died fighting heroically and gave their lives for a cause that was dear to them.

(To be continued)

Linking the World by Radio.

(From the Statesman)

Half a century has passed since Alexander Graham Bell gave telephony to the world to supplement the electric telegraph. Succeeding generations have seen the genii of the wire stretching their sensitive webs from street to street, from town to town, and from country to country—across even the remote, the halfcivilized, and sparsely populated territories.

When Marconi received in Newfoundland wireless signals across the Atlantic from Cornwall, a tremendous advance towards a system of world communications was registered. The Morse signals buzzing from that ship's receiver were, however, prophetic of a much more wonderful development—that of the wireless transmission of the human voice.

Broadcasting, the succeeding phase in the evolution of communications, radiates the human voice for any one who cares to hear. Its messages are declared from the housetops.

For the word "spoken in secret" to be heard afar off in secret, the world had to await the invention of directional radio-telephony. This master wizardry is the link of union in the communications system. It has brought into conjunction the telephone wire, the trunk line cable and the thermionic valve, thus forming a direct channel for the passage of a whisper to the ends of the earth.

The crowning achievements in voice transmission with its immense significance to the British Empire and the world, is a triumph for British telephone and radio engineers in close collaboration with experts in America. At Rugby, the first international radio telephone transmitter designed for connexion with the ordinary public telephone subscribers' system went into daily service at the beginning of 1927. From Great Britain, the service is operated by the General Post Office, and it works in conjunction with a similar radio telephone installation in the United States, operated by the American Telephone and Telegraph Company.

For four years the service to New York has also provided a route to Canada; this route is about to be superseded by a direct channel to Montreal. Striking developments in overseas radio telephony are, in fact, now following in rapid succession. A direct service over the 11,000 miles to Sydney (Australia) was opened in April

last, and now serves many of the principal centres of population. The radio telephone will span the further 1,000 miles to New Zealand during the next few years, so that the Dominion geographically most remote from the Mother Country will be brought into a mental contact as intimate as that experienced by any other portion of the overseas Empire. And not contact with Great Britain alone: connected with London is the complex Continental telephone network on the one hand and the American system on the other. Through Great Britain, therefore the Dominion can find a path for their spoken messages either to all countries of Europe (with the exception at present of Russia and the Balkans) or to North America and Mexico. *Viz* London, Sydney can speak to Paris or to Los Angeles, to Berlin or Buenos Aires.

Other major links in the Imperial radio telephone system are being created. South Africa desires the connection, and has an installation project for Johannesburg. Further the Post Office authorities now await an agreement between the Indian Government and the Indian Radio Telephone Company, and contemplate a service to Bombay before long.

Egypt will be a link in the Imperial communications as well as in the shipping route when the installation now being tendered for has been erected. Ranging beyond Africa to the Far East, the radio telephone will eventually reach Singapore, and Singapore will relay to Hong Kong. Japan will, it is expected, be linked up by a direct service from Britain.

In the West the past few months have witnessed important extensions to the range of Britain's radio telephone. Transoceanic services have been opened to Argentina, with land line extensions to Chile and Uruguay, which is now connected by a direct radio with London. A service between London and Rio de Janeiro, *via* Paris, was inaugurated in May. The trans-Atlantic service has been extended to all parts of North America, including Cuba.

Designed to leap the oceans, the wireless voice can nevertheless search out a ship at sea. A new development enables a telephone subscriber to call from his office or home to liners *en route*. The *Majestic*, *Olympic*, *Leviathan* and *Homeric*, on the Atlantic route, were the first vessels equipped with the necessary apparatus. Rugby is also the transmitting station for these ships to shore services.

A striking fact emerging from this account of the extent and the prospective development of radio telephony is the key position held by Britain. A map of these communications would show how the circuits from the East, South and West are drawn together by London. British technical skill has provided the world's most powerful transmitter and helped to perfect the wireless transmission of the spoken word; British Post Office enterprise has taken the initiative in arranging for extended telephone facilities with foreign countries. The result is that a new instrument for co-operation between nations and for intercourse between groups of people and individuals has been fashioned, the Imperial and international potentialities of which are most impressive to contemplate.

Living in the Power of the Holy Spirit

TOYOHICO KAGAWA

"How many hours a day do you work?" I was asked by an American visitor.

"I do not know", I replied. "It does not seem to be work at all. It is a joy. Creative work is not labour. It is an art. So then Marxian theory of labour is wrong. Compulsory, repetitive work is a burden, but labour with aim and purpose is a joy. When Thomas Edison discovered the electric light, he worked for two weeks, day and night, joyfully".

Work and the Holy Spirit.

"But how is one always to keep that attitude toward work?" persisted my questioner. And my reply was: "It needs the greatest training. It is real. The New Testament teaching of the Holy Spirit is just that. It represents evolution from lower-grade instinctive life up to the higher levels. Some do not accomplish it. They are as the colour-blind who do not see colour".

"Not many feel that way about their work all the time", she confessed. And I responded: "When you play music do you feel tired? Or when you write creatively? There is a great mistake in the system of Emmanuel Kant. He divided the day into eight hours of sleep, eight of work and eight of play. You do need the eight hours of sleep. But you need not regard your work as dull and wearisome and demand eight hours of waking surcease from it. You may continue for sixteen hours of working-play. You have joy when you write what you want to write. That is God-consciousness. And it is not necessary even to have congenial work. I do not like to go to the Tokyo City Social Bureau. It is such a peculiar job. But when I feel that it is God's message, I can continue to work there".

My American friend continued: "In the same way, then, if a factory girl could see her job in life as"—

"Completion of the nation". I finished the sentence for her. "But if she sees it only as a factory job, she comes back to the Marxian theory of deadening materialism."

Two Aspects of Religious Experience.

There are two aspects of religious experience: (1) facing from man to God; and (2) from God to man. Jesus speaks of asking and receiving. "If you ask", he says, "you will receive". In Japanese Buddhism, in the teachings of Confucius, and in the Gnostic faith of the Western world, "asking" alone was emphasized, for these faiths did not originally make God their foundation. Seeking was their whole activity. Buddhism thinks all is illusion, and doubts the existence of God. In the six years of struggle of Gautama until his enlightenment under the Bo tree, we see the finest sort of illustration of man's seeking. Confucianism also has human effort alone as its basis. Other saints and sages have dealt exclusively with this one aspect of religion. But religion which

consists of seeking alone cannot be depended upon to save man.

Receiving from God.

At the present time there is little of that experience which is the other half of religion—of *receiving from God*. Church prayer meetings are not prosperous. People do not take prayer seriously. And they are very indifferent about the Holy Spirit. In an age of natural science they think that prayer does not make any difference and that to talk of the Holy Spirit is foolish. I do not agree with them. I maintain religion to be both man's seeking and his receiving from God. If that receiving is not deep and genuine, religion has no meaning. That is the Holy Spirit. That is the Indwelling of God. God living within the personality—the Inward Dwelling of God. If God does not dwell within, human life becomes very flat and tasteless, and our religious experience is too theoretical. God gets to be nothing but a theory, and God and Man are separated. But when we are made captive by God's love, and God dwells within us, there begins a wonderful transformation. Under the very ordinary human surface of you and me there is the Indwelling God.

The Religious Experience of the Trinity.

If God dwells even in me, a sinner, and God's Power enters me, I myself change into a wonderful existence. I have the experience of the Holy Spirit. In this human flesh dwells Jesus Christ, the Image of God. He dwells above me, in me, through me. That is what the theologians of the Early Church called the Trinity. We do not need to use that difficult vocabulary, but just experience it, and have the religious consciousness of the Father, Son, and Holy Spirit. I am not the one who is working. God works through me. This is the experience of the Holy Spirit, and it comes through prayer, if we seek it.

Prayer in the Holy Spirit.

Japanese churches to-day have lost the zeal of the early days after the entrance of Protestant Christianity and lack prayer meetings. Christians are self-satisfied. They are too content with the *status quo*. They are not seeking something better with deep desire. God is seeking the world, but we Christians are praying in very small terms. We pray, "God, give me my dinner"! "Let me travel in safety", "be prosperous", "have good children", "let my church prosper"! But God sees the world at war, millions of unemployed, delinquents on the increase, men and women going to prison!

How many of us are praying for China?—China, that has been in the agonies of revolution for eighteen years. Or for Russia? "Too big", you say? "But did You not make the world"? Challenge God in that way, and plead for China and for Russia. Open the book of Isaiah and read the prophet's prayers there. Why do you not lay hold on the Spirit of God and pray from His point of view?

Ask, Seek, and God will Give you the Holy Spirit.

Why be content merely to pray in a small way for the Church to become self-supporting? When there are twelve thousand villages in Japan unevangelized; and only two hundred and fifty thousand Christians among seventy millions of population. Have you been praying for the present Communist Movement in Japan? Jesus died on the Cross for us. The consciousness of redemption gives us responsibility for the worst and lowest human being. *Ask, Seek, and Knock, and your Father in Heaven will give you the Holy Spirit.*

The Experience of the New Life

By Miss J. G. Weatherley

Since the study of Psychology has come to be taken up so widely, men are asking how far it is in keeping with what we have been taught by Religion. Are the two compatible or antagonistic?

It may be helpful in this connection to try and point out some ways in which the study of Psychology as applied to religion has already given us some clear light for our thinking on religion, for the best psychologists have turned their attention in using it to explain some of the facts of religion, that we have come to be familiar with.

1. We find the psychologist has turned the emphasis away from religious *thought* to religious *experience* and has given us to see the reality and genuineness of this inner experience. Professor James made a study between what he calls first-hand religion and the religion of experience, and second-hand religion that which we have been taught, or the religion of beliefs.

This brings religion out of the realm of theory into that of fact and shows it to be one of the real forces by which men live.

Most notable is the attitude of the psychologists to the phenomena of conversion. Starbuck in his "Psychology of Religion" deals with a large number of instances where people have passed through such an experience. They have been conscious of something happening, a new and wonderful change coming into their lives, a vital reality dominating and impelling. Professor James speaks in his "Varieties of Religious Experiences" of observing a real process whereby "a self hitherto divided and consciously wrong, inferior and unhappy, becomes united and consciously right, superior and happy, in consequence of its firm hold on religious realities".

And Stanley Hall of Clark University says, "Every life is stunted that has not experienced this metamorphosis in some form. Indeed the chief fact of genetic psychology is conversion, a real and a momentous change of unsurpassed scientific and practical importance and interest".

Then psychology sides with religion in declaring not only that conversion is necessary, but also that it demands the operation of some power other than man's will—the Christian Church has

always taught that regeneration is the work of the Spirit of God. "To them gave He power to become sons of God, who were born not of the will of man, but of God."

Now Professor Starbuck says, "what must a person do? He must cease trying; he must relax and let the nervous energy which has been pent up and acting for some outlet of expression, seek its natural and normal channels, — that is he must fall back on the larger power that makes for righteousness, which has been welling up in his being and let it finish in its own way the work it has begun". This makes God, the power outside ourselves, the Source and Inspirer of all good within a man. It is not man saving himself by his own effort, it is man appealing to something stronger than himself to help him in the spiritual fight against evil in himself and in the world. It is only thus, says both psychology and religion that redemption can be wrought. Man cannot bring about his own conversion, it can only be accomplished in reliance on the help of Omnipotence.

Then comes the question how does power reach a man and when it does, how does it operate? First of all it is the uprising of spiritual life within the soul of man and therefore it can never be attained merely by the striving of the will. It will come to a surrendered will, but these high spiritual blessings are never given to a will that is strained and set. In fact struggle and exercise of the will in a great endeavour to enter the new life may be a hindrance and often is to finding it.

We have to remember, it is not a state of feeling which we work ourselves into but a conscious reception of *Life*, it has to be experienced in order to be understood. Psychology says, it is an uprising of new life within a man's own being and the Gospel tells us that the new birth is result of the indwelling spirit of God. The man's own spirit is suddenly quickened by an uprush of new life which enable him to do that which before seemed impossible.

He knows it is something bigger and greater than himself. Where before he was depressed and weak, now he is joyful and strong to do what before seemed quite beyond his power. It seems as if he were borne on wings, life becomes thrilling and seems to be inspired with a new spiritual sense. The man is *alive*, and every one about him *feels* he is the most truly alive man amongst them.

And how did it come? First the man was deeply in earnest to have a new sense of God, and power for victory over sins and weakness. He prays that this power may come to him. He remembers Jesus Christ promised that the spirit which actuated him during his life on earth is ready to be communicated to whosoever from the bottom of his heart desires it. This constitute an asking for a gift he is ready to receive. For the Christians this gift is associated in his mind with the Lord Jesus, who said, "I am come that they may have life, and that they may have it more abundantly". That Person he sees holding out to him this gift, and

in taking the gift of the new life he receives that Person into his heart to be life of his life. It is the wonderful union of two spirits, the one strong, and the other weak, but in the blending the strength of the one passes into the other. He is no more alone, he has found a friend, with whom he walks and talks, and who keeps burning in his soul the light of the spiritual life. This is how the new life comes. In our next paper we shall see how it operates. But before leaving this part of the subject, let me ask any one reading this page who has a longing in his quickened life and joyful experience to begin seeking it from God in the quiet of his own soul, saying: "My soul is athirst for God, for the living God". "O God, give to my thirsting soul Thy Holy Spirit to indwell me."

Notes & News

England and India

So at last Peace has come to this country. Since the last one year that the Civil Disobedience Movement was launched by our noble and self-less countryman Mahatma Gandhi, we had seen suffering and sacrifice among men, women and children of this land. And the result of all this sacrifice has been a victorious peace for all concerned. We therefore rejoice with our countrymen and wish and pray that there may be harmony and goodwill among the two nations, whose destinies have been thrown together by a Beneficent Divine Providence. May God bless this Peace and may it be an enduring Peace for the good of all concerned.

Mr. Andrews on Gandhiji.

The Rev. C. F. Andrews, interviewed at Capetown concerning Mahatma Gandhi's release said:—

"The whole world will be relieved at the news which has come by cable. The longing will be from every heart, in these troublous days of universal economic depression and unemployment, that this step which Lord Irwin has taken may prove the beginning of a new era of peace and goodwill among nations.

"No one on earth has suffered in our generation more than Mahatma Gandhi has done in the cause of freedom, and the amazing moral response he has always received whenever he has asked for sacrifice among his followers will go down in history as a record of spiritual endurance when other events of our own day are forgotten.

"Gandhi as a sufferer has won the hearts of the millions of the poor in India as no other historic figure has done during the last 100 years and I am quite certain that there is a magnanimity in my own fellow countrymen and all over the West which is ready to acknowledge warmly and sympathetically a heroism such as his, however strange its method of achievement may appear to Western eyes.—*Indian Opinion*.

Syed Mustafa Rounie

Syed Mustafa Rounie of Mandalay (Burma) is the oldest Baha'i living in India. He knows many languages including English. He laid the foundations of the Bahai village of Kunjangun—35 miles from Mandalay—where there are about 800 Bahais and many of them professed the old religion of Buddha. They have a Baha'i Meeting Hall and an Industrial School for children and many Eastern and Western Baha'is who have visited Burma, have also paid a visit to Kunjangun. Our Grand Old Man has served the Cause now for more than fifty years and we wish him many more happy years of service and devotion to the ideals of the Baha'i faith.

Our Exchange List

On our exchange list we have secured till now the following weeklies, fortnightlies and monthlies.

The Star of the West, (U.S.A.)

The Khalsa Review, Lahore.

The Stri Dharma, Madras.

The Kaukib-i-Hind, Delhi.

The Brahm Parcharak, Lahore.

The Dawn, Hyderabad (Sindh)

The Sunrise, Qadian.

The Light, Lahore.

The Khalsa, Lahore.

We are looking forward to arrange exchange with such monthlies and weeklies as are devoted to Religious and Social reform.

The Akbar Ashram.

The Akbar Ashram at Karachi is an institution for the realisation of the ideal of human unity. This institution seeks unity through inter-communal marriages and other ways, little realising that the unity of races and religions can come only when the Divine Man pours the Spirit of God into the lives of the individuals and nations and quickens them with the Holy Spirit. Such Divine Manifestations appear from time to time in the form of a Christ, a Krishna or a Baha'u'llah and through the Power of the Word of God make us reborn. The rest is mere patch work.

This institution is bringing out a number of tracts, which are interesting and instructive. Will not this Ashram turn its eyes to the Sun of Reality that has risen once again from the Horizon of the East! Once it was India, again it was Palestine and now it is Persia!

THE BAHÁ'Í LITERATURE

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

COMPILATIONS

	Rs.	A.	P.
Baha'i Scriptures, (edited by Horace Holley), selected from all available writings of Baha'u'llah and Abdul-Baha and arranged in nine chapters according to subject; with Glossary and Index 576 pages, cloth ...	7	15	0
The Divine Art of Living (compiled by Mrs. Mary Rabb) Passages from writings of Abdul-Baha, 191 pages cloth ...	3	14	0
Paper ...	2	4	0
Education, compilation from teachings of Abdul-Baha ...	1	1	6
God and His Manifestations, (compiled by Mrs. J. W. Gift) Paper cover ...	0	12	6

BOOKS ABOUT BAHÁ'Í MOVEMENT

The Brilliant Proof by Mirza Abu'l Fadl of Gulpaygan, a refutation of an attack on the Cause by a Protestant missionary contains both English and Persian ...	0	12	0
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
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Baha'i, the Spirit of the age, by Horace Holley, presenting the Baha'i Movement and teachings as the synthesis of all modern movements ...	7	13	0

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