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# THE BAHAI MOVEMENT





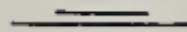
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# THE BAHAI MOVEMENT

FOR UNIVERSAL RELIGION,  
BROTHERHOOD AND PEACE



A SKETCH OF ITS HISTORY AND TEACHING



BY

CHARLES MASON REMEY



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## **FOREWORD.**

As Abdul-Baha, the leader of the Bahai Movement, has expressed his intention of visiting America in the near future, it has seemed advisable to publish this resume of the history and teaching of the movement in order that those who desire knowledge upon the subject may find it in a brief and concise form.



ABDUL BAHÀ

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## THE BAHAI MOVEMENT.

### Object.

The object of the Bahai Movement is the establishment of the universal religion which will be the foundation of inter-religious, inter-racial and international brotherhood and peace. It offers to mankind a practical basis of unity, one which is in direct line with the great world needs of this age. It is paving the way for the great universal civilization which will evolve as people of all religions, races and nations unite both spiritually and materially into one world people.

### The Bab.

This movement began in Persia almost seventy years ago (1844), with the rise of a teacher known as The Bab, who proclaimed the coming of a greater teacher whose mission would be that of establishing the universal Religion, the Brotherhood of Man and universal Peace. The Bab was but the forerunner of this greater teacher who was to come, and to this promised one and to his cause The Bab and thousands of his followers testified by suffering and martyrdom inflicted upon them by the Moslems upon the charge of heresy.

### Baha'o'llah.

Shortly after the martyrdom of The Bab the great teacher who was promised appeared in the person of Baha'o'llah, from whom the movement now takes its name. His mission lasted forty years, during which time he was subjected to all manner of imprisonment and suffering at the hands of Oriental despots because of his teaching which brought freedom of thought and enlightenment to all people who heard it. Baha'o'llah was sent in exile and a prisoner from one Moslem country to another until he finally was lodged in the Turkish penal colony of Akka in Syria where, after having given his great teaching to humanity, he passed naturally from this world in the year 1892.

### \*Abdul-Baha.

Abdul-Baha, the son of Baha'o'llah, was the one chosen by his father to further establish this great movement and to explain and demonstrate it before the world.

He was constantly at his father's side during the exile and imprisonment of the latter, and was in every way Baha'o'llah's chief disciple. For forty years Abdul-Baha was a prisoner in the fortress of Akka—held there by the Sultan of Turkey for no other reason than that his teaching was bringing enlightenment and freedom of thought to all who came within the radius of its power. With the fall of the old despotic regime of Turkish government and the establishment of the present constitutional rule, which occurred in the summer of 1908, he was liberated from prison, and now is free to come and go as he wills. During the past summer and fall (1911) he visited England and France, where he spent some months in teaching; and now he is expected shortly in America, where he has many friends who will welcome him.

Abdul-Baha wishes to be known as the servant of humanity. He seeks no higher station than this, yet when one understands all that this means one realizes the combination of humility and exaltation which it implies.

He has a wonderful personality. He has the power of really penetrating the souls of men, of understanding the needs of each individual soul, and of ministering to them in the most beneficial manner. He is the spiritual physician who is treating humanity.

Many beautiful and touching incidents are related in the East of the way in which, through long suffering and kindness, he has won the hearts of those who, because of their prejudices, formerly were his

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\* The Bab (meaning the door or gate), Baha'o'llah (meaning the glory of God) and Abdul-Baha (meaning the servant of God), are titles which have been applied to these teachers and by which they are now known.

enemies. Caring for the sick and protecting the oppressed form a large part of his daily duties. One of the titles applied to him in the Orient is "father of the poor."

Abdu'l-Baha's power is that of love. In going into his presence something within one's soul seems to respond to his soul. Thus a spiritual bond is made which is most far-reaching, for it is of the nature of divine love and always remains with one. Through his life and example, he is teaching people the life and the way of The Kingdom. He has a message for every one, and as one meets and contacts with him in spirit it is as if a new force were added to one's nature. The power of the love of God is brought very close to those who come in contact with Abdu'l-Baha.

### TRUTH.

The Bahai philosophy is simplicity itself. It is expressed in this short quotation from one of Baha'u'llah writings, "The root of all knowledge is the knowledge of God." Each of the world's great spiritual teachers has taught the same eternal Truth, revealing it in the measure and in terms applicable to the people of his time. This Truth has ever been the main spring and source of human advancement and civilization.

### RELATION OF THE BAHAI MOVEMENT TO THE RELIGIONS OF THE PAST.

The people of each religion look for the coming of a prophet or teacher who will fulfill the hopes of their own teaching and establish the truth in the world. The Christians look for the coming of the Christ (spirit), and the establishment of Christ's Kingdom; the Jews await the coming of their Messiah, and God's Kingdom on earth; the Moslems believe that the Mahdi will come and prepare the way for the coming of the Lord and The Kingdom; the Zoroastrians have prophecies relating to the coming of Shah Bahram, and the establishment of the divine order of things,

all of which are foretold in their holy books; the Hindus believe that the divine spirit Krishna will speak again to the world for the enlightenment of the people; and the Buddhists looks for the coming of the great Fifth Buddha whose mission will be that of bringing a general world-wide spiritual enlightenment. Now in the coming of the Bahai teachers, and the movement which they have established, the people of the various religions find the fulfillment of the sacred teachings of the past, and also the solution of the great latter day problem of religious Unity. The Bahai teaching confirms and completes all religious teachings which have gone before, and offers a practical philosophy which meets the present day spiritual needs of humanity.

### The Bahai Writings.

The collective writings of the Bah are known as The Beyan. These treat chiefly of the coming of Baha'o'llah, containing exhortations to the people calling them to purify themselves and prepare to meet the promised one that they might be fitted to serve him.

Baha'o'llah wrote many treatises in the form of books and epistles, in which he demonstrates the oneness of the spirit of all of the former religious teachings; also treating of the present teaching in its relations to the religions of the past. Many of these writings were in reply to special questions asked by men of learning and were therefore written from various points of thought, Moslem, Jewish, Christian, etc.

The writings of Abdul-Baha are explanatory of the teachings of Baha'o'llah. In Abdul-Baha's life of service is his method of teaching rather than by his pen.

### SOCIAL REFORMS, LAWS AND ORDINANCES.

In addition to the purely spiritual teachings of Baha'o'llah he ordered certain changes in the manners and customs of people, through the observance of which the world in general will be helped both

materiaily and spiritually. He advises the Bahais to be tolerant, and in no way to separate themselves from other people, nor denounce those of other beliefs. All men are free to believe as they wish, but all are exhorted to unite in faith and to lay aside the prejudices and superstitions of past ages. Warfare should be abolished and international questions settled by arbitration. A universal language is favored as a means of bringing people together in unity. Legislation should be representative. The Bahais should be peaceful and law-abiding citizens. Their thought should be humanitarian before all else. Faith without works is not acceptable. One's worship should be supplemented by a pure and useful life in the world. Men and women should marry. Asceticism is discouraged. Monogamy is taught. Harshness and hatred are to be overcome by gentleness and love. Man should not use Intoxicants as a beverage. Opium and kindred drug habits are denounced, as is also gambling.

The business affairs of the Babai Movement are conducted by assemblies of consultation. Eventually there will be a general assembly of consultation composed of representatives from all parts of the world. This will be known as "The Universal House of Justice."

Baha'o'llah forbade mendicity, slavery, cruelty to animals and many other abuses which our western civilization has already remedied, so it is hardly necessary here to mention them. The following of these ordinances is already producing its good effect in the many Bahai centers throughout the world, and good fruits are coming therefrom.

#### Mashrak-El-Azkar.

In this cause there is no priesthood nor clergy. Each soul approaches God in prayer without sacred rite nor ceremony. Temples open to all people of all religions are to be provided for reading, meditation and prayer. These are to be surrounded by hospices.

hospitals, asylums, schools, universities, etc., the whole group of buildings to be known as a "Mashrak-El-Azkar" which literally means "The dawning point of the mentions of God." In these institutions is symbolized both the spiritual worship and the humanitarian service as taught by Baha'u'llah.

Not long since in the city of Echikabad in Russian Turkistan a Mashrak-El-Azkar was built. At present the Bahais throughout the world are uniting in the work of building the first Mashrak-El-Azkar in America, which is to be erected near the city of Chicago.

### The Need of the Times.

In this day the creeds and the dogmas of the past have lost their spiritual power, and the world is reaching out for a religion which will be a living spiritual factor in the life of humanity. This demand is being supplied by the Bahai movement. This is a cause the institutions of which are not founded upon the popular thought of the day, but rather being above and beyond the natural trend of human thought they are leading and forming within the souls of men higher ideals, thought and actions, and are the beginning of a higher and a greater civilization than the world has ever seen.

### Oriental-Occidental Unity.

One of the greatest obstacles to overcome before universal Brotherhood and Peace can come is the natural lack of confidence and understanding between the Oriental and Occidental peoples. The Orient has been the source of the world's inspiration, while in the Occident has appeared the fruition of this inspiration in the form of a highly evolved civilization. Through the Bahai teachings this chasm between the East and the West is bridged, and for the first time in history Oriental and Occidental are meeting on a common ground of sympathy, understanding and brotherhood.

### **Peace.**

Religious differences have been the chief cause of warfare, while religious sympathy and understanding have always made for peace and prosperity. Prior to the beginning of the Bahai Movement, nothing was being taught nor written about Peace, Arbitration, universal Language, Suffrage nor any other universal institution. During the past half century, however, the world has awakened to the necessity for all of these institutions, and now the most enlightened people are realizing that the lack of spiritual or religious understanding, with the accompanying lack of moral perception, is the real cause of all human ills. While Baha'o'llah's teaching was ahead of the world of his day, the world of today is realizing the value of that teaching. The supply and the demand are now meeting, from which harmony and peace will result.

### **Science and Religion.**

The imaginations and superstitions of the religious systems of the past, are against common sense and science, for these are but the thoughts of men of past ages. The Universal basic spiritual truths of the many religions are, upon the contrary, most scientific. When men understand the true principles of religion no conflict will be found between them and the material sciences.

### **Education.**

Through a broad and liberal education along material lines, balanced by a knowledge of man's moral and spiritual duties, the Bahais believe that the superstitions of the past will disappear and with them the prejudice and ignorance which have always made for man's limitation. The Bahai Movement stands strongly for the freedom and education of woman, even going so far as to teach that it is more necessary for parents to educate their girls, than their boys. Women being the mothers and the chief teachers of the race, it is more necessary that they be educated than men.

### **Economic Questions.**

Cooperation is the basic principle upon which all institutions should be founded. The cooperation of all for the good of all. Laws should be so regulated that it will be impossible for one man to enrich himself at the expense of another. Through the proper adjustment of political and commercial relations between individuals and nations all will live in harmony, happiness and in plenty.

### **Evolution of Man.**

According to the Bahai teaching spirit or life force is of five kinds: Vegetable, animal, human, the divinely spiritual life of the soul, and the Infinite unknowable spirit of God. Man was created man, a species apart and above the vegetable and animal conditions. Through the spiritual influences of the prophets man becomes characterized by the divinely spiritual qualities, and adds to his human nature the spiritual nature.

### **Growth of the Movement.**

The movement under The Bab was practically confined to the Islamic countries. During the ministry of Baha'o'llah the message was taken to various other countries of the Orient and now has spread the world around. There are not only centers of Bahai teaching in China, Japan, Burma, India, Persia, Turkistan, Caucasia, the Turkish countries and in Egypt, but there are strong Bahai centers in France, Germany, England and throughout the United States and Canada. This growth has been a comparatively slow one. It is not limited by religious nor racial conditions, which is proven by the many heterogeneous elements which this cause is assimilating and fusing into one element, which is the world type of man.

### **The Method of Teaching.**

The teaching is given without money and without price. Teachers are self supporting, giving their

time and services, the recompense for which is the joy and satisfaction of serving in the cause of Truth. Teaching consists of first living the principles of the cause in one's inner life and then speaking to others. All are teachers each in his own sphere. The Bahais in no way form a close sect or cult. They do not separate themselves from other people. Their work is ever out-ward and in the world where they are diffusing spiritual knowledge and serving humanity.

### Results.

The universal principles of Truth which the Bahai Movement is teaching are already clearly seen in the way in which this teaching appeals to people of all religions, races, and nationalities. The moment that a soul becomes touched by the Bahai Spirit he becomes a citizen of the world, quite freed from the limitations of his former environment, while his social and religious prejudices are changed into a desire to do something toward world brotherhood through tangible service to his fellow men. In the Bahai Meetings—notably those in the East—one sees Christians, Jews, Moslems, Zoroastrians, Hindus and Buddhists mingling as brothers and eating at the same tables. It has been the writer's privilege to travel extensively and to attend many such reunions. He has spent much time in the Oriental countries and has seen the spiritual blending of the Orient and Occident, which process is being brought about by the love and devotion of the Bahais one for another. These people are really demonstrating the power of divine love, for with them it is so powerful as to overcome all religious and racial antipathy and is producing real brotherhood and Peace.



## NOTICE

Information regarding the teachings, the work, and the publications of the Bahai Movement, together with copies of this pamphlet, singly or in quantities, for free distribution, as well as the addresses of the Bahai assemblies in this and other countries, will be furnished upon application to the Persian-American Bulletin, 509 McLachlen Building, Washington, D. C., U. S. A.

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# The Bahai Movement

BY

CHARLES MASON REMEY

An outline of the history, religious teaching and social reforms of the Bahai Movement. Cloth binding 50c, 10c extra for packing and postage. Apply to one of the following centers:

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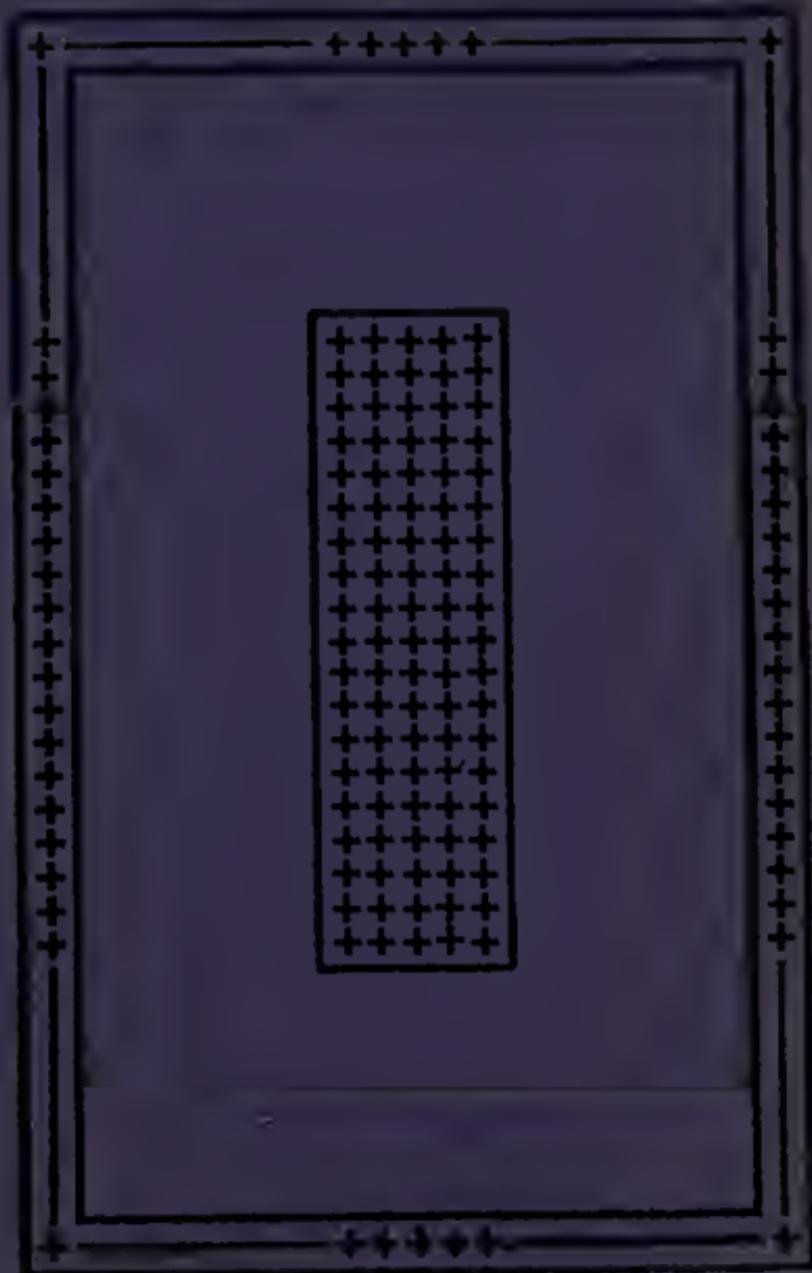
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**EDUCATIONAL SOCIETY**

**BROTHERHOOD EDUCATION INTERCOMMUNICATION  
COMMERCE**

*"Let not a man glory in this that he love his country,  
let him rather glory in this that he love his kind."*

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انجمن ارتقا شرق غرب

## **Principles of the Orient-Occident Unity**

### **PRIMARY OBJECT.**

1. The primary object of the Orient-Occident Unity is to provide for the education of the youth of Persia, through the cooperation of philanthropic Americans. Out of this movement has grown a work of greater scope, that of furnishing a means of intercommunication between Persia and the United States, and finally between the East and the West. As the Society is non-sectarian, has no paid officers, and serves no selfish purpose, it is particularly fitted to occupy the important place in the world's affairs suggested by the foregoing.

### **EDUCATIONAL WORK.**

2. The educational work of the Society is being conducted, its Persian connection being the School of Tarbiat in Teheran, and a few other schools for girls and boys already established. The purpose is to assist further other schools in different parts of the country as they may be established, afterward turning attention to other Eastern countries.

### **SCHOLARSHIPS.**

3. Scholarships may be taken at the rate of \$18 yearly, this amount paying the expenses of a student. The Society also supplies to Persian schools competent American teachers and furnishes text-books, at actual cost, or without expense to the Persian schools applying for this assistance. Any person supporting a student will be regarded as an active member of the Society.

### **EDUCATION FOR BOYS AND GIRLS.**

4. Boys and girls are now being educated under the direction of the Society. Subscribers are furnished with a photograph of the child for whose education they are paying, and may correspond with the scholar if they so desire. Should they take any further interest in the scholar, such as providing for an American training after the completion of the school course in Persia, this Society will lend its aid as desired.

### **ASSOCIATE MEMBERS.**

5. Associate members will be received, the dues being \$1 annually. Subscriptions to the monthly illustrated bulletin of the Society, the Secretary's report, and other printed matter which may be issued from time to time, will be one dollar per year.

### **COMMERCE.**

6. The Society is now in a strong position to assist in bringing together the merchants and manufacturers of Persia and the United States for the expansion of commerce and trade between the two countries.

### **BRANCH SOCIETIES.**

7. Branch societies may be formed in any city, each branch having its own officers, where there are nine active members. This enables those interested to cooperate actively and intelligently with this great educational work.

### **BOOKS AND MAGAZINES.**

8. Books of all descriptions, such as text-books, histories, scientific works, monthly and weekly magazines, are needed to be sent to Persia for the English public libraries connected with the schools.

### **BUSINESS OF THE SOCIETY.**

9. The direction of the Society is in the hands of the active members, each of whom is entitled to a vote at elections. The constitution provides for a Board of Directors, comprising the officers and representatives from the branch societies.

### **PUBLIC COOPERATION.**

10. The Society appeals to public spirited men and women generally for support. All funds received from active memberships go directly toward the payment of scholarships. Postage, printing and other running expenses are met from the dues of associate members and special contributions. All the officers serve without any compensation whatever.

### **LARGER FIELD.**

11. The larger field of usefulness which has presented itself for the Society can only be occupied in proportion to the number that help. Correspondence is invited, and your help and cooperation are solicited.



BOY'S SECTION OF THE TARBIAT SCHOOL, TEHERAN, PERSIA.

These boys are being educated with scholarships at \$48 a year, contributed by the active members of the Persian-American Educational Society in the United States.

ANNUAL REPORT OF THE SECRETARY, PERSIAN-AMERICAN  
EDUCATIONAL SOCIETY.

To the President, the Delegates, Members of the Society and  
The Conference of April 18-20, 1912:

During the second year of its corporate existence, the Persian-American Educational Society has made substantial progress, as will be outlined herein, and the broad vision of its founder is becoming a reality, necessitating the change in name and scope of the association which will be a feature of this Conference.

As announced in the Call for the Conference of 1912, the object of the original organization was and has been to bring Persia and America closer together in ties of mutual interests, commercial, educational, moral and intellectual. The growth of the Society has been most gratifying, and its successor, the Orient-Occident Unity, while continuing as a separate Bureau the educational plans in Persia, and administering funds pledged for that purpose as heretofore, will carry its activities into other countries of the Orient which have manifested an interest and a desire to co-operate. It will also enter upon commercial development as a special feature, following an interest which has been awakened, and realizing the importance of opening new markets for American products, as well as the broader aspect of the value of a practical basis of unity between the East and the West in the interchange of goods. Mutual interest in literature, arts and sciences, and a realization of the interdependence of these diversified portions of the world may be expected to follow an educational campaign which goes hand in hand with a practical method of development.

The history of the Society, which is given in detail in its printed publications, may be briefly summed up as follows: Following the visit to this country, in 1909, of Mr. Sydney Sprague, an American, who had been a Teacher in the School of Tarbiat, in Teheran, Persia, a meeting of some of the friends of Persia was held in Washington, October 30, 1909. At this meeting a Committee was appointed to draft a Constitution, and from this beginning the Society was organized. Its first purpose was to assist the School of Tarbiat, a non-sectarian institution of unique importance and which presented a special opportunity for philanthropic effort because of the impending crisis in political affairs in that ancient realm. By the provision of scholarships, worthy students were to be educated along modern lines and prepared as teachers who would in turn instruct their fellows. Later on, other schools were to be assisted or established, and the activities of the Society contemplated the education of girls as well as boys. On January 8, 1910, the newly-organized Persian-American Educational Society made its formal announcement and appeal for support. A large public meeting was held on the date named, and the career of the Society was thus auspiciously started.

The First Annual Conference was held in Washington, June 16-17, 1911. A report of this Conference is contained in No. 1 of the BULLETIN, and the addresses made by the well-known speakers who participated, have been features of the last-named publication in its subsequent editions.

The Active Members of the Society now number 69, each supporting a scholar, including several girls' scholarships, and there are 98 Associate members. In addition to these tangible results, there is a wide-spread interest, which may be truly described as extending throughout the entire world, indicated by the exchange of thousands of letters, and far greater development awaits only the enlarged scope afforded by the plans for the Orient-Occident Unity.

The Society has a representative in Teheran, in the person of Dr. Susan I. Moody, Chicago; a Trained Nurse, Miss Elizabeth Stewart, of Philadelphia and a Teacher for the Girls, Miss Lillian Kappes, Jersey City, have been sent to Teheran during the past year. A school for Girls has been established. Branch Societies have been formed in Tabriz and at other points in Persia, and correspondents prepared to carry out the work of the organization are immediately available in every Oriental Country.

The increased work of the Society made it desirable to find new offices, so that during the past year a location in the new McLachlen Building was secured. Here volunteers have carried on the vast amount of correspondence in a manner which is most creditable, and which entitles them to the thanks of the Society as well as to the gratitude of all the friends of Unity and Peace everywhere. As will be seen, the great progress made in the absence of any endowment or other funds for expenses, foreshadows the great possibilities of a similar campaign with the proper support.

Aside from the educational work, during the past year a Commercial Bureau has been organized, in reponse to urgent demands made by our correspondents in the Orient. More than \$10,000.00 worth of goods, comprising in part agricultural machinery, pumps, textiles and wearing apparel, has been sold for American Manufacturers to Persian customers. This is an indication of what can be accomplished if a special effort is made, under more favorable conditions, and is an added argument in favor of the necessary assistance and co-operation being given. Mention has been made of the formation of a Persian-American Commercial Company in Tabriz, Persia, with a capital of \$20,000.00, whose object is to handle American goods; and other companies are now in the process of formation along similar lines. More than 150 samples of textiles recently received from a city in Southern Persia are now in the hands of the Bureau of Manufactures and the National Association of Manufacturers, as an indication of the needs of the eastern nation, thus enabling American manufacturers to compete intelligently for the business in this new market, which has heretofore been supplied wholly by European factories, averaging some \$50,000 per year.

In line with the authority given by the Conference of 1911, a monthly publication, the BULLETIN of the Persian-American Educational Society, has been issued, the first number being dated October, 1911. This BULLETIN may readily become the nucleus of a Magazine of world-wide importance, and the friends are urged to give it the necessary support by subscribing and securing subscriptions for it. The meager list of about 100 should be increased to 1,000 during this Conference, and as each subscriber becomes an Associate Member of the Society, a two-fold benefit is derived. A representative of the BULLETIN will be present at each session of the Conference, and all are urgently asked to call at the desk.

Emphasis has been placed upon the work among the girls. As important as is the matter of helping the boys in their endeavor to line up with the requirements of the age, it is met by a still greater demand on behalf of the girls who are to become the "New Women" of the regenerated realm. Dr. Moody sends an urgent appeal for scholarships for the girls, and in this great work the Society has the chance of becoming a pioneer. The low cost of scholarships, and the fact that every cent contributed goes to the beneficiaries, with no deductions for salaries, expenses or fixed charges of any kind, commends this as an unusually worthy object, and all should confer with representatives of the Society as to this feature.

A part of the activities of the past year has been the assistance rendered Persian youths who are in America seeking an education. Two boys, Mirza Mahmoud and Hossein Daryoosh, arrived in this country in November, 1911, and through an unfortunate combination of circumstances were without funds. The Society, through its President, took charge of them, and in due season they were placed in the Mercersburg (Penna.) Academy, where their tuition for the first year has been provided for. A balance is still due on this project, and any who may care to contribute to this tangible good work may be assured that their co-operation will be welcomed. An available fund for such purposes as this would enable the Society to do great good, and the gratitude and friendship of the returned Orientals assures ample returns for American benefactions.

Advices by cable and letter, received by the Society recently, tell of a great famine in the province of Hamadan, Persia, and that forty thousand people are facing starvation and death. Accordingly the Society, on February 28, issued an appeal through the Red Cross to the American people, as well as to its members and friends, to assist these sufferers. \$600.00



"HASSAN," No. 68 SCHOLARSHIP.  
Protege of Mr. J. Behrens, Genoa Junction, Wis.

has been received and despatched to Mrs. Susan L. Moody, and Dr. Moody advises that a Committee has been formed which will receive and disburse this and other funds. The original call was for at least \$3,000.00, and it is hoped that the amount will be made up during this Conference. The Society holds itself in readiness to receive and administer subscriptions in all such instances, being peculiarly adapted to render good service safely and without expense to the donors or the beneficiaries.

An endowment would enable the Society to extend its campaign literally around the world. Surely there could be no better use for the surplus of a great and prosperous nation, than to help make the Orient prosperous and to remove the blight of ignorance, superstition and prejudice which stands in the way of world-peace and international comity. We have prepared the frame-work and shown the practical workings, and now we must call upon the people of this land to help develop the machinery which cannot fail to accomplish great good.

In view of the expected presence of Abdu'l Baha Ahhas, whose participation will distinguish this Conference in a most unusual manner, the following quotations from his writings, indicating his approval of the Society, prophesying a great future if it is adequately encouraged, and commanding it to the

Friends everywhere, may aptly close this brief review and earnest appeal for co-operation, made to the Conference of 1912 and through it to the people of America:

In a communication addressed to the Officers of the Society, Abdul Baha said: "In the future the Society will attain to world-wide celebrity, and it will indicate that at this early period the Friends have directed their thoughts to this most important subject. Should the circle of this Society be widely extended and its various branches well organized and systematized it will remain firm and become established, and if its members arise with perfect unity and agreement, know ye of a certainty that at the end, it will become the greatest Society of the world, produce inexhaustible results and benefits, become the tree of the Oneness of the Realm of Humanity and cast its all-encircling shade over the people of the East and the West.

"This Society must he so organized and in the course of time its various policies so well defined, that since the beginning of the world until now no such association has ever been founded. This must become the first Society embracing such universal aims and objects.

"Blessed is the Orient-Occident Unity! Long live this Society! Long live this Society!"

In another communication, addressed to the Treasurer and founder, Abdul Baha said:

"Truly I say, although the importance of this Society at present is apparently unknown, yet if it remain firm and steadfast in the future it will become the association of the union of the realm of man. It will thoroughly combine and harmonize the East and the West, and accomplish a great service to humanity.

The Believers of God must give great importance to this Society and arise to perform its fundamental principles and essential duties with heart and soul. I send my congratulation and felicitation to this Society. If the Society acts with independence and exerts itself in bringing about relations between the East and the West, it will become the foundation of the Oneness of the World of Humanity.

This Society will become the cause of spreading the American Industries in Persia, and the great profits which in the past other nations have collected through the introduction of their goods and implements in Persia, will then go to America. Now consider, what great profits will be the result."

Later, addressing the members of the Orient-Occident Unity, Abdul Baha writes:

"The Friends of God must exert and endeavor with all their hearts and souls and display wonderful energy and resourcefulness so that this Association may find a foundation and its basis becomes strong. Especially at this moment that it has become famous among the friends and strangers and it is being discussed among all the nations.

"Therefore, everyone must respect this Association and endeavor with all the heart and soul so that it may become powerful and influential and be adorned with the services of the friends. Serve ye as much as you can in this benevolent matter, and it is my hope that no delay may postpone the work and no mistakes be committed, nay rather it may become established throughout centuries and cycles and this may become the cause of the happiness and rejoicing of all the philanthropists."

With special reference to the School of Tarbiat, Abdul Baha said:

"The problem of the School of Tarbiat is of the utmost importance. It is an essential obligation and duty incumbent upon all the friends to serve that school. This is the first school that the Friends have founded in Persia, and all the people know it belongs to them. Neglect and carelessness in the management of its progressive affairs is a blow to the Cause of God. Therefore, everyone must give extraordinary importance to the school of Tarbiat and assist it from some standpoint, either through enlightened ideals or the introduction of modern systems of education, either by liberal contributions or continual encouragement and assistance. To be brief, it is the hope of Abdul Baha that in the course of time this school become distin-

## MONTHLY BULLETIN

gnished from among all the schools in the world. Now consider how important is the matter.

Respectfully submitted,

JOS. H. HANNEN,  
Secretary

**ANNUAL REPORT OF THE TREASURER TO THE PRESIDENT, DELEGATES AND MEMBERS OF THE SOCIETY.**

Whatever services the Society has rendered during the past and the part it will play in the future for the establishment of closer relations between the people of the East and the West, wholly depends upon the character of its members, the enthusiasm of its officers and the altruistic support of its many friends both in the Orient and the Occident.

The officers of the Society should always be ready to lend a helping hand to the unfortunate ones of every nation and religion and always keep the ideals of true humanity before their eyes. No patriotic, sectional or national consideration should ever influence their actions and services in the Orient-Occident Unity. The door of the Association should be left open to the entire human family regardless of religion, nation or race to which they may belong. Let the officers serve all the inhabitants of the East and the West to the extent of their resources and abilities without any discrimination. Let them consider such services as their highest reward, their greatest compensation, and their worthiest privilege and pleasure and let this significant motto be the guiding star of their decisions: "Above all nations is humanity."

The names of our active members who have subscribed for the education of deserving students in Persia and the General Financial Status of the Society from May 31, 1911, to March 21, 1912, are as follows:

SCHOLARSHIPS.

No.	NAME OF SUBSCRIBER.	YEAR ENDING.	AMT. PAID.
1.	Mr. Wm. Remey.....	January	1, 1911, \$ 18.00
1.	Mr. Wm. Remey.....	January	1, 1912, 20.00
1.	Mr. Wm. Remey.....	January	1, 1913, 20.00
2.	Madame Blumenthal.....	January	1, 1911, 18.00
2.	Madame Blumenthal.....	January	1, 1912, 19.00
3.	Mrs. Lesly O'Keebe.....	January	1, 1911, 18.00
4.	Mrs. Josephine de Lagnel.....	January	1, 1911, 18.00
4.	Mrs. Josephine de Lagnel.....	January	1, 1912, 18.00
4.	Mrs. Josephine de Lagnel.....	January	1, 1913, 18.00
5.	Mr. Arthur Mayo.....	January	1, 1911, 18.00
5.	Mr. Arthur Mayo.....	January	1, 1912, 7.50
6.	Mrs. May Maxwell.....	January	1, 1911, 18.00
6.	Mrs. May Maxwell.....	January	1, 1912, 18.00
6.	Mrs. May Maxwell.....	January	1, 1913, 9.00
7.	Miss Flora Raymond.....	January	1, 1911, 18.00
7.	Miss Flora Raymond.....	January	1, 1912, 18.00
7.	Miss Flora Raymond.....	January	1, 1913, 10.00
8.	Miss Charlotte Segler.....	January	1, 1911, 18.00
8.	Miss Charlotte Segler.....	January	1, 1912, 18.00
8.	Miss Charlotte Segler.....	January	1, 1913, 18.00
9.	Mrs. Jacox.....	February	10, 1911, 18.00
9.	Mrs. Jacox.....	February	10, 1912, 18.00
10.	Mrs. C. S. Coles & Mr. L. Gregory	January	1, 1911, 18.00
10.	Mrs. C. S. Coles & Mr. L. Gregory	January	1, 1912, 18.00
10.	Mrs. C. S. Coles & Mr. L. Gregory	January	1, 1913, 18.00
11.	Madame Dreyfus-Barney.....	January	1, 1911, 18.00
11.	Madame Dreyfus-Barney.....	January	1, 1912, 18.00
12.	Mr. Jos. Staus.....	January	1, 1911, 18.00

## ORIENT-OCCIDENT UNITY.

9

12. Mr. Jos. Staus.....	January	1, 1912.	23.00
12. Mr. Jos. Stans.....	January	1, 1913.	23.00
13. Mr. and Mrs. H. L. Goodale.....	January	1, 1911.	18.00
13. Mr. and Mrs. H. L. Goodale.....	January	1, 1912.	12.00
14. Miss Emma Smith.....	January	1, 1911.	9.00
14. Mrs. Beyer.....	June	25, 1912.	18.00
15. Mrs. E. E. Stephens.....	March	1, 1911.	9.00
15. Mr. Abdul Aziz.....	February	20, 1912.	1.56
16. Mr. Benj. Taylor.....	January	1, 1911.	18.00
16. Mr. Benj. Taylor.....	January	1, 1912.	18.00
17. Mrs. J. F. Roberts.....	January	1, 1911.	18.00
17. Mrs. J. F. Roberts.....	January	1, 1912.	18.00
17. Mrs. J. F. Roberts.....	January	1, 1913,	9.00
18. Miss Mary Lesch .....	March	1, 1911.	18.00
18. Miss Mary Lesch .....	March	1, 1912.	18.00
19. Mr. Foster.....	March	1, 1911.	18.00
20. Mr. Lars Johnson .....	March	1, 1911.	18.06
20. Mr. Lars Johnson .....	March	1, 1912.	13.00
21. Mrs. L.W. Foster & Miss L. James.....	March	1, 1911.	18.00
21. Mrs. L.W. Foster & Miss L. James.....	March	1, 1912.	17.50
22. Mrs. Frye, Mrs. Waite, Mrs. Kirchner .....	March	1, 1911.	18.00
23. Miss Buikema, Mrs. Russell, Miss Casselbury .....	March	1, 1911.	18.00
23. Miss Buikema, Mrs. Russell, Miss Casselbury .....	March	1, 1912.	17.00
24. Mrs. Olsen, Mrs. Harrison, Mr. Woodworth .....	March	1, 1911.	18.00
24. Mrs. Olsen, Mrs. Harrison, Mr. Woodworth .....	March	1, 1912.	11.50
25. Mr. L. Keller.....	March	1, 1911.	18.00
25. Mr. L. Keller.....	March	1, 1912	16.50
26. Mr. C. and Mrs. S. Scheffler .....	March	1, 1911.	18.00
26. Mr. C. and Mrs. S. Scheffler .....	March	1, 1912.	18.00
27. Mr. E. H. Abbott.....	April	1, 1911.	18.00
27. Miss Bertha Smith.....	October	30, 1912.	18.00
28. Miss Jennie Bonds.....	April	1, 1911.	18.00
28. Miss Jennie Bonds.....	April	1, 1912.	12.00
29. Mrs. Nelson, Mrs. Brush, Mrs. Grayson .....	April	1, 1911.	18.00
29. Mrs. Nelson, Mrs. Brush, Mrs. Grayson .....	April	1, 1912.	15.00
30. Mr. J. W. Latimer.....	April	1, 1911.	18.00
30. Mr. J. W. Latimer.....	April	1, 1912.	18.00
31. Bahai Assembly, Portland, Ore..	April	1, 1911.	18.00
31. Bahai Assembly, Portland, Ore..	April	1, 1912.	18.00
31. Bahai Assembly, Portland, Ore..	April	1, 1913.	3.00
32. Bahai Assembly, Phila., Pa.,	April	1, 1911.	18.00
32. Bahai Assembly, Phila., Pa.,	April	1, 1912.	18.00
33. Mrs. Agnes S. Parsons.....	April	1, 1911.	25.00
33. Mrs. Agnes S. Parsons.....	April	1, 1912	25.00
34. Bahai Assembly, Seattle, Wash..	April	8, 1911.	18.00
34. Bahai Assembly, Seattle, Wash..	April	8, 1912.	18.00
35. Mrs. Helen Goodall.....	April	15, 1911.	28.00
35. Mrs. Helen Goodall.....	April	15, 1912.	20.00
36. Bahai Assembly, Seattle, Wash..	April	27, 1911.	18.00
36. Bahai Assembly, Seattle, Wash..	April	27, 1912.	18.00
37. Dr. E. Getsinger.....	May	3, 1911.	18.00
38. Mrs. L. Getsinger.....	May	3, 1911.	18.00
39. Miss Arna Trne.....	May	9, 1911.	4.50
40. Miss M. Billet.....	June	20, 1911.	18.00
40. Miss M. Billet.....	June	20, 1912.	18.00

## MONTHLY BULLETIN

41.	Mrs. Gannett.....	June	20,	1911,	18.00
42.	Mr. J. D. Bosch.....	June	23,	1911,	18.00
42.	Mr. J. D. Bosch.....	June	23,	1912,	20.00
42.	Mr. J. D. Bosch.....	June	23,	1913,	18.00
43.	Mrs. A. Bell.....	June	22,	1911,	18.00
44.	Mr. Hale and Mr. James.....	July	15,	1911,	18.00
44.	Mr. James.....	July	15,	1912,	18.00
45.	Mrs. L. Kirchner.....	July	30,	1911,	10.50
46.	Mr. C. B. Nourse.....	August	1,	1911,	20.00
46.	Mr. C. B. Nourse.....	August	1,	1912,	18.00
47.	Miss C. E. Nourse .....	August	1,	1911,	18.00
47.	Miss C. E. Nourse .....	August	1,	1912,	18.00
48.	Mr. P. H. Nourse.....	August	1,	1911,	18.00
48.	Mr. P. H. Nourse.....	August	1,	1912,	18.00
49.	Mr. T. T. Seele.....	August	10,	1911,	18.00
50.	W. J. E. Dillabaugh .....	September	9,	1911,	18.00
51.	Mrs. W. H. Hoar.....	September	9,	1911,	18.00
52.	Mr. W. H. Hoar.....	September	9,	1911,	18.00
53.	Miss Marie A. Foote.....	September	14,	1911,	18.00
54.	Honolulu Assembly .....	October	4,	1911,	18.00
54.	Honolulu Assembly .....	October	4,	1912,	18.00
55.	Mr. L. E. Ruddiman .....	October	19,	1911,	18.00
55.	Mr. L. E. Ruddiman .....	October	10,	1912,	18.00
56.	Woman's Assembly, Kenosha, Wis.	December	20,	1911,	18.00
57.	Bahai Assembly, Pasadena, Cal.	January	1,	1912,	18.00
57.	Bahai Assembly, Pasadena, Cal.	January	1,	1913,	4.00
58.	Mr. Hashmatulilab & N. R. Vakil.	January	1,	1912,	21.81
59.	Mr. M. Mills.....	January	30,	1912,	18.00
60.	Mrs. Harriet Cline.....	February	1,	1912,	16.50
61.	Mr. and Mrs. A. B. Killus.....	February	12,	1912,	18.00
61.	Mr. and Mrs. A. B. Killus.....	February	12,	1913,	6.00
62.	Mr. Frank Clark.....	February	20,	1912,	18.00
62.	Mr. Frank Clark.....	February	20,	1913,	18.00
63.	Mrs. Frank Clark.....	February	20,	1912,	18.00
63.	Mrs. Frank Clark.....	February	20,	1913,	18.00
64.	Bahai Assembly, Spokane, Wash.	April	1,	1912,	18.00
64.	Bahai Assembly, Spokane, Wash.	April	1,	1913,	6.00
65.	Miss Josephine Lock.....	May	16,	1912,	18.00
66.	Woman's Bahai Unity, New York, N. Y.....	June	5,	1912,	18.00
67.	Miss H. Frankland.....	August	28,	1912,	7.50
68.	Mr. John F. Behrens.....	December	12,	1912,	18.00
69.	Mrs. M. T. Rice-Wray.....	March	19,	1913,	1.50

\$2,095.87

## DISBURSEMENTS.

April 8, 1910, Draft sent to Teheran.....	\$ 300.00
June 13, 1910, Draft sent to Teheran.....	200.00
December 30, 1910, Draft sent to Teheran.....	200.00
April 28, 1911, Draft sent to Teheran.....	300.00
November 1, 1911, Draft sent to Teheran.....	500.00

\$1,500.00

Balance in Bank March 21, 1912..... \$595.87

\$2,095.87

## PERSIAN-AMERICAN EDUCATIONAL SOCIETY MONTHLY BULLETIN

## ANNUAL REPORT YEAR ENDING MARCH 25, 1912.

Subscriptions .....	\$ 98.00
Mrs. Agnes Parsons .....	100.00
Mr. W. H. Hoar .....	156.16
Mrs. E. R. Boyle.....	10.00
Mr. John F. Behrens .....	10.00
General Donations .....	77.59
Interest on Deposit .....	4.73
	<hr/>
	\$456.48

## DISBURSEMENTS

Tuition for two Persian at Mercersburg Academy.....	\$ 100.00
Board for two Persians in Washington.....	10.00
Traveling Expenses and Books for two Persians.....	25.00
Darhy Printing Co.....	87.52
Office Rent 6 months.....	72.00
Telephone, 3 months.....	10.08
Rent of Typewriter, 3 months.....	7.50
General Expenses .....	83.91
Bank Balance .....	60.47
	<hr/>
	\$456.48

## LIFE AND TEACHINGS OF ABDUL BAHÁ

by

LOUIS G. GREGORY

Abdul Bahá Abbas, Servant of God and humanity, was born in Persia nearly sixty-eight years ago. His early childhood saw a crucial period in his country's history. Scenes of devotion to truth and righteousness, marked by the cruel and bloody persecutions which followed the Bab, were often before him. These things doubtless made a profound impression upon so alert a mind. At the tender age of nine, he was to share the sacrifices of those who champion truth. For at that time he accompanied his illustrious father, Bahá'ílláh, into exile and imprisonment, a condition which lasted, often with extreme rigor, more than half a century.

When Bahá'ílláh declared a Divine mission, looking toward unity and the freedom of men from ignorance and superstition, Abdul Bahá became the first believer. Throughout his long captivity, with voice and pen and deed, he has worked to make real and practical that which has been the dream of all the ages, harmony of all religions and all peoples. His radiant countenance has carried light and cheer to the hearts of many sorrowing ones. The poor and needy have found him a provident father. Through his influence, ancient traditions and prejudices have melted away. People of wisdom and prudence have consulted him. Statesmen and men of affairs have sought his advice. Scientific and learned men have been amazed at his wisdom. For all he has the good word and noble deed and those who are willing he transforms from evil habits to noble characteristics by love's alchemy.

During the years of captivity Abdul Bahá was the freest of men; for prison walls cannot limit the spirit. Without acquired learning, he has taught savants; without material resources he has directed great philanthropies; without political experience he has discovered the highest political sagacity; without claim of leadership, he directs millions. During his eventful career there never has been a time when he was not victim of the world's selfishness and greed. But throughout all he has hoisted and held aloft the banner of Love and Peace. If the secret of real power be known, does it not always belong to those who are most unselfish and most lovable.

About thirty years ago, to the Persia which had pursued him with bitter hatred for years, he wrote a book, setting forth in clear and eloquent style the causes of his country's decline, at the same time revealing the means of her future glory. This work, which even his enemies must admit has had far-reaching results, was circulated without the name of the writer. This is one of many illustrations of how the true educator effaces his own personality for the good of men, even though his enemies. In this book are found these words:

"For I, a wanderer in the wilderness of God's love, have strayed in a world wherein censure and praise, appreciation and contumely, are of little worth. Verily we exhort you for the sake of God, and expect neither your rewards, not yet your thankfulness."

This is not indifference to sincere affection, but the wisdom which looks for the approval of deeds, beyond mere popular favor. The uncertainty of the crowd is proverbial. Today it feasts and flatters; tomorrow it curses and reviles. On a memorable occasion the crowd proclaimed, "Hosanna to the king!" A few days later, although the Son of Man was without thought of self, the people cried, "Crucify him!" And so it was. But the favor and love of the True One know no limits. Therefore man realizes his highest destiny by sacrificing the transient for the imperishable and the fruits of time for the treasures of eternity. The spiritual title, Abdul Bahá, is very significant. It reveals the deepest humility, and this is an inseparable mark of true greatness. Only through this God-like quality can one attain that self-mastery which is necessary to the direction of others. Abdul Bahá is the Servant of God and the servant of God's servants.

As a teacher he is simplicity and common sense personified. He sees the vital point and goes to the root of conditions. He is ever tactful and avoids wounding the souls of people and stirring up their evil qualities. He treasures and develops the good in men, whether little or much. His work is wholly constructive. He has also the power to adapt his wonderful discourses to the capacity of his hearers. He endeavors to awaken the highest qualities, to have men discover the absolute truth. For is it not the discovery of truth that makes men free, humble in themselves and tolerant of their neighbors? Thus he reveals to men their true wealth:

"The root of the exaltation of man is the good attributes and virtues which are the adornments of his reality. These are the Divine appearances, the heavenly bounties, the sublime emotions, the love and knowledge of God; universal wisdom, intellectual perception, scientific discoveries, justice, equity, truthfulness, benevolence, natural courage, and innate fortitude; the respect for rights and the keeping of agreements and covenants; rectitude in all circumstances; serving the truth under all conditions; the sacrifice of one's life for the good of all people; kindness and esteem for all nations; obedience to the teachings of God; service in the Divine Kingdom; the guidance of the people and the education of the nations and races. This is the prosperity of the human world! This is the exaltation of man in the world! This is eternal life and heavenly honor!"

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**An Address on "Persian International Relations" by Professor Hermann Schoenfeld, of George Washington University, and former Turkish Consul-General, delivered before the Conference of the Persian-American Educational Society, held in Washington, June 16th-17th, 1911.**

Mr. President, Ladies and Gentlemen:

Herodotus, the Father of History, reports that the education of Persian youths consisted in three things, that is to say, to speak the truth, to be a good horseman, and to be good archers. Upon those two principles, one of ethics, from which spring all the virtues of the mind and the soul, and of personal bravery and manhood, the Persian world-empire was built up by her great kings, Kyros the Great, and Darius Hystaspis. But even with the fall of the old empire under Darius Codomannus against the greatest warrior, the youthful Macedonian Alexander, about 330 B. C., the ancient virtues of the Persians were not lost; wisdom was their proverbial inheritance. A majority of the Christian Church Fathers agree in regarding Persia as the native country of the Three Wise Men of the Orient who stood and worshipped at the cradle of the Saviour. The Italian traveler, Marco Polo (1272), and the Venetian envoy Odoric, who traversed Persia about 1320, still record traditions that definitely attach the Wise Men to certain Persian cities. Odoric expressly says that Kashan was the city of the three kings and that these worshippers set out from there to Jerusalem, which they reached by divine aid, in the form of the guiding star, in thirteen days.

Nineteen centuries have passed since, the faith of Zarathustra has changed to that of the Prophet of Islam, but perhaps, like the green tree that has sprung from the roof of the Tomb of Cyrus at Pasargadae, a renaissance and florescence is going on today with the Constitution, and a season of national greatness may again be at hand.

#### FIRST PERSIAN PARLIAMENT

Up to the year 1906 the Persia of the King of Kings remains an absolutism of central power whose omnipotence has its counter-weight in the anarchy of the provinces. In August, 1906, Persia obtains from her kings the promise of a new regime; the delegates of the nation shall for the first time have control over the expenses of the Palace and of the Government,



PROFESSOR HERMAN SCHOENFELD, of George Washington University, and former Consul-General of Turkey.

but—most of all—shall watch the governmental relations with the Foreign Powers. In December, 1906, the King convokes a sort of National Council, a Medjliss, which resembles an Assembly of Notables or the old French States General more than a Chamber of Deputies. Scarcely assembled, this parliament undertakes to examine everything—for pretty much everything is faulty—and to reform everything in the State. The same thing happened in Turkey in 1877 with the same result. There the Sultan dispersed the Constitutional Assembly at the point of the bayonet. Here the Shah objects to everything, upheld by his Camarilla and the reactionaries still in power. In December, 1907, he attempts a Coup d'état against Constitutional Government but fails, and is forced to his fifth or sixth oath to the Constitution (January, 1908). But the Medjliss—without its fault—is unable all at once to correct the abuses and anarchy, and the Parliament is awakened thereby up to the new coup d'état of June 23, 1908. The King dissolves the Medjliss, shoots or imprisons the patriots, the others flee to the Caucasus, to Turkey, to Europe. The King triumphs once more, but for the last time. With the Young Turk Revolution a new stimulus is given to the Persian Revolution. The Shah Mohammed Ali is forced to abdicate; his son of twelve years succeeds to the ancient throne: Constitutional Monarchy replaces Despotism. What the result of the armed invasion of the Ex-Shah, undoubtedly aided by Russia, will be no one can foresee at this juncture.

### FORECAST OF RUSSIA-ENGLAND INTERFERENCE.

So far, so good! But whoever knows the Orient, especially the Near East, whether Turkey, Persia, Afghanistan, knows also that no political inner move within them is possible without the Great Powers of Europe constituting factors in the equation. While the interests of all those European Powers center upon Turkey, Persia and Afghanistan, they are all three dependent, for good or evil, for national existence and independence or enslavement, upon the relations between Russia and England. Since Germany's entrance into Anatolia and her economic supremacy in the East based upon the Bagdad Railway and its future, Germany, too, desires her place in the Sun, as her greatest Chancellor since Bismarck, Prince von Bulow, cleverly expressed it. Germany's power of influence in those regions rests, however, almost exclusively upon her future relations to Turkey. Turkey since the recent Revolution becomes very self-conscious. Weaker than she has ever been in Europe, having disaffected whole races like the Albanians, the Bulgars in Macedonia,—the ancient racial antipathy having been accentuated between Turk and Arab in the immense Arabian Peninsula, where a constant war is raging not as bloody and exterminating as in Alania—it is true—but constant, unrelenting—her power and her future rests solely upon her grand and wonderful Empire of Anatolia of Asia Minor. With the holding and strengthening of this Empire she must stand or fall. No wonder that Young Turkey watches with longing eyes the westernmost provinces of Persia, and is more aggressive in Azerbeidjan even than Russia and England in their respective spheres of influence.

### TREATIES MERELY POSTPONE A CRISIS.

Russia realizes that Kars, and the ancient Mohammedan Turkish provinces, which she conquered from the Turks, are as the apple of her eye to Turkey; and that the time is past when Russia could incorporate whole States, like the Kbanates of Balgh, Khiva, Bochara, Khokand, Turkestan, and others. The burning questions and controversies between Great Britain and Russia for the supremacy in Persia, which for long decades threatened a rupture between them, have been temporarily smoothed over by the treaty of August, 1907, but they have not been eliminated from the world, or as the Germans say: Aufgeschoben ist nicht aufgehoben (Postponed is not terminated). The question will have to be solved sooner or later. And we hope and trust in God; it will have only one solution: the renaissance and integrity of the ancient glorious Persian Empire.

But this will be possible only if the consolidation of the Persian nation can be consummated through patriotism, universal education, purification of all the branches of the Government, and a strong national army. At this time when a wave of splendid peace enthusiasm sweeps over the civilized world, it is invidious to speak of the formation of a strong and powerful army. But I confess frankly that I belong to that class of historical searchers who love peace above everything in the world even if we have to fight for it. It is absurd in the light of history for a nation with such tremendous assets as e.g., Persia or China, to rely upon the charity of the powerful neighbors for their integrity or independence.

### RAILWAYS PERSIA'S GREATEST NEED.

Persia borders on Russia through an immense frontier of 2,000 kilometers from Mount Ararat to Sulikar. Russian trade is large, yet insignificant as compared to that of England with Persia. The northern roads in Persia are exceedingly poor, perhaps intentionally so to make access to the Iranian plateau arduous. The Persian Mullahs console their fellow citizens, saying: "May those build good roads that have no good horses; to the Persians Allah gave good horses, therefore they need no roads." Russia bridges over the difficulties by extending the Russian railway system to Persia as if the latter were a Russian province. Constitutional Persia

inherited this baleful danger from the time of absolutism when those concessions were granted for usurious loans which did not flow into the national Persians coffers but were squandered on European pleasure trips. The Russian General Gru frankly states, in a noteworthy hook on "The Struggle of Russia and England in Middle Asia," that the extended Russian railways will uplift besides the commerce also the political influence of Russia in Persia, which will be very useful for Russia in the future in case of collapse of this State Organism which is on the point of disintegration. Such frank confessions of Russian high officials should suffice to warn the Persian nation of its imminent danger.

#### **RUSSIA NOT AIMING AT PERSIAN GULF.**

It has been suspected all along that Russia desired to prolong her railway system transversely through Persia to the Persian Gulf. This is not the case. For as long as the seas and the coasts of the Indian Ocean and the Persian Gulf stand under the unconditional supremacy of the British war fleet and commercial marine, such a railway would be useful only to England, play for the latter power the role of an open door to the heart of Persia, and in an emergency to Southern Russia. No, Russia is not accustomed to build railways for her rivals, even if they be allies temporarily. Today England rules unconditionally on both coasts of the Persian Gulf, as if it were her own territory. The British authorities at Bushir and Mascat prevent well-nigh with sovereign means every attempt of foreign powers to obtain a foot-hold on the Persian Gulf. The appearance of a German man of war, Arcona, in the Gulf caused consternation; a concession of the Sultan of Oman to France with regard to the port of Bender Ojask on the Arabian coasts threatened genuine warlike complications. Why does England attach such overweening importance to the Persian Gulf? Undoubtedly because of the intended German influence which for the first time in history tries to inject itself through the projected Bagdad railway into those regions where Russia and England have ruled supreme, when the weakness of the two great Mohammedan Empires, Turkey and Persia, set in. England realizes that with the Bagdad railway extended to the Persian Gulf, a connection with the railway net of British India would become inevitable, and merely a question of time. It would be the first great step to terminate the splendid isolation of India, after the only possible enemy of dangerous proportions, namely Russia, had been vanquished and weakened for a century to come to her ally, Japan, without costing England a solitary man or shilling of treasure.

#### **GERMANY TO BE RECKONED WITH.**

If Germany enters upon the chessboard of Asia, allied with Turkey, stretching her feeler to Bassorah on the Persian Gulf, Germany and England would be—as it were—contiguous. Therefore it requires no prophet to say that the Bagdad railway will not have Bassorah for a terminus, at least not as long as India will be British. The Bagdad railway will probably swerve or be diverted for a Mediterranean port, perhaps Alexandretta. As Russia, owing to her favorable situation as to Persia, could not be kept out, Germany will be kept out. Hence the Anglo-Russian treaty of 1907 with respect to the division of Persian spheres of influence. Will the Potsdam meeting between Kaiser and Czar alter anything on the Persian Gulf? I doubt it, though the eminent French statesman and academician, Hanotaux, calls "the Bagdad R. R., a pendant for the Kiel Canal," preparing a vast field for exploration in the center of Asia. And the English publicist, Dr. Dillon, thinks that "the whistle of the Bagdad R. R., trains will soon sound a death-knell to many grounded hopes and reasonable expectations of the English people." "The Bagdad R. R., affair is, of all actual British difficulties, the most fateful, and the most delicate; the one that touches the greatest number of international interests," or as Mr. Balfour aptly put it in a speech in the House of Commons; the railway policy of Germany

in Asia Minor has brought England face to face with developments which touch the commercial, political, and strategic interests of England in a way in which they are not touched while the railway is merely going through Asia Minor, or penetrating the defiles of the Caucasus Mountains."

### THE PERSIAN GULF THE BONE OF CONTENTION.

Thus the Persian Gulf attracts more and more the attention of the European powers, and is becoming an international arena of mutual rivalries—though on a more limited scale—as we have experienced in China, and indeed for both Empires with the same potential dangers to their integrity, nay independence. The competition between Russia and England seems temporarily arranged, France obtained some territorial concessions in her first attempt at interfering with the affairs of the Gulf. The systematic and persistent trend of German diplomacy towards the Gulf is not even being concealed or veiled. Already 60 years ago the great Moltke urged in his famous letters from Turkey that Germany must insure for herself a part of the Turkish inheritance, and designated Asia Minor and Mesopotamia as the proper countries for the spread of German influence.

### WHEN PEACE MEASURES FAIL THEN WAR.

There is no doubt that all those great nations try to achieve their ends peaceably, if they can; but achieve their ends they must if they are to grow organically. No civilized nation starts out any longer with the intent of war; the cabinet wars of older times have ceased to exist but the danger exists in the unforeseen complications, the radical ambitions and political patriotic passions. "The ones are led on by the fates, the others dragged along."

Persia cannot permit herself as a self respecting nation with her great past to be partitioned out by the good or ill will of the Powers; nor can she sue for a declaration of permanent neutralization. I have tried to show at the hands of history\* what theoretical permanent neutrality really amounts to in political practice. The Empire is too immense and too valuable to serve as the Eris apple between contending foreign nations. The Persian people are Indo-Iranians, consequently Caucasian in race, their records in the arts of peace are the most glorious, and they have been the hardiest and bravest soldiers. They are the only Asiatic people that have withstood the swarms of Tartars, Mongols, Arabs, Turks, and preserved their independence; the Roman World Empire could not subdue them: the power of Byzantium struggled against them in vain: Byzantium fell before the Turkish onslaught, the Persian Empire bent but did not break; Persia lost provinces to Russia but they were conquered provinces, not her marrow or bone.

### A UNITED PERSIA MUST ARISE.

But Persia needs unity and a real constitutional life that must pass into her blood—in succum et sanguinem; racial faults have developed that must be eradicated, a racial haughtiness that should pass into national pride based upon the only two factors to be proud of; character and culture attained by labor not by transmission or tradition: "What you have inherited from your Fathers, acquire it yourselves in order to possess it."

There was a great and noble nation, splendidly endowed, heroic and chivalrous, even Republican and Constitutional—but only for one class, the nobles, while the broad masses of the people had only the patrimony of the disinherited; servitude. That Republic of Poland fell, drowned in blood, and not only fell as, for instance, Prussia fell under the heel of the conqueror, Napoleon, to rise again like a Phoenix from the ashes—but fell, torn asunder by three powerful neighbors, never to rise again, or until

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\*Geo. Wash. Uni. Bulletin, 1906 (Political Science Number).

Divine Providence decrees otherwise. Poland's proud motto was: Upon disorder Poland is built, that is to say: Nothing can harm Poland, the heroism of its nobles alone is the rock of her existence. Disorder must be eradicated root and branch, and Persia will stand as she has, for another three thousand years, in splendor and glory to enrich the world with her poets and thinkers, her scientists and unsurpassed artists, her nightingales and roses.

A Persian patriot and martyr, Mirza Aga Khan of Kirman, wrote in prison at Trebizonde shortly before he suffered death, the following verses which seem to me characteristic of the love of liberty in the hearts of the best Persians:

Ne'er may that evil-omened day befall  
When Iran shall become the stranger's thrall!  
Ne'er may I see that virgin fair and pure  
Fall victim to some Russian gallant's lure!  
And ne'er may fate this angel-bride award  
As serving-maiden to some English lord.

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#### BOOK REVIEW BY "THE NEAR EAST" LONDON.

"Bahaism the Religion of Brotherhood, by F. H. Skrine."

Mr. Skrine's brochure comes as a very welcome aid to our knowledge of this most sympathetic of world movements, which, having originated in Persia, has now spread to and awakened an eager anticipation among Western Peoples.

The spiritual leader of this movement is Abdul Baha and he has given his express approval of this authoritative exposition.

From their primitive forms Mr. Skrine traces the development and evolution of the various creeds that held sway over men and leads us to an exposition of the tenets of the most advanced, but rational, idealism as taught by Abdul Baha.

Briefly put, the following is Mr. Skrine's closing words:

"Abdul Baha is an idealist; but his tenets harmonize with the spirit of fraternity which is generating a Social Renaissance throughout the world."

To obtain a true and logical understanding of the principles of Bahaism one can certainly not do better than study Mr. Skrine's book. It is only what we would expect from such a profound and sympathetic student of the East.

On sale at the office of the Orient-Occident Unity, postpaid, paper cover, 50 cents; cloth binding, 65 cents.

An address delivered before the Conference of the Persian-American Educational Society on Friday, June 16, 1911, held in Washington, D. C., by C. S. Donaldson, Chief Consular Division, Bureau of Manufactures, on the COMMERCIAL RELATIONS BETWEEN PERSIA AND UNITED STATES.

Mr. President, Ladies and Gentlemen:—The glories of the ages have been those of conquest, of power and of authority. Cyrus, Caesar and Napoleon built great empires, but as they were founded and maintained by force of arms they could not endure. The present day witnesses a new sentiment becoming steadily stronger in the minds of men—the international conquest of hearts and the brotherhood of mankind. Especially have Americans been zealous in promoting this new influence, as it is the cardinal principle of our declaration of independence, which sought to secure for all its citizens the right to life, liberty and the pursuit of happiness. The patriots of other nations which have been undergoing turmoil and disasters see in these doctrines their salvation and their way to a peace at home and abroad based on which progress and development may take place. The regeneration of Persia appeals to us, who have fought our way and intend to press forward to a still higher plane of civilization, our sympathies and words of cheer going out to those in the Kingdom of the Shah who are striving to improve conditions in their fatherland.

Americans are keen to encourage the appreciation of the things in life that are beautiful and artistic. Not only have our people spent vast sums in works of progress at home, but the treasures from the art galleries of Europe and the rare tapestries and rugs of Persia have been sought to beautify our homes. The collectors have had no thought of barter, and have spent their gold freely for the silky rugs of Kermanshah, the age enduring rugs of Kurdistan, Khorassan, Ispahan, and Teheran, the fine woolen Kashan carpets, and for the exquisite embroideries of Resht. I have seen here in Washington many beautiful examples of the needlework from Persia on silk and other fabrics: We are taking many of those patterns that have been preserved in the families of Persian hand textile workers and are adapting them to our jacquard looms, to our big calico printing machines, to our wall paper designs, and in fact extensively in our technical schools and industrial work.

Ages ago Persian progress made its impress on the nations to the West; now the West is carrying back to the East its message of industrial advancement. Today Persia is sending us the products of its arts and crafts, handed down from father to son for generations; and we are ready to send back the products of our mechanical genius.

In the import statistics of the United States for the fiscal year ended June 30, 1910, there appears a total value of only \$683,371 representing merchandise received from Persia: \$437,673 of this was for carpets, \$167,248 for wool, \$44,716 for drugs and dyes, \$21,904 for almonds and \$2,181 for raisins. It is safe to say, however, that a couple million dollars worth of Persian products are annually purchased by American importers through other countries. American trade with Persia is indirect and largely handled by other nationalities. There are some present indications that this will be changed and closer commercial relationships established. The efforts of the Persian-American Educational Society along these lines are certain to bear fruit.

The export statistics of the United States' customs show only \$509,178 worth of American goods going to Persia in the fiscal year ended June 30, 1910, comprising \$405,406 of iron pipes and fittings for the oil drilling enterprises now being prosecuted above Mahamerah at the head of the Persian Gulf, and \$102,660 worth of illuminating oil, the Standard Oil Company having again secured some trade in Southern Persia, while \$1,112 represented the sum total of all other American merchandise going to Persia in that year. In the previous fiscal year of 1909, our export statistics show that the shipment of American products to Persia aggregated only \$1,159, in 1908 only \$3,885 and in 1907 only \$3,042. Some other American merchandise is also

sold in Persia by traders of London, Moscow and other cities, but the total is small, and it is only natural that the business men of Europe should be more anxious to sell the goods produced in their own countries. It is therefore mutually desirable that direct trade should be established between the two countries. True the means of communication are poor yet, but where warm relationships are established both distance and barriers are overcome, and the cordiality now growing up between Persia and the United States is developing both commerce and intercourse. As I have already indicated statistics do not reveal the entire trade between the two countries.

With the regeneration in Persia will come greater desire for the conveniences of life which Americans have so ingeniously contrived and perfected. The telephone, the talking machine, the cash register, the typewriter (with its Arabic or Persian characters) the harvester and a thousand other inventions of the United States will be needed on the plateaus and valleys of Persia. As Persia has no timber she will need our furniture and woodenware, also our agricultural implements, our drugs and hardware, our footwear and textiles, our electrical and printing machinery.

The Bureau of Manufactures of the Department of Commerce and Labor in Washington is actively engaged in stimulating the foreign trade, and has especially been helping the present movement of developing commercial traffic with Persia. It conveys to American manufacturers and exporters the news of market openings in Persia, as learned from the American consul at Tahriz, and from letters and inquiries received from Persian merchants. The Bureau has taken great pleasure in putting the Persian-American Educational Society in touch with manufacturers of the United States who desire to extend their trade in Persia.

Just the other day I heard from Mirza Ahmad Sohrab that already one of the merchants of Tabriz had sent an order to one of the New York firms for \$500 worth of paper—a direct result of forwarding catalogues to various parts of Persia. Many Persian merchants are now contemplating sending large orders for agricultural machinery—orders from catalogues which were sent to them during the last few months through the joint co-operation of the Bureau of Manufacturers and the Persian-American Educational Society.

You may also be interested in knowing somewhat of the extensive operations of the Bureau of Manufactures, which is interested in the commerce of Persia and all the other foreign countries. The Bureau is charged by Congress with the duty of fostering, promoting and developing the various manufacturing industries of the United States, to aid in securing markets for their products both at home and abroad by gathering and disseminating information and by any other method which Congress may direct or the Secretary of Commerce and Labor may deem advisable. In this work the Bureau has the cooperation of the hundreds of trade and commercial organizations of the United States, and is in daily correspondence with the large business firms of the country. Some 50,000 letters are now handled annually. These include many letters from abroad in foreign languages, which are translated and the wants of the inquirer made known to the American firms in position to supply them. The 500 American consular officers throughout the world are ever alert for extending our country's commerce, reporting thereon through the Department of State to this Bureau. A corps of commercial agents who are mostly skilled specialists under the Bureau's direction are constantly investigating and reporting on trade conditions abroad. At the present moment one is in Hongkong, looking into the flour trade, another is on the ocean bound for the Far East to study the markets for machinery, another is in Manchester, England, giving attention to the English cotton trade, another is in Barcelona, Spain, having been in attendance there at the International Cotton Manufacturers Congress, another has just gone from Constantinople to the Turin Exposition, another is about to sail for the investigation of the electrical industry of Europe, while still another agent is about to study the big chemical industry of that continent. An eighth commercial agent of the Bureau is starting on a tour among the trade and industrial associations at home.

The Bureau of Manufactures acts as a clearing house for spreading this information secured by consular officers and commercial agents by publishing it in daily journals, (the only daily commercial paper issued by any government) also in numerous monographs, bulletins and books. It has just compiled and published a World Trade Directory. It collates all information concerning the customs tariff of foreign countries, port charges, preparation of consular invoices, etc. The rates of duty on any article entering Persia, for example, may be secured from this Bureau at any time. Among recent special publications of the Bureau of Manufactures may be mentioned Tariff Relations of Canada, Packing for Export, Optical Goods Trade in Foreign Countries, Handbook of Australia, Rope and Cordage Trade of the World, Camphor Industry in Foreign Countries, etc.

The Bureau is also visited by merchants from many lands. A prominent importer of Cairo recently called to learn about American typewriters with Arabic characters; a Romanian dealer in farm implements came to secure connections for a line of American implements, and a Constantinople merchant came to learn where to buy American flour.

One of the most promising indications of closer American relationship with the Near East is the new railway enterprise of Mr. Chester and his associates in Asiatic Turkey. This concession from the Sultan, after many obstacles, has just been reported favorably by a committee in the Ottoman Parliament, and its construction may be expected. It will tap a seaport on the Mediterranean and extend back to the rich Mesopotamian valley. Beyond lies the undeveloped and resourceful table lands of Persia. The railroad heads that way. Persia has no railways. Who knows but that a railroad, built and operated under American auspices, may some day penetrate to Teheran. It is within the realms of possibility that Persian goods—silks, rugs, dyestuffs, valuable minerals, etc., may be loaded on American motor trucks, conveyed to the railroad stations in Persia, transferred to American built trains, and rolled over American steel rails out to the Mediterranean seaport for conveyance by direct liner for New York. Greater things have happened. Such an outcome would open up Persia to progress and prosperity, to which the country is well entitled. That it has been preserved as a nation, after undergoing tempests within and without is evidence that its destiny is the maintenance of that governmental entity, and the growth of a strong, virile self governing race.

#### A LETTER FROM C. S. DONALDSON TO THE PERSIAN-AMERICAN EDUCATIONAL SOCIETY.

Gentlemen:

I have your favor of the 7th instant, and am pleased to know of the interest being manifested in Persia in the material development of the country. The commercial societies which you say are forming there show a feeling of mutual help and a spirit of cooperation that is essential in any forward movement. No country has been able to become strong and respected if it does not have citizens who think and work for the common weal. My acquaintance with your Society reveals the fact that there are Persians who are devoted to their country's improvement, and this will undoubtedly have a beneficial influence and effect. Thoughts entirely selfish are medieval, and when supplanted by patriotism and by the feeling that one owes more to his country than his country owes to him, one enters the modern realm of progressive civilization. By getting together and standing together the business men of Persia will bring prosperity and happiness to their land. A country's status is measured by the amount of foreign trade it transacts. The United States is considered a successful nation (we think it is the grandest nation the world has yet produced). It had a foreign trade of three and one-half billion dollars for the fiscal year ended June 30, 1911, or nearly forty dollars for each man, woman and child. Our internal movement of trade, as you know, is much more enormous, for we only export one-tenth of the manufactures which we produce.

A question which a gentleman asked me at your recent convention, after

I had made my talk, gave me thought for further reflection. He simply asked the population of Persia. I told him about 20,000,000. You are a people great in numbers, and I take it great in endurance and hardihood to have gone through what Persia has. The people surely then have that strength and vigor, now that peace is assured, to make a great nation. From statistics it would appear that the foreign trade of Persia amounts to only about two dollars per capita. But Persia seems to have awakened. She will no doubt bestir herself, the people laying aside the musket and shooting instead the shuttle through the carpet warps, and in other industrial activities producing the many things for which Persia has the art and the natural advantages. The world awaits all these products which you may have to offer, and will buy of them freely. In turn, Persians will want to enjoy many of the modern privileges and comforts that thoughtful people have invented and are making we Americans most notably. I hope in my lifetime to visit Persia by railroad, to see its ancient ruins and its modern progress side by side, to see Persia grown young. In the meantime please command me for anything I may do to hasten that result.

Yours very truly,

C. S. DONALSON,

Chief, Consular Division.

**AN INTERESTING LETTER ADDRESSED TO THE PERSIAN AMERICAN EDUCATIONAL SOCIETY BY MISS L. KAPPES OF HOBOKEN, N. J. NOW OF TEHERAN, PERSIA.**

March 10, 1912.

Dear Friends :

It is sometime since I received your kind note enclosed in Dr. Moody's letter, but so busy have I been and my time so fully occupied that I have failed to carry out the resolution I made to write a regular report of the work going on here. Where shall I begin?

Of our interesting journey, you already have some idea and have heard something from Miss Thompson who was in Thonon with us, and many others. I have written an account of it to Mr. Babcock of Seattle, Wash., which you may later see. Of the kindness and hospitality of the friends in Baku, Resht, Khazvin and at the stations intervening, you will scarcely need to be told. I hope sometime to be able to write a full account of all these and our final loving and enthusiastic reception by the Teheran friends. The first week after our arrival here on the 25th of September, we had at least two engagements for every day, with numerous callers in our own quarters. Miss Stewart went at once to Dr. Moody and I to Dr. Clock who has been located at quite the other side of the city. Do you know Teheran? Well, Dr. Moody is in the foreign section where nearly all the legations are located and near the "Maydan-e-Mashg" which is central, while we are in the Darvaze-Kazvin. The main Tarbiat schools are on this street, but it takes twenty to thirty minutes to walk it, and Dr. Moody's is once more as far on the other side. We are on the car-line but when the cars were boycotted during the winter troubles I had to walk through fearful mud back and forth four times a day. But now we expect to get a house with a court as near the school and Dr. Moody's as possible. This will be a week or two after Norooz. We are now in a "Bala-khane" which will be inenurable in the summer and has been rather cold this winter, altho' it has been a very mild one and the changes from warm to cold very gradual. The climate altogether has been glorious and while the streets and everything under foot are filthy or dusty, the heavens are so gloriously blue in the daytime and so brilliantly gemmed at night, and the protecting crescent of mountains are a joy forever. Altho' bare of verdure their wonderful tints are always changing and just now their snowy ridges and Mt. Demavend's majestic cone are beautiful indeed. And the roses have been braving the frost as late as Thanksgiving. Scarcely were they gone when the "gul-e-yak" was out and for nearly a month now we have had most fragrant violets. The peaches, almonds and apricots are in bloom. Soon we shall be going into the gardens, have already two invitations for after Norooz. My Fridays and Sundays (free(?) days) have all

been taken up ever since our arrival, often two engagements and extra meetings after school hours. Then, with the help of Dr. Clock, I have taken complete charge of a little Persian girl of nine or ten, who is the daughter of the postmaster of Khazvin whom I had met on our journey. Her name is Foronghia and her father is Mirza Nassrollah Khan. We dress her just like an American. She can talk quite a little English and understands nearly everything we say to her. There are about fifteen others whose parents are desirous I should take them, but with no assistance and so much other responsibility it is as much as I can do to train one now.

As to the schools: There are six grades in the boys' school. I spend an hour, or strictly speaking, an hour and a half with the highest class every day. Aside from this I have charge of the girls' school which numbers more than 125 and which I graded from five to six grades. This spring will complete its first year. I teach English twice daily in each of the three upper grades but naturally, the girls are not so far advanced in English as in the long established boys' school. But they are doing very well, considering I have had no time to study Persian and can only just about make myself understood. This takes up so much of my day that with the constant care of a child, sewing and receiving visitors daily, I shall have to do some wonderful managing in order to learn to read and write Persian, which is very necessary. My health has been phenomenally good. At first I thought I could never walk to school over these streets (tho' always a good walker at home) but now I am stronger than any of the others.

Miss Rosenberg of London has sent four delightful books for prizes for the schools, and Mr. Wilhelm of New York City a white silk tie which went to one of my boys, Nurredin. Our conveniences and materials are very inadequate, but now with our new books from America things are going better. But the native books are very inferior, both in contents and manufacture. Wouldn't it be possible to send some of those nice wax colored crayons they make in America? Or some decent blackboard crayon? Also a set of Augsburg's Drawing Guide Books for teachers. These I think are accompanied by specimen working blanks for pupils. You see, all the native teachers, especially the women, are untrained and more or less inadequate. We certainly need more American teachers. It is a physical impossibility for one person, single-handed.

Many of the men here speak English, Mirza Ata-ullah Khan is one of them, and we always have such good times with them.

Yours very sincerely,

LILLIAN KAPPES.

#### CURRENT EVENTS

#### PUBLICITY BUREAU.

The Publicity Bureau of the P. A. E. S. has just published 25,000 copies of a sixteen page booklet, "The Bahai Movement" for free distribution during Abdul Baha's tour in this country. This booklet contains one of the latest photographs of Abdul Baha taken in Paris. These booklets will be mailed free of cost to any part of the country on application with postage.

#### UNIVERSAL PRINCIPLES OF THE BAHAI MOVEMENT.

This Booklet of sixty-four pages contains all the great social, economic and governmental principles of the Bahai Movement. It is in concise form especially for the students of the teachings of Baha'u'llah and Abdul Baha, containing a collection of quotations from the writings of these renowned personalities, who for the past seventy years have influenced the thought of the age in the new ideals of life. Mailed free on receipt of 10 cents postage.

#### PERSIAN FAMINE.

Within two weeks after the appeal of the Society was sent out \$600 was contributed to this worthy cause and has been sent to Mrs. S. I. Moody, M. D.,

in Teheran, for the relief of the famine stricken people. Dr. Moody, of Chicago, Ill., Miss L. Kappes, of Hoboken, N. J., and Dr. Clock, of New York City have formed a relief committee to supervise the distribution of this fund or any future fund. It was the original intention of the Society to raise at least three thousand dollars and as we have received promises of further assistance we hope we will be enabled to send the full amount. Contribution to this urgent and worthy cause is welcomed.

#### NEWSPAPER CLIPPINGS.

It is the aim of this Society to keep on record as completely as possible all the newspaper clippings which will appear from now on in the Press of the United States in regard to the progress of the trip of Abdul Baha. It is hoped that all those who read this notice will bear this fact in mind and whenever they see an article in the papers will oblige us by mailing the same to this office for record.

#### ORIENTAL-OCCIDENTAL LIBRARY.

The Persian-American Educational Society has inaugurated another of its long cherished plans in establishing in its office the nucleus of a reading library in English, Persian and Arabic languages, not only of the literature of the Bahai Movement but of Oriental literature as well. All those who desire can contribute books on Oriental subjects whether in English, French or other western languages or those in Persian and Arabic languages are welcomed. We hope through the co-operation of all those who are interested in the progress of this Society this small library started now will become in due time a strong center for the diffusion of occidental-oriental culture and the better understanding and fellowship between the people of the East and West.

#### ORIENT-OCCIDENT UNITY.

With this issue the Bulletin becomes the official organ of the Orient-Occident Unity. Under its new title the Persian-American Educational Society has become the factor of a more comprehensive and world-wide instrument for the diffusion of knowledge and self-helps between the East and the West. Its policies will remain the same, its principles will be adhered to as in the past, its standards the same, but its sphere of activities have broadened. The P. A. E. S. has become the Orient-Occident Unity. Long may it live!

#### MAGAZINE REVIEW.

The Oriental Review, is a magazine published in the interest of clearer knowledge regarding Japanese matters. The review is not only a "smart" addition to the magazine world, but the selection of its articles, written by men of high standing in the literary and economic world, shows rare sense of discrimination as to the wants of American readers of that sort of literature.

The March number contained a most interesting article by Masujiro Honda, L. H. D., on the Knights of the Bourgeoisie, relating instances in the history of Japan how certain practices among the common people, became in time national practices, by forcing the upper classes to adopt them.

Japan's Mining Industry, by R. W. Raymond of the American Institute of Mining Engineers; Matters Political in Japan; Far East in Review; Liberal Reviews of Various New Books on Japan and China; Commercial and Industrial Notes of interest to our Exporters, make up the wide range of reading matter of interest to the student as well as the merchant, tending toward broadening our views.

The Oriental Review is published at 35 Nassau Street, New York, \$1.50 per year.

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Address all correspondence to Orient-Occident Unity, 509 McLachlen Bank Building, Washington, D. C.

Vol. 1

MAY-JUNE, 1912.

No. 8

# Orient-Occident Unity BULLETIN

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SUCCEEDING THE  
MONTHLY BULLETIN OF THE

## Persian - American EDUCATIONAL SOCIETY

BROTHERHOOD

EDUCATION

INTERCOMMUNICATION  
COMMERCE

*"Let not a man glory in this that he love his country,  
let him rather glory in this that he love his kind."*

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News Items.

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اینجمن امیری طبقه شرق و غرب



## **Principles of the Orient-Occident Unity**

### **PRIMARY OBJECT.**

1. The primary object of the Orient-Occident Unity is to provide for the education of the youth of Persia, through the cooperation of philanthropic Americans. Out of this movement has grown a work of greater scope, that of furnishing a means of intercommunication between Persia and the United States, and finally between the East and the West. As the Society is non-sectarian, has no paid officers, and serves no selfish purpose, it is particularly fitted to occupy the important place in the world's affairs suggested by the foregoing.

### **EDUCATIONAL WORK.**

2. The educational work of the Society is being conducted, its Persian connection being the School of Tarbiat in Teheran, and a few other schools for girls and boys already established. The purpose is to assist further other schools in different parts of the country as they may be established, afterward turning attention to other Eastern countries.

### **SCHOLARSHIPS.**

3. Scholarships may be taken at the rate of \$18 yearly, this amount paying the expenses of a student. The Society also supplies to Persian schools competent American teachers and furnishes text-books, at actual cost, or without expense to the Persian schools applying for this assistance. Any person supporting a student will be regarded as an active member of the Society.

### **EDUCATION FOR BOYS AND GIRLS.**

4. Boys and girls are now being educated under the direction of the Society. Subscribers are furnished with a photograph of the child for whose education they are paying, and may correspond with the scholar if they so desire. Should they take any further interest in the scholar, such as providing for an American training after the completion of the school course in Persia, this Society will lend its aid as desired.

### **ASSOCIATE MEMBERS.**

5. Associate members will be received, the dues being \$1 annually. Subscriptions to the monthly illustrated bulletin of the Society, the Secretary's report, and other printed matter which may be issued from time to time, will be one dollar per year.

### **COMMERCE.**

6. The Society is now in a strong position to assist in bringing together the merchants and manufacturers of Persia and the United States for the expansion of commerce and trade between the two countries.

### **BRANCH SOCIETIES.**

7. Branch societies may be formed in any city, each branch having its own officers, where there are nine active members. This enables those interested to cooperate actively and intelligently with this great educational work.

### **BOOKS AND MAGAZINES.**

8. Books of all descriptions, such as text-books, histories, scientific works, monthly and weekly magazines, are needed to be sent to Persia for the English public libraries connected with the schools.

### **BUSINESS OF THE SOCIETY.**

9. The direction of the Society is in the hands of the active members, each of whom is entitled to a vote at elections. The constitution provides for a Board of Directors, comprising the officers and representatives from the branch societies.

### **PUBLIC COOPERATION.**

10. The Society appeals to public spirited men and women generally for support. All funds received from active memberships go directly toward the payment of scholarships. Postage, printing and other running expenses are met from the dues of associate members and special contributions. All the officers serve without any compensation whatever.

### **LARGER FIELD.**

11. The larger field of usefulness which has presented itself for the Society can only be occupied in proportion to the number that help. Correspondence is invited, and your help and cooperation are solicited.



ABDUL BAHÁ.

# Orient-Occident Unity Bulletin

(Succeeding the Persian-American Educational Society Bulletin)

McLachlen Bank Building,  
WASHINGTON, D. C.

\$1.00 PER YEAR.

*PLEASE send to the address below the Monthly Bulletin of  
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Date

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## Report of the Second Annual Conference of the Persian-American Educational Society, now the Orient-Occident Unity.

In accordance with the Announcement given in the BULLETIN for February, the Second Annual Conference of the Persian-American Educational Society was called, to be held in Washington, April 18, 19 and 20, 1912.

At a meeting of the Executive Board, held at the home of Mrs. Parsons, Washington, March 1, 1912, plans for perfecting the organization and changing its title to "The Orient-Ocident Unity" were concluded; therefore it was under this title that the Conference was announced, and the Society will henceforth bear this designation. As announced in the Call for the Conference, the educational plans contemplated by the earlier Society will be carried out by its successor, which will also receive and disburse faithfully funds subscribed for scholarships. It is hoped that all who have cooperated in the past in this branch of the work will continue their contributions, and that numerous additional scholarships will be pledged, bearing in mind the particular needs of the Society as outlined in reports herefore quoted and reviewed herein.

The large and conveniently-located Hall of the Public Library was again secured. Last year this auditorium was filled only at the closing session. This year it was crowded at every meeting, and upon the occasion of the concluding session proved quite inadequate to accommodate the large crowds, the capacity of the hall not only being practically doubled by the presence of numbers who patiently stood throughout the session, on either side, in the back and in the corridors, but many being unable to find even such limited space. This is a tangible indication of the growing interest and the progress of the work of the organization.

Decorations artistically combining flowers and flags, rare rugs and Oriental oddities in hangings and curios, made the meeting-place particularly attractive, and reflected credit upon the ability and ingenuity of the Hall Committee.

### FIRST SESSION.

The First Session of the Conference was called to order at 8 o'clock Thursday evening, April 18. In the absence of the clergyman who had agreed to officiate, but who found it impossible at the last moment to keep the appointment, the Chairman, President William H. Hoar, conducted devotional exercises.

### PRESIDENT'S ADDRESS.

The Address of the President was then read. Its subject was "The Broader Mission of the Orient-Occident Unity." Outlining the activities of the Society up to this time, attention was called to the wider field of usefulness which had opened, and in pursuance of which the scope of the organization was about to be enlarged. Particular emphasis was placed on the development of commercial relations between Persia and the United States, which was to be further encouraged by the formation of a Commercial Bureau as an important feature of the Orient-Occident Unity's future plans. It is hoped that this address will be printed in full in an early edition of the BULLETIN. The large audience received the speaker with intense interest, and his address splendidly demonstrated his deep interest in the affairs of the Society, manifested by tangible support and in responding to its every call.

### SECRETARY'S ANNUAL REPORT.

The Annual Report of the Secretary, printed in the ORIENT-OCCIDENT UNITY BULLETIN, Nos. 6-7, was formally presented by Mr. Hannen. The

Issuance of the March-April BULLETIN was so timed that it was ready for distribution, copies being available for all in attendance. For this reason, only the more important features of the Report were mentioned in a brief review. Reference was made to the original broader aspect of the Persian-American Educational Society i. e., to bring the two countries closer together in ties of mutual interests, commercial, educational, moral and intellectual. It has developed that other countries in the Orient desire to be included within the scope of our activities; hence the necessity of widening the field. Furthermore, commercial interchange has become an important feature of the work, and this, as a basis of practical unity, needs to be fostered; hence the proposed Commercial Bureau. The history of the Society was outlined, and its growth to the present point of usefulness. Important events of the past year were mentioned, as the opening of downtown offices in the new McLachlen Building; the inauguration of the monthly BULLETIN as an organ of the Society; the organization of a temporary Commercial Bureau which has sold \$10,000.00 worth of American goods to Persian customers, thus developing an entirely new market for American Manufacturers; the formation of a Persian-American Commercial Company in Tabriz, Persia, with a capital of \$20,000.00, whose object is to handle American goods; other companies now in process of formation in Persia; a large amount of clerical work accomplished by a corps of voluntary and unpaid helpers, resulting in incalculable benefit to American industries as well as to the common cause of the unity of humankind, and most particularly the direct result of the educational work, especially that among the girls. Emphasis was placed upon the needs of this new branch of service, and scholarships for girls were solicited. It was pointed out that this Society is peculiarly qualified to serve those who desire to advance the interest of women in the Occident, because it has splendid women on the ground; it serves no denomination or special interest; its officers and all concerned give their services freely and every cent contributed goes directly toward the educational fund. Mention was made of assistance rendered two Persian boys in America during the past year, these youths being at present students at Mercersburg Academy, Mercersburg, Pa., through the provision of the Society. Also a fund has been made up for the relief of Persian famine sufferers, and needs for additional means for carrying on these beneficences were presented. The importance of the work possible if the Society were to be endowed, was dwelt upon. Finally, and in view of the expected presence of Ahdul Baha, extracts from his "Tahlets" or letters, commendatory of the Society and its work, were read. In connection with the Secretary's report, that of the Treasurer was mentioned, and all at interest are now urged to read these Reports carefully as presenting an outline of work done and contemplated.

#### PROFESSOR JACKSON'S ADDRESS.

The concluding address was delivered by Professor A. V. Williams Jackson, Ph.D., L.L.D., of Columbia University, New York, who is recognized as the foremost American authority on Iranian subjects. Professor Jackson's subject was "Historic Persia and its Literature," and he said in part:

"Persia, the land of the Lion and the Sun, the home of the nightingale and the rose, has been one of the most famous nations in the historic past. Mighty monarchs have swayed its fortunes in by-gone days. Thus from ancient times there rises beyond our eyes a vision of the tiara-crowned ruler, Cyrus the Great, a conqueror of nations, seated triumphant in the palace of Pasargadae, or King Darius, scepter in hand, mounting the steps of the Peacock Throne at Persepolis two thousand five hundred years ago."

Onward through the sovereign ages, broken by the invading tramp of the great hosts of Alexander the Great, and later by the marching tread of the Roman legions, Professor Jackson traced the historic changes in Persia down to the time when it became the first Asiatic nation to assume the rights of a constitutional government and to be a pioneer to the Orient in the way of parliamentary reforms. The Professor refrained, however, from touching upon direct political matters of the hour, as his mission on three

different journeys to Persia was an archaeological and literary one, devoting to his researches the results of more than twenty years of special study of Persia's history.

The lecturer then carried his hearers through the realm of the development of religious thought in Persia from the time of Zoroaster, the Prophet of Ancient Iran, nearly three thousand years ago, down to Mohammed, and forward to the religious movement founded by the Bah, in the first half of the last century. The modern followers of this widespread faith which arose in Persia are called Bahais, and there are many adherents in Europe and America, a number of them are now enthusiastically welcoming Abbas Effendi, the head of the Bahai faith, who has just arrived in America from Asia.

"The noble contributions which Persia has made in the world of literature must command the attention of all interested in the progress of literary thought," said Dr. Jackson, and he proceeded to show "how human in feeling throughout has been the touch of Persian poetry." Quotations were given in the original Persian and translated from Firdausi, the national poet of Persia a thousand years ago, and from Hafiz, one of the world's greatest lyricists, as well as from a half dozen other singers of the past whose verse still echoes in harmony with our heart-beat to-day.

"Persia, the land of ten million and more inhabitants, is a land shut in by mountain barriers on every side," the Professor continued, "a country in extent one-fifth of the size of the United States, a country awaiting yet a new development for its abundant resources. One of the crying needs of Persia is more education, a need recognized by such a gathering as the present."

By means of stereopticon views, made from photographs taken on his several journeys throughout Iran, the lecturer carried his audience over a wide domain of Persia, from the Caspian Sea to the Persian Gulf, and from Teheran eastward to Nishapur, the home of Omar Khayyam, and across the Iranian borders into Transcaspia and Turkistan, which are now under Russian dominion.

#### MUSICAL NUMBERS.

At the conclusion of Professor Jackson's address, during the course of which he alternately swayed the audience to demonstrations of amusement, interest, patriotism and pathos, there was a musical number. Miss Frances M. Kohlmeier sang delightfully "Allah," by Chadwick, and "Come," by d'Hardelet, with Mr. John Walker as accompanist.

Announcement was made that Abdul Baha, whose presence during the Conference was expected, would address the closing session.

#### THE INFORMATION TABLE.

Literature outlining the work and progress of the Society was much in demand, and the Information Table, conveniently placed in the spacious corridor, was well patronized. The audience indicated its serious interest in the affairs of the organization, transcending mere curiosity; while on the other hand, the Conference had been well advertised, thus attracting the attention which developed into interest.

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#### SECOND SESSION.

The Second Session was called to order at 8 P. M., Friday, April 19, with the Secretary, Mr. Jos. H. Hannen, in the chair. The Invocation was delivered by the Reverend John Van Schaick, Jr., pastor of the Church of Our Father (Universalist) of Washington.

The address of the presiding officer is given in full, together with its subject, as follows:

## THE PAST AND FUTURE OF THE ORIENT-OCCEIDENT UNITY.

Born of a sincere desire to advance the interests of humanity, nurtured under stress and strain, growing apace because of the need of such an instrument of world-wide service, the Society appears to-night in its adolescence—its development from now on to be determined by the character of support it receives at your hands. Truly a child of inspiration, it possesses the potentialities of a young giant which shall attack and vanquish the forces of darkness, ignorance, prejudice and superstition which are the survivors of the feudal system of the dark ages and which guard the portals of east and west, north and south, preventing the interchange and intercommunication which would make for solidarity and world unity. In this age which has solved the problems of past centuries, located north and south poles, explored and charted the last and deepest fastnesses of land and sea, the keystone of the arch of human progress may truly be Union between the Orient and the Occident, and what has been termed by the distinguished guest from the East whose coming we await—the "Republic of Nations" may emerge from the shadowy realm of philosophy to the cogent plane of reality if the principles which animate and dominate this movement are embodied into concerted action.

### The Past.

The Society's past is a comfortable companion for the present and an auspicious advent for future furtherance. Starting little more than two years ago as an adjunct to a non-sectarian free school in Persia, opportunities for greater usefulness presented themselves almost from the very first, and now a positive, distinct and definite call to action and greater effectiveness is heard. During the brief history of this organization Persia, the ancient realm, has come into the public eye as an important factor in world politics. No longer are the thoughts of the Occident associating that country solely with rugs and tapestry, cats and Khyyam, darkened harems and dusky houris, but the needs of an awakened population and the wrongs of a pillaged nation are arousing human sentiments and quickening the impulse to help these far-off brothers in their struggles for independence. The desire to help stimulates the interest in means of rendering assistance, and hence the Orient-Occident Unity is both timely and practical.

### Educational Work.

The educational movement—the first of its kind disassociated with any religious or political aspect—opened the doors which had been closed for centuries of distrust, and overtures for commercial relations soon followed. That this is no mere assertion without proof, is indicated by the formation of a Persian-American Commercial Company, with headquarters in Tabriz, devoted to the handling of American products; and branches of this Company, or similar organizations, are planned and well under way at other points. And this despite the condition of turmoil which has existed in Persia almost since the inception of the movement. Nor has the original intention of the Society been overlooked—as nearly a hundred sturdy descendants of Darius, Xerxes and Artaxerxes bear living testimony in their enjoyment of scholarships provided by American benefactors. And what is still more remarkable—a free school has been started for the girls, and the New Woman is in the process of preparation for her benevolent campaign of re-forming an Old Land!

### The Future.

It is contemplated, as you will learn from those who participate in this Conference, as well as from printed matter available for reference, to continue the educational work, increasing its scope and effectiveness; to extend the activities into other parts of the Orient, such as India, Burma, and per-

haps China and Japan; to form International Committees on Commerce, Manufactures, Literature, Arts and Sciences, Transportation, Agriculture, etc., etc., whose function shall be the exchange of Ideas and products; implements and apparatus, and thus without bias or prejudice to bring about a mutual understanding in these portions of the world which are now separated by thousands of miles and by still vaster areas of ignorant and superstitious fancies and dislikes.

#### Broad Principles.

The subjects of race and religious barriers, caste and creed distinctions, are to be treated boldly, ignoring them wherever it is possible to do so and overcoming them in other instances. This may seem fanciful, but back of the Orient-Occident Unity there are principles which have effectively accomplished this seemingly impossible thing for more than half a century, and with millions of peoples heretofore antagonistic. Remembering that, as recently reported, the United States Patent Office only a quarter of a century ago declined to issue a patent for an air-ship on the ground that it was impossible to successfully navigate the atmosphere—let the critic of this movement withhold expressions of skepticism; first, because of what has been done, and, second, until a trial shall have determined the present possibilities.

#### This Society a Pioneer.

As the first movement of the kind, this Society has a peculiar claim upon the sympathy and support of the people. It does not require prophetic vision to see great and worldwide development from the nucleus which now exists, if the support which is very reasonably asked be tendered. Universal principles are engaging the attention of thoughtful people everywhere. There is no more fitting manner of expressing these principles than by an all-embracing machinery which shall make for the betterment of humanity everywhere. The principles of exchange must apply to all such transactions, whether they be concerning merchandise, literature, the arts, scientific or religious subjects. No portion of the world must claim to have all that is good, true or acceptable; nor must there be a claim of race or religious supremacy. If all the generous impulses and humanitarian aims can be combined, a power will be presented which can solve the problems of the world. To what better object could the endowments of liberal Americans be applied than to this world advance? And what more fitting time than the present to start the work?

Comparing the little gathering of October, 1909, with the audiences of April, 1912, and the personnel of the earlier meeting with the speakers of the present Conference, the past surely smiles upon the future. To paraphrase a familiar couplet, the Society is

Standing with determined feet  
Where the brook and river meet.

It is for us—for you and for me, and for those who shall be reached even by the faintest message of these deliberations, to determine what shall be done in the years to come.

#### "The Republic of Nations."

A Bureau of Nations without political significance, but considering solely economic development; Departments of Education and Manufactures, these can revolutionize the world if you of America will supply the means, and the Republic of the World, free from war and pestilence, poverty and prejudice, ignorance and idleness, may usher in the promised Golden Age. Friends, what is your wish?

#### DR. TRUEBLOOD'S ADDRESS.

The next speaker was Dr. Benjamin F. Trueblood, Secretary of the American Peace Society, whose topic was "The Growing *Rapprochement* of

Races." "Nothing has happened within the past decade which has so brought forward the underlying principle of unity in the world as the great Titanic disaster," was the opening statement. Dr. Trueblood proceeded to say: "This disaster has greatly shocked me. I had several dear friends who went down on the great liner. I have been impressed by the manner in which the entire world, the people of every country, have entered into the spirit of grief over the great catastrophe. Humanity the world over is very much alike. Such an accident touches the soul of everyone. The Titanic disaster well illustrates the universal unity. This unity is a bright bit of sunshine to liven a dark cloud." The *rapprochement* of the races was declared to be a process, scarcely to be described by any other term than this French designation, but which is gradually overcoming the barriers and wiping out lines of demarcation between the peoples of the world. The speaker views this development most optimistically, as an indication of the solidarity of humanity, and in its growth and advance foresees the end of strife and selfishness and the coming of peace and amity. The efforts of the Orient-Occident Unity in this connection were praised, and Dr. Trueblood recalled his presence at the First Annual Conference and the address made at that time.

#### Co-operation for Commercial Promotion.

Mr. Albertus H. Baldwin, Chief of the Bureau of Manufactures, Department of Commerce and Labor, followed with a most interesting address upon the subject of "Co-operation for Commercial Promotion." The development from individual competition to the present Boards of Trade and Chambers of Commerce was outlined, and the benefits gained by all concerned from trade relations was pointed out. Attention was called to the forthcoming sessions of a National Chamber of Commerce, about to be held in Washington as a logical outcome of the recent trend. The enlargement of the scope of this plan to international relationships was deemed quite feasible, and accordingly the plans of the Orient-Occident Unity were commended.

#### ADDRESS OF PROF. MASUJIRO HONDA.

A most interesting speaker was Professor Masujiro Honda, L.H.D., Editor of the "ORIENTAL REVIEW," of New York. In introducing this distinguished Japanese, the Chairman called attention to a statement of Dr. Trueblood to the effect that he was the "Father" of Professor Honda in the Peace Movement; and to this the speaker agreed, pointing to this fact as an evidence of Unity. The subject chosen was "Nationalism and Internationalism." The address in full will be reproduced in a forthcoming edition of the BULLETIN. Attention was called to the fact that the attitude of Japan toward the United States is not belligerent. "We are not trying to fight all the white races," the speaker said, "as that would be a foolish thing for our little country to do. Imagine a small and weak country like Japan fighting a big, powerful country like the United States, or any of the more powerful countries of Europe." Aside from this statement, however, particular attention was directed toward the development of the spirit of Internationalism which is removing the causes of warfare, bloodshed and hatred from men's hearts by establishing the basis of a community of interest throughout the world.

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#### THE CLOSING ADDRESS

The closing address of the Second Session was delivered by Professor Arnauld Belmont, Ph.D., M.A., B.S., of Washington, on the subject of "The Brotherhood of Nations." This most interesting address was as follows:

#### THE BROTHERHOOD OF NATIONS.

We are living in the age of Unity. In whatever direction the careful

listener turns his ear he hears its call in a voice so clear and distinct that it is impossible not to recognize it. As man is becoming more acquainted with the laws which govern the universe, the better he realizes that unity and harmony are the fundamental principles by and through which the spiritual, psychic, mental and material laws work on their individual planes. There is one truth which to-day is accepted by all teaching bodies, orthodox and liberal, and that is the brotherhood of man, which carries with it either the abolition of all national lines and one great national organization or the brotherhood of nations.

The history of the past hundred years shows a striking tendency toward unification of the nations of the earth.

They have come together even *physically*.

The recognized need of a universal language, the establishment of cable communications between all the countries of the world separated by oceans and seas, the telegraph, the wireless, the telephone and the universal postal service enabling man to dispatch his thoughts to every corner of the globe, steam and electricity more and more tearing down the barriers of time and space, the opening of commercial highways enabling us to interchange our products one with another, nation with nation, community with community, with the same ease and freedom with which cities interchange with cities and families with families; the conquest of the air, the establishment of international societies in every branch of human activity, be it sociology, art, literature, sciences or politics; gifts of vast fortunes to promote universal peace and harmony, the international circulation of newspapers and magazines which gradually form an international public opinion, the universally instituted Red Cross system, the world-wide war on the white plague, the world-wide influence of universities which receive their recruits from all lands and year after year are sending out armies of young men trained in modern knowledges, the forming of international clubs in these great schools in America and Europe where students of all nations form bonds of friendship; these advances and a multitude more are all for the closer physical union and service of mankind.

The *national* unification has been no less remarkable.

Within this century England has practically added to her domain Australasia and a very large part of Africa. Germany, which was a set of warring, independent and rival provinces, has been welded into one great nation. Our own nation which was nominally one, but really sundered by a great black gulf, has filled that gulf up with the noblest and the best offering the nation could give—its brave young men in blue and gray; and the great black gulf has been closed and to-day it is no mere figure of rhetoric to say, "We know no North, no South, no East, no West, nothing but the Union."

The unification in *political* ideals has been yet more striking.

At the beginning of the century Napoleon destroyed for all time the despotic governments inherited from imperial Rome; the new imperialism which he put in their place was in turn destroyed at Waterloo. Since then the governments of the Old World have been inspired by the spirit and are gradually taking the forms of liberty. France and Portugal are republics. Italy, Austria-Hungary, Spain are in form constitutional monarchies. All Europe, west of the Russian boundary, is governed by representative Assemblies, speaking, or purporting to speak, for the people. The idea of democracy has become one of the most potent forces of the day. The Young Turk movement, a constitutional Persia, a republic in China which has always been considered as the most unprogressive nation, all point to the time when there shall be the United States of Asia, the United States of Europe, as we have to-day the United States of America, and then the earth shall be ready for the United States of the World.

This unification—commercial, national and political, has been accompanied by a growth of religious unity as remarkable, and the only great religious forces of the world to-day are all forces for unification. All others not working to this end are bound to be attacked by a gangrenous decay which urges them to utter ruin.

If we look back in the history of the human race, anthropology, paleon-

tology and geology tell us how the first men lived in independent family units, then in clans, then in tribes, then in nations. And now nations are yet to learn how to be one great family. This is the problem. As one stands on a mountain top and sees the valleys running down to the plain below, and through the trees the silver streams trickling, and knows they lead to some great majestic river, so we look through history and see how material civilization, political progress, national history, industrial development and religious thought flow together to make one great majestic stream which we call the brotherhood of nations.

What are we to do to promote this International brotherhood?

First we are to make it clearly and distinctly our ideal. Growth is from inward outward. Progress follows thought. We are to bid good-bye to the old provincialism that calls itself patriotism and thinks it is patriotic to sneer at every other nation but its own. We are to do all in our power, in a thousand ways which offer themselves every day, to hasten the time when the only barriers between the different nations will be the barriers which nature has created and when all nations will strike hands in a generous and common rivalry, not to tear each other down, but to build each other up in the broad faith that an injury to one is an injury to all, and the well-being of one is promoted by the well-being of all.

And this is what the Orient-Occident Unity stands for, works for and lives for, by doing all in its power to promote and increase the interchange of material and intellectual products between the two hemispheres, by helping men to realize in a fuller measure their interdependence, by devoting its energies to the advancement of Internationalism. But we must have sympathy, practical help, intelligent co-operation. The brotherhood of nations will draw closer to reality in the measure that the many societies which are engaged in this work increase in active membership. The primary purpose of this convention is the spreading broadcast the great principles we stand for. Study our constitution, become interested, subscribe to our bulletin, help increase our list of members, be broad, be tolerant, be cosmopolitan, be big and noble in your treatment of the foreigner, be convinced and strong in your conviction, be an active and perseverant worker. There is no higher and greater service than that to mankind.

We are not citizens of one country, but citizens of the world.

#### MUSICALE AND RECEPTION.

A musicale and reception was given, in honor of the Delegates and friends of the Orient-Occident Unity, at Rauscher's Hall, Saturday afternoon, April 20th, at 3 o'clock. This feature of the Conference was indeed a brilliant success. The guests present included many notable in official, diplomatic and social circles of Washington. Floral decorations were abundant and harmonious, and when, after the conclusion of the musical program, a social hour was enjoyed, light refreshments being passed by a committee of young ladies, the function was declared most complete and memorable. The refreshment table, from whence dainty ices and confections were served, was a symphony in wild flowers and ferns and completed the general decorative scheme most harmoniously. The following was the

#### PROGRAM.

Violin Solo—	
"Adagio" . . . . .	Ries
	Miss Ruby Stanford.
Tenor Solo—	
a "Spirit Flower" . . . . .	Campbell-Tipton
b "I Know of Two Bright Eyes" . . . . .	Clutsan
	Mr. Richard P. Backing.
Piano Solo—	
Etude en Forme de Valse . . . . .	Saint-Saëns
	Mr. Arthur D. Mayo.

Soprano Solo—  
 a "Chanson provençale".....Dell Acqua  
 b "A toi" .....Bemberg  
 Miss Marian McFall.  
 Duet—  
 "Vieni al mio sen!".....Millard  
 Miss McFall and Mr. Backing.  
 Miss Mildred Harrison at the Piano.

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## THE THIRD SESSION.

The third and closing session of the Conference was notable because of the presence of Abdul Baha, who had arrived in Washington on the afternoon of Saturday, April 20, especially for the occasion. The large audiences of the preceding evenings were eclipsed by the numbers who attended this historic session. Although the capacity of the hall is about 400, and representatives of the Library were present to prevent overcrowding, more than 600 were admitted, a third of whom stood along the back and sides of the hall; fully one hundred more were in the spacious corridors outside, and even the speakers of the evening experienced difficulty in finding their way through this eager throng, assembled to do honor to the distinguished guest upon the occasion of his first appearance in Washington.

The President of the Society, Mr. William H. Hoar, presided. The Invocation was delivered by the Reverend J. W. Frizzell, D.D., Pastor of the Ingram Memorial Congregational Church, of Washington. Dr. Frizzell's prayer was as follows:

## INVOCATION.

*"Our Heavenly Father, who hath been in divers manners and in divers places throughout the centuries the Revelator of that which is Eternal Truth! We thank Thee for all Thy Revelations, specially for the Lofty Books of Revelation brought to the world by prophets and sages of past ages and the Great Teacher, the Son of God, the Saviour of men. We thank Thee for all this Revelation that has been vouchsafed to us in Sacred Pages, and we thank Thee that thereby man's conception of Thy Lofty Character has been growing and enlarging, and we are beginning to understand Thy Nature and Character better. We are beginning to realize more fully the essential oneness of man and of God; and we pray that Thy Blessing may rest upon all organizations and efforts that are being put forth to bring a consciousness of God nearer to man and to bring himself to a greater likeness to the Character of God. We pray Thy Blessing to rest upon all the varied agencies of varied descriptions that are now operative in the world to put emphasis upon the common origin and common character and the common destiny of all mankind. Lord, let them teach the nations that they are members of a common family, members of one great Brotherhood, children of one common Father, and that we have common foes and enemies to worst, common victories to win; and we pray Thy Blessing to rest upon every person and every organization that is trying to lift men upward and make them better, and may all be done under the inspiration and approval of the Spirit and Power of God. And we pray Thy Blessing to rest upon this gathering, and in all its efforts to make for peace and harmony among the varied religions and varied nations of the earth. In the name of our Master and of His Father we ask Thy Blessing. Amen!"*

## OPENING ADDRESSES.

Addresses were delivered by Professor Hermann Schoenfeld, of George Washington University, whose subject was "Persia Immortal," and by Mirza Ahmad Sohrab, Treasurer of the Orient-Occident Unity, upon the topic "The Hand of Persia Stayed but Not Paralyzed." These most interesting addresses will be quoted in subsequent editions of the BULLETIN.

## ARRIVAL OF ABDUL BAHÁ.

At 9 o'clock, Abdul Bahá and his party arrived. As soon as their presence was made known, the audience rose *en masse* and remained standing while the distinguished guest came up the center aisle and until he reached the platform and bld them be seated. Glancing with evident approval, Abdul Bahá at once commenced his Address, which was as follows:

## ADDRESS OF ABDUL BAHÁ.

To-night I am most happy, for I have presented myself to an audience like unto this. I am an Oriental and I have come to meet the Westerners, those of the Occident here in this Assembly. Praise be to God, I see a group of people here assembled on whose faces I perceive the Light of God. And this I consider as an evidence of the possibility of uniting the East and the West. Of establishing a perfect bond between Persia and America. For it is an evident fact that for the Persians there is no better country as a contributory government than America. And for America there is no better mart than that of Persia, for there is a virgin soil for her commerce. For there in Persia all the mineral resources are still latent beneath the soil. And I hope that this American democracy may be instrumental in developing this hidden wealth, and the perfect amity and a bond of unity might be established between the American Republic and the Persian Government. Whether it be a material bond or spiritual bonds, may they both be well established. May the material civilization of America find a great efficacy and establishment in Persia and the spiritual civilization of Persia find currency in America.

The created beings of this world can some of them live solitary and alone. For example, trees; each tree, single and alone, may live its life without the co-operation of the other trees. Likewise the animal. It can live solitary and alone. But man—it is impossible for him to live solitary and without co-operation. Man is verily in need of co-operation and solidarity. He is in need of association and meeting. Thus through co-operation we find the happiness of life. To present an instance of this co-operative basis; if two villages were to be united on a co-operative basis, if they should observe intercourse and this co-operation, surely their advancement will be assured. Likewise if then two cities establish co-operation, surely the two will progress. And if between two countries intercourse should be firmly established and co-operation should be well rooted, surely the two will receive mutual benefits and will find great development. And now this radiant assemblage is the link between the East and the West. It is the cause of bringing into action the co-operation between the various countries. Therefore, it becomes evident and manifest that the results forthcoming from this co-operative basis are unlimited, are numerous. Surely there shall be great harvests of good results for the two governments in question. In the country of Persia there shall be established material civilization and advancement and the doors for American commerce will be opened wide. But above and beyond all this, there shall be a great love and a fountain of affection established between these two peoples. For His Holiness, Baba'ullah, proclaimed to the world the solidarity and oneness of the world of humanity. He has addressed humanity saying: "You are all leaves of one tree and the drops of one sea." The world of humanity may be expressed as one family and all mankind represents one human unit—one family. It is therefore hoped that the American nation, this revered nation of America, may be united and cemented well with Persia. May they become one race. May they have the same susceptibilities. May the bonds of amity, unity and accord be firmly established. For His Holiness, Baba'ullah, passed forty years of his time in the prison in order that He might hoist the Banner of the Oneness of the World of man. He bore all these ordeals and difficulties; He was under the imprisonment of Abdul Hamid; I likewise was in the prison of Abdul Hamid, until the Committee of Union and Progress hoisted the banner of Liberty and exhibited great kindness and love to me, and those

fetters were removed—I was made free. Therefore, thereby I was enabled to come to this country. Were it not for this Committee of Union and Progress, I should not have been able to hasten hither. Therefore, you must all ask assistance and confirmation in behalf of that Committee of Union and Progress, for it was that Committee which proclaimed the liberty of Turkey. In short, I have traversed this long distance and crossed the Atlantic Ocean until I have reached this continent, and it is my utmost hope and desire that the utmost amity and greatest bond of unity might be established between America and Persia; and it is self-evident that you will co-operate with me, and I know this is your hope also. We shall therefore offer supplication to the Threshold of God, so that perchance a great love may take possession of the hearts of men and unite the nations of the world. That the standard of International peace might be hoisted, and that the oneness of the world of humanity may be promulgated. And all this is made possible and feasible through your efforts, until this American democracy may be the first nation to hoist the banner of International peace. May it be the first nation to promulgate the universality of mankind. May it be the first nation to upraise the banner of the Most Great Peace until these philanthropic institutions and these philanthropic intentions through this democracy, this nation, may be spread broadcast throughout the world. Truly this is a great nation. Liberty has reached its utmost degree. It is a revered nation. The intentions are all good; they are indeed worthy of being the people to raise the tabernacle of this great peace and to hoist the standard of the oneness of humanity. I supplicate to God and I will ask aid and confirmation in your behalf.

## (BENEDICTION IN PERSIAN.)

Without further formalities, the Second Annual Conference was declared adjourned. The entire audience remained and pressed forward to shake the hand of Abdul Baha, who, during the interim of closing, was interviewed by representatives of the press.

## REPORT OF COMMITTEES ON RESOLUTIONS

Earlier in the evening, the report of the Committee on Resolutions was read, and this document follows:

## RESOLUTIONS.

WHEREAS, This Conference is appalled and shocked by the news of the frightful disaster represented by the destruction of the steamship Titanic; therefore, be it

*Resolved*, That the Society tenders assurances of sympathy to the many who are sorrowing in bereavement; and this Conference urges provisions in International and Maritime Law for more thorough supervision of passenger steamers and adequate protection of the lives of travelers, particularly in the form of sufficient lifeboats.

WHEREAS, There is a growing tendency toward the establishment of more intimate relations between the nations of the world, for mutual benefit and in the interest of universal progress; therefore, be it

*Resolved*, That this Society holds itself in readiness to co-operate with every movement and organization looking toward the establishment and development of more friendly relations between the people of the East and those of the West; particularly Peace Societies and Chambers of Commerce or Boards of Trade.

WHEREAS, The sentiment of the age and the views of the most enlightened people favors Universal Arbitration between the nations as a means of protecting all and creating and maintaining world-peace; therefore, be it

*Resolved.* That the Orient-Ocident Unity urges Arbitration Treaties of a general nature and the preservation of the rights of all nations within a sphere of Universal Brotherhood; all disputes to be settled by the International Court of Arbitration established at the Hague, or at some other suitable Court of Justice.

WHEREAS, Opportunities exist for the profitable exchange of products between the United States and Persia; therefore, be it

*Resolved.* That this Conference recommends and urges the establishment of Commercial Treaties between Persia and the United States of America.

WHEREAS, The facilities for the transportation of packages between the United States and Persia are inadequate, and this acts as a barrier to the trade relations which might otherwise be made effective; therefore, be it

*Resolved.* That the Orient-Ocident Unity favors the establishment of a Parcel Post Service between Persia and the United States of America.

WHEREAS, The question of public education in Persia is of growing importance, due to the new responsibilities of the people of that country in their struggle for independence; therefore, be it

*Resolved.* That this Conference renews the endorsement of the preceding session, covering the suggestions made by Dr. Elmer Ellsworth Brown, then Commissioner of Education of the United States, to the Conference of 1911, and again recommends the appointment by the Persian Government of an educational commission to visit this country to study its public school system. Also that Persia be asked to send students to the United States as well as to Europe, to be educated at the expense of the Government of that Country.

WHEREAS, At the present time Persia, Japan and China have no diplomatic relations with one another; therefore, be it

*Resolved.* That this Conference reiterates the suggestion to these three countries that such diplomatic relations be established.

WHEREAS, The Society has noted with grave concern the apparent estrangement between Turkey and Persia, whose interests are closely interwoven and their territory adjacent; therefore, be it

*Resolved.* That it is the sincere desire of this Conference that their interests be entirely reconciled and hearty co-operation established between them.

WHEREAS, A resolution of the Conference of 1911 endorsed the plan of issuing a Bulletin, to be published at regular intervals as the organ of the Society; therefore, be it

*Resolved.* That the "Orient-Ocident Unity Bulletin" is hereby adopted as the official publication of this organization, and that in due season a Persian section, printed in that language, shall be added.

WHEREAS, It has been shown conclusively that the encouragement of trade between Persia and America will be a potent factor in promoting a better understanding between the East and the West; therefore, be it

*Resolved*, That a Commercial Bureau be created as a department of the Orient-Occident Unity.

*Resolved*, That we hereby tender and record our sincere thanks and hearty appreciation of the kindness of the Trustees of the Public Library in permitting us to hold the sessions of our Conference in the Lecture Hall which so admirably served our purpose a year ago, and particularly to Mr. George F. Bowerman, Public Librarian.

*Resolved*, That this Conference offer a vote of thanks to our President, Mr. William H. Hoar, for his splendid support and able efforts in furthering the objects of the Society.

*Resolved*, Further, That this Conference record its appreciation of the co-operation of the Secretary, Mr. Jos. H. Hannen, in the work of the Society and particularly in connection with the Conference.

*Resolved*, That the action of the Officers of the Persian-American Educational Society in changing the name of the organization to the Orient-Occident Unity, is ratified and confirmed.

*Resolved*, That the thanks of the Conference be tendered to the Committees, to whose able efforts the success of the occasion is due in large part.

It is hereby further

*Resolved*, That congratulations and sincere assurances of appreciation be tendered to the founder of the organization, our friend and brother, Mirza Ahmad Sohrab, who has faithfully served as Treasurer, and to whose indefatigable efforts and unwavering devotion the success of this Conference is due.

#### NEW OFFICERS.

The Officers of the Orient-Occident Unity for the ensuing year, duly elected at this Conference, are as follows:

President, William H. Hoar, of New York City.

Vice-Presidents: Professor Hermann Schoenfeld, of Washington, D. C.; Mrs. Agnes S. Parsons, of Washington, D. C.; Mrs. Fannie Fern Andrews, of Boston, Mass.; Mr. Hooper Harris, of New York City; Mr. Howard MacNutt, of Brooklyn, N. Y.; Mrs. Helen S. Goodall, of San Francisco, Cal.

Executive Secretary, Mr. Jos. H. Hannen, of Washington, D. C.

Assistant Secretary, Dr. Arnauld Belmont, of Washington, D. C.

Treasurer, Mirza Ahmad Sohrab, of Washington, D. C.

Assistant Treasurer, Mrs. E. Roger Boyle, of Washington, D. C.

Librarian, Mr. E. H. Young, of Washington, D. C.

Assistant Librarian, Miss Mary E. Little, of Washington, D. C.

#### Conference Committees.

The Conference Committees, to whom credit and thanks are due for the success of the arrangements, were as follows:

*Reception Committee*—Mrs. Wm. H. Hoar, Mrs. James M. Sheridan, Mrs. Eldridge Roger Boyle, Mrs. Julia A. De Lagnel, Mrs. Mary L. Green, Miss Edith Louise Grosvenor.

*Program Committee*—Mirza Ahmad Sohrab, Miss Henrietta Brittingham, Mr. William H. Hoar, Mr. Henry C. Finkel.

*Resolutions Committee*—Prof. Hermann Schoenfeld, Mr. Eldridge Roger Boyle, Prof. E. C. Getsinger.

*Press Committee*—Mr. Arnauld Belmont, Mr. Jos. H. Hannen.

*Music Committee*—Miss Marion McFall, Miss Frances M. Kohlmer, Miss Mildred Harrison, Miss Ruby Stanford, Mr. Arthur D. Mayo, Mr. John Walker, Mr. R. P. Backing.

*Hall Decoration Committee*—Mr. Stanwood Cobb, Mrs. Howard Struven, Mrs. Joseph H. Hannen, Miss Elizabeth Ambrose, Mr. Najib Hekimian.

*Entertainment Committee*—Miss Mary Little, Mrs. Elizabeth Dunlop, Mrs. Marian C. Hotchkiss.

*Refreshment Committee*—Mrs. Ursula Moore, Miss Frances Herne, Miss Mary Hotchkiss, Miss Margaret Green, Mrs. Arnauld Belmont, Miss Helen Hotchkiss, Miss Olive McNeal, Miss Elizabeth Hopper.

### THE PERSIAN-AMERICAN EDUCATIONAL SOCIETY'S RECEPTION TO ABOUL BAHĀ AT MRS. PARSONS.

On Saturday evening, April 27th, Abdul Bahā was given a reception at Mrs. A. J. Parsons' home. Here were invited many of the most prominent people of the nation's capital to meet in a social way the leader of the Bahai Movement. Most of the time Abdul Bahā sat on a large couch in a corner of the reception room where those who wished could sit beside him and converse with him, an opportunity which many availed themselves of. One of the few who did not have need of an interpreter in speaking with Abdul Bahā was Youssof Zia Pasha, the Turkish Ambassador. Abdul Bahā greeted him most cordially, and after talking with him in Turkish for some time, they went into the refreshment room together.

In every way the reception was beautiful and charming. The rooms upstairs were beautifully decorated with flowers, and in the lecture hall downstairs an orchestra played during the evening. About a hundred guests enjoyed this opportunity of meeting Abdul Bahā in a personal way.

STANWOOD COBB.

### ABDUL BAHĀ'S LECTURE AT CONTINENTAL HALL, FRIDAY, APRIL 26.

On Friday evening, April 26th, Abdul Bahā spoke at Continental Hall at the invitation of the Persian-American Society. He was preceded by Mr. S. E. Kramer, Supervising Principal D. C. Department of Education, who gave an interesting talk on the aims and needs of rural education in the United States, and by Mr. Samuel Gompers, who made an impassioned plea for the workingman. Abdul Bahā was then introduced by Mr. Wm. H. Hoar, president of the Persian-American Educational Society, and chairman of the evening. Abdul Bahā spoke on the subject of the "New Woman," a most appropriate one for the occasion. He said that the chief differences between the sexes was due to a difference in training and opportunity, and that women were fully men's equals in inherent capacity. They must be given opportunities for development, and then they will prove what they can do. The very hall we are in, he said, is a testimony to the ability of women—the largest hall in the world built and owned by women. He pointed to the advanced condition of women in the Occident in comparison with women in the Orient as a proof of what freedom and opportunity could do for women. A beautiful vocal selection closed the program, which had been enjoyed by an audience of some two thousand.

STANWOOD COBB.

### A MESSAGE FROM ABDUL BAHĀ.

The "American Esperantist" for June will contain the following article, which is reproduced by permission for the benefit of our readers:

At the second Annual Conference of the Persian-American Educational Society, which was held in Washington, April 18-20, the name of the organization was changed to "The Orient-Occident Unity", and its scope correspondingly broadened, to include commercial, literary, scientific as well as sociological and economic union along universal lines. The sessions were held in

the evenings, in the spacious Hall of the Public Library, which was filled to overflowing. Delegates were present from the various States and also from abroad. Among these was Mr. E. C. Reed, representing the Washington Chamber of Commerce. Speakers of national prominence participated in the Conference, among them Professor A. V. Williams Jackson, of Columbia University; Mr. Benjamin F. Trueblood, Secretary of the American Peace Society; Professor Masujira Honda, Editor of the ORIENTAL REVIEW new York; Mr. Albertus M. Baldwin, Chief, Bureau of Manufactures, Department of Commerce and Labor; Professor Hermann Schoenfeld, of George Washington University; Dr. Arnauld Belmont, of Washington, and the Officers of the Society,—Mr. William H. Hoar, of New York, President, Mirza Ahmad Sohrab, of Persia and Washington, Treasurer, and Mr. Jos. H. Hannen, of Washington, Secretary. The Society is enthusiastically in favor of the Esperanto Movement, regarding it as one of the most important means for bringing the world into closer relations along all lines.

The concluding Session of the Conference was rendered particularly interesting and memorable by the presence of Abdul Baha Ahhas, the Center of the Bahai Movement, which numbers many millions of followers throughout the world. Abdul Baha had just reached Washington, planning his arrival so as to address the Session, and the capacity of the Hall was taxed by an audience which overflowed into the corridors, representing probably the largest gathering ever assembled in the Library building.

On Thursday, April 23, Abdul Baha gave to the writer a special message to the Esperantists of America, and through them to the associated friends of the world. This message was dictated in the course of an exceedingly busy day, when the venerable leader of the Orient, whose friends and followers number thousands in the Occident, was seated in the Reception Room of Mrs. Parsons' home at 18th and "R" Streets. The wonderful countenance of the "Servant of God"—the meaning of his name, Abdul Baha—was aglow with enthusiasm as he delivered the following

#### MESSAGE:

"My message is this: That to-day the greatest need of the world of humanity is for the discontinuance of the existent misunderstandings amongst nations, and that can be brought about through the unity of language. Unless unity of languages is realized, the Most Great Peace, and the Unity of the Human world in a binding manner, cannot be accomplished and established. For the function of language is to portray the mysteries and secrets of the human hearts. The heart may be likened unto a box, and language to the key. We can open the box only through the key, and observe the gems contained in that box. Therefore, this question of an auxiliary international language is of the utmost importance. Men can be trained and educated internationally through this language. They can acquire the evidence of past history and ages through language. The spread of the known facts of the human world depends upon language. The explanation of Divine Teachings can only be brought about through language. Because of the diversities of languages and the lack of human comprehension of the languages of each other's nationalities, these glorious aims cannot be realized. Therefore, the very foremost service to the world of man is to establish an auxiliary international language. It will become the cause of the tranquillity of the commonwealth of man. It will become the cause of the spread of sciences and arts amongst the nations of the world. It will be the cause of the progress and development of all the races. Therefore we must with all our powers make an effort so that we may establish an international auxiliary language amongst the nations and races of the world."

(Signed) JOS. H. HANNEN.

More than seventy-five years ago it was said by De Tocqueville in his celebrated book "Democracy in America" that:

*"The tie of language is perhaps the strongest and the most durable that can unite mankind."*

For the closer union of the East and the West a common language is needed, and this is available in Esperanto, which is already in active use by over several hundred thousand people in Europe. It is the simplest and yet the most scientific of any language in the world, and can be more easily learned by the Orient than any other language in the West, and it can also be more easily learned by the west than any language of the Orient or Occident.

Whatever may be its future, it is the best basis for the finally perfected common tongue and pen that shall help to make the hearts of men as one.

X.

Information and literature relative to this Universal Language may be obtained free by addressing

ESPERANTO OFFICE.

607 15th Street,  
Washington, D. C.

ADDRESS OF THE CHARGE D'AFFAIRES OF PERSIA.

In one of the opening sessions of the recent Conference, Mirza Ali Kuli Khan, the Persian Charge d'Affaires, took part and spoke these words:

Friends: It is indeed a great pleasure for me to be here, and to greet you in a few words, and to show my appreciation of your presence and thereby your contribution to the cause of broad and universal education, which will not only reach, in its blessings, towards my country, but towards all the countries of the East. For this Society concerns itself with education on broad lines. I understand that it is purely educational and that is why I add one word to the words so ably spoken by the speakers that preceded me. As it has already been exemplified in the marvelous civilization that you have in this country, I believe that education is the greatest means by which the individual, national, and intellectual freedom of the human race can be achieved. All those who wage war against the hosts of ignorance are helping the cause of human enlightenment to triumph. They are the enemies of darkness and the friends of light. The chief message of all the seers and sages who stepped into the visible work of human history was solely directed towards emphasizing those principles whereby the intellectual possibilities in manhood and womanhood could manifest themselves for the perfecting of the world of mankind. All those who, therefore, partake in the cause of education are partaking in the noblest cause that can ever model the destiny of the race. We remember as far back as the days of King Tahmooress, one of the ancient kings of Persia who our ancient history tells us lived 260 years before the deluge. At that remote time, our kings who were likewise our prophets, not only emphasized the physical, but also the spiritual and intellectual achievements whereby man could develop into the divine aspect of manhood and womanhood which has been the aim of the seers and sages. We are told that King Tahmooress who I told you lived 260 years before the deluge, gave us Persians the alphabet. He embodied rules of human understanding into the tangible form of letters whereby they were transmitted to posterity. It is said he controlled the reins of evil. It is said he transformed the evil into the form of a horse and rode upon the back of it, and as long as he rode or controlled the evil, goodness and peace reigned throughout the land. That is, he dispelled the darkness of ignorance and caused the light of knowledge to shine gloriously, and thereby men were blessed.

Now I hope the efforts of this Educational Society will revivify the deeds of the Ancient Persians and spread the light of liberal knowledge throughout the world, thus dispelling the dusk of racial and international prejudices which have proved the chief obstacle to solidarity and peace among mankind.

## ABDUL BAHÁ'S VISIT TO THE ORIENT-OCCIDENT UNITY OFFICE.

On Friday, May 10, Abdul Bahá honored the offices of the Society with a visit, during the course of which he inspected its equipment, examined the new room (No. 510 McLachlen Building) which had just been completed and into which we moved a few days later, and expressed his approval of the work in an informal address which will be quoted herein. There were present besides the Guest of Honor, Dr. Ameen U. Fareed, Mirza and Mme. Ali Kuli, Khan, Master Rahim Khan and Miss Mazieh Khan, M. and Mme. Hippolyte Dreyfus-Barney, Mrs. Arnauld Belmont, Mrs. Jos. H. Hannen, Mrs. Howard Struven, and the following officers of the Society: Mrs. Agnes S. Farsons, Vice-President; Mirza Ahmad Sohrab, Treasurer, Mrs. E. R. Boyle, Assistant Treasurer, Jos. H. Hannen, Executive Secretary, Dr. Arnauld Belmont, Assistant Secretary, and Miss Mary E. Little, Assistant Librarian.

## THE ADDRESS of Abdul Bahá was as follows:

I have come to see you again. I feel well always; always. Praise be to God, I am under the protection of Baha'ullah. What better protection could there be! When His Graces surround, everything is good. But when they do not obtain, no condition is, tho' it be the sovereignty of the earth.

Inasmuch as the Bahai Cause is one which tends above all other tendencies to attach itself to means whereby unity can be established between the various parts of the world, he they spiritual means or material means: Now, Praise be to God, through the spiritual means the Friends of God in America are well cemented together. Likewise the Friends in Persia. The spiritual means are in the state of perfection. But they must put forward efforts towards material means, and the best means material in the way of civilization (civilized means) is that of commerce. The more there is exchange of commodities, the greater will be the intercourse. For example, we find that nations in the world which have the greatest commercial connection with other nations, the greatest interchange of commodities, theirs is the greater intercourse, especially interchange.

Now this Orient-Occident Unity is organized, the Friends of Persia are endeavoring greatly that daily this bond may be strengthened, until the commercial relations of Persia with America may be greatly strengthened, likewise other exchanges, so that connection might be established, and the Friends of America must endeavor greatly in this direction, and they must bring this under control and exactness, so that no loss can come to it. All the deals must be perfectly exact, and all its affairs must be subjected to consultation and after consultation carried out. If this should continue, if this should not shake, and if it have good executive management, and if the Friends shall put forward efforts, no doubt that in the future great results will be concomitant, and the greatest means of connection is unity. The members of this Society must be very well united, and they must do things in unison. No individuals should do it. They must be as one soul, and all the arrangement of things to be done shall be the results of the consultation of all as one, as if the whole body was a unit. And the basis must be the investigation of Truth. It cannot be opinionated, one person giving an opinion. For example, when you consult none of you must have an opinion aiming to carry that opinion out, but you must investigate the Truth. In other words, the how of doing a thing, the modus operandi, carefully investigated. Do not persist in your opinion, because that will prevent or hinder the realization of reality. And this, as you know, is nothing to benefit any person. This is an altruistic movement. Therefore it must be in the state of the utmost purity and sanctity. There are no material gains in the midst. Now is the time for self-sacrifice. You must all be self-sacrificing. But in the future, both for Persia and for America, this will be productive of benefit or profits if this be permanent; if it be permanent!

Get together about the least thing, consult; after due consultation carry out the result of that consultation.

## NEWS ITEMS.

Owing to the removal of our office from Room 509 to Room 510, McLachlen Building, the **BULLETIN** is again delayed, and May and June issues are consolidated. The subscriber and friends will, it is hoped, bear with us in this instance.

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A further cause of delay is the absence of our Treasure, Mirza Ahmad Sohrab, who is in New York with Abdul Baha and party.

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The new room, 510 McLachlen Building, is much more commodious and convenient and the change of location is decidedly advantageous.

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The Society, upon learning of the tragic death of General Yephrew Khan, sent cablegrams of condolence to the Foreign Ministry and to Mme Yephrem Khan, in Teheran. In reply the Minister of Foreign Affairs cabled the appreciation of the Persian Government.

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More Active and Associate Members and more subscribers to the **BULLETIN** are needed.

**OFFICERS OF THE ORIENT-OCCIDENT UNITY.**

President: WILLIAM H. HOAR, New York City.

Vice-Presidents: MRS. AGNES S. PARSONS, Washington, D. C.  
PROF. HERMANN SCHOENFELD, Washington, D. C.  
MRS. FANNIE FERN ANDREWS, Boston, Mass.  
MR. HOOPEE HARRIS, New York City.  
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Librarian: MR. E. H. YOUNG, Washington, D. C.

Assistant Librarian: MISS MARY E. LITTLE, Washington, D. C.

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Address all Communications to

EXECUTIVE SECRETARY,

ORIENT-OCCIDENT UNITY,

510 McLachlen Building,

WASHINGTON, D. C.



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# THE COVENANT

"Be thou the herald of  
The Center of The Covenant!"

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# THE COVENANT



•PUBLISHED•IN•THE•YEAR•XXI•OF•  
•THE•MINISTRY•OF•ABDUL•BAHA•



# FOREWORD

This Article is a brief statement of The Covenant God made with mankind through the prophets of the past and has fulfilled in these latter days, in the Bahai Movement.



# A TABLET UPON THE COVENANT

(Translated from the Persian)

His Holiness Abraham, on Him be Peace, made a covenant concerning His Holiness Moses and gave the glad tidings of His Coming. His Holiness Moses made a covenant concerning the Promised One, i. e. His Holiness Christ and announced the good news of His Manifestation to the world. His Holiness Christ made a covenant concerning (the) Paraclete and gave the tidings of His coming. His Holiness the Prophet Mohammed made a covenant concerning His Holiness The Bab and The Bab was the One promised by Mohammed, for Mohammed gave the tidings of His coming. The Bab made a covenant concerning Baha'u'llah and gave the glad tidings of His coming, the One Promised by His Holiness The Bab. Baha'u'llah made a covenant concerning a Promised One who will become manifest after one thousand, or thousands of years. He likewise, with His Supreme Pen, entered into a great covenant and testament with all the Bahais whereby they were all commanded to follow the Cen-

ter of the Covenant after His (Baha'o'llah's) departure, and turn not away, even to a hair's breadth, from obeying him.

In the Book of Akdas, He (Baha'o'llah) has given positive commands in two clear instances, and has explicitly appointed the Interpreter of "The Book." Also in all the Divine Tablets, especially in the "Chapter of The Branch," all means the Servitude of Abdul-Baha, all that was needed to explain the Center of the Covenant and the Interpreter of the Book has been revealed from the Supreme Pen. Now as Abdul-Baha is the Interpreter of The Book he says that the "Chapter of the Branch" means Abdul Baha, that is, the Servitude of Abdul Baha, and none other.

In short, one of the specific features of this cycle of His Holiness Baha'o'llah, which has not been manifest during the former cycles, is that His Holiness Baha'o'llah left no opportunity for difference (division). For in His blessed Day He made a covenant and testament with the traces of the Supreme Pen and explained the one to whom all should turn; and He explicitly pointed to the Interpreter of the Book, and thus closed all doors to interpretations. We must all offer thanks to God, for He gave us rest (peace) in this blessed cycle, and left no occasion for anyone to hesitate (doubt). All must therefore obey and be

submissive, and wholly turn themselves to  
the one appointed by Him, i. e. The Center  
of The Covenant.

But all explanations must alone be limited  
to what has been stated. Do you by no  
means exceed it; so that it may be con-  
ducive to harmony, and remove differences.







**ADDRESS UPON  
THE COVENANT  
BY ABDUL-BAHA**



# ADDRESS

NEW YORK CITY, JUNE 19th, 1912.

Translated by DR. AMEEN U. FAREED.  
Parentheses Supplied.

Tomorrow I wish to go to Montclair. Today is the last day in which we gather together with you to say farewell to you. Therefore, I wish to expound for you an important question, and that question concerns The Covenant.

In former cycles no distinct Covenant had been made in writing by the Supreme Pen; no distinct personage had been appointed to be the Standard differentiating falsehood from truth, so that whatsoever he was to say was to stand as truth and that which he repudiated was to be known as falsehood. At most, His Holiness Jesus Christ gave only an intimation, a symbol, and that was but an indication of the solidity of Peter's faith. When he mentioned his faith, His Holiness said, "Thou art Peter"—which means rock—"and upon this rock will I build my church". This was a sanction of Peter's faith; it was not indicative of his (Peter) being the expounder of the Book, but was a confirmation of Peter's faith.

But in this dispensation of the Blessed Beauty, (Baha'u'llah) among its distinctions is that He did not leave people in perplexity. He entered into a covenant and testament

with the people. He appointed a Center of the Covenant. He wrote with His own pen and revealed it in the Kitab-e-Akdas, the Book of Laws, the Book of the Covenant, appointing him (Abdul-Baha) the Expounder of the Book. You must ask him (Abdul-Baha) regarding the meanings of the texts of the verses. Whatsoever he says is correct. Outside of this, in numerous tablets He (Baha'u'llah) has explicitly recorded it, with clear, sufficient, valid and forceful statements. In the tablet of The Branch He explicitly states, "Whatsoever The Branch says is right, or correct; and every person must obey The Branch with his life, with his heart, with his tongue. Without his will, not a word shall anyone utter." This is an explicit text of the Blessed Beauty. So there is no rescue left for anybody. No soul shall, of himself, speak anything. Whatevver his (Abdul-Baha's) tongue utters, whatsoever his pen records, that is correct; according to the explicit text of Baha'u'llah in the tablet of The Branch.

His Holiness Abraham covenanted with regard to Moses. His Holiness Moses was the Promised One of Abraham, and He, Moses, covenanted with regard to His Holiness Christ, saying that Christ was the Promised One. His Holiness Christ covenanted with regard to His Holiness "The Paraclete," which means His Holiness Mohammed. His Holiness Mohammed covenanted as regards The Bab, whom He called, "My Promised One," His Holiness The Bab,

in all His books, in all His epistles, explicitly covenanted with regard to the Blessed Beauty, Baha'o'llah—that Baha'o'llah was the Promised One of His Holiness The Bab. His Holiness Baha'o'llah covenanted, not that I (Abdul-Baha) am the Promised One, but that Abdul-Baha is the Expounder of the Book and The Center of His Covenant, and that the Promised One of Baha'o'llah will appear after one thousand or thousands of years. This is the Covenant which Baha'o'llah made. If a person shall deviate, he is not acceptable at the Threshold of Baha'o'llah. In case of difference—Abdul-Baha must be consulted. They must revolve around his good pleasure. After Abdul-Baha—whenever the Universal House of Justice is organized it will ward off differences.

Now I pray for you that GOD may aid you, may confirm you, may appoint you for His service; that He may suffer you to be as radiant candles; that He may accept you in His Kingdom; that He may make you the cause of the spread of the light of Baha'o'llah in these countries, and that the teachings of Baha'o'llah may be spread broadcast.

I pray for you, and I am pleased with all of you, each one, one by one; and I pray that GOD may aid and confirm you. From Montclair I will come back to you. New York is favored, I go away and I come back to it. The friends in New York must appreciate this. At present, farewell to you!



9

# THE COVENANT



BY CHARLES MASON REMEY





# INTRODUCTION



The Bahai Movement offers to the world the fulfillment of the religions of the past, an all-inclusive, universal teaching, so broad that people of all races and of all creeds find place therein. It is essentially a religious movement, a spiritual teaching, free from the limitations of sect and "ism," and constructive in its building upon the faith of the individual and upon the pure teachings of the past, thus increasing love and devotion for God and creating within each soul the desire to manifest these through brotherly service to one's fellowmen.

Mankind needs and seeks spiritual guidance. This divine guidance has come to humanity always through the instrumentality of the prophets or revealers of Truth. These chosen souls have been the founders of the great religious world-movements. They have manifested God to the people of the world, and through these divine manifestations men have known God and have become quickened by the life eternal.

Through prophets of the past was made the divine covenant, or promise to the world, of the coming in the "end of the days" of a Great Prophet, one Who would arise with spiritual power and establish upon earth God's Kingdom of Peace. Though the personalities of the prophets differed, yet the divine power which spoke through each one

was the same in spirit and reality. Each prophet revealed God and the law of the divine kingdom in proportion to the needs of the age to which he ministered, and in terms and parables familiar to its people.

In their purity, all religious teachings are in perfect accord; all teach the Fatherhood of God and the Brotherhood of man. Human differences, imaginations and superstitions have been the causes of religious division, dissension and disintegration, but true spirituality has ever been the source and mainspring of man's unity in religion and advancement in civilization. Each of the great world civilizations has had its conception and birth in a spiritually active religion, and the downfall of civilizations has been brought about by spiritually lifeless religions, shrouded in forms and in superstitions.

Each age of the world has had its needs and problems to solve. Now, in this latter age, the great problems, economic, political and religious, are not confined, as in the past, to certain restricted geographic areas, but are universal. Through the advance of civilization all countries and peoples of the world have been brought together until, for the first time in its history, the world now finds it has entered upon a universal era in its progress. This is the universal age, in which all peoples and nations are to merge into one world-people and develop into one great world-civilization.

As the former ages have had certain spiritual or religious needs, so this present and coming universal age, past the thresh-

old of which the world now stands, has its own needs, spiritual and religious. The world is now ready for the spiritual unity and harmony of its people. The universal religion now comes, in order that the universal civilization may be realized.

The prophets of the past foresaw this latter-day religious need, and they also fore-saw the coming of two great teachers and prophets who would minister to the whole world, and fulfill the covenant of God In establishing the universal religion or The Kingdom upon earth.

The Hebrew prophets dwelt at length upon the coming of the "Ancient of Days," and the glory of His epoch; Jesus, the Christ, spoke many times of His second coming and the establishment of His Father's Kingdom upon earth; the Prophet Mohammed taught that the Mahdi would come, followed by the Manifestation of God Who would establish the Kingdom; Zoroaster taught of the triumph of light over darkness, of truth over ignorance, and His followers expect The Promised One Whom they call Shah Bahram, to accomplish this victory; Gautama, The Buddha, foretold the coming of the great Fifth Buddha, Who would bring enlightenment to all the world; the Hindu holy books mention another incarnation of Krishna, or the Divine Spirit, Whose mission would be universal enlightenment; while the poets and prose writers of all times have depicted the beauty and the perfection of the utopian or millenial age. In reality all testifies to One Who is to

come. These promises of the prophets of old have been realized in the coming of Bahá'u'lláh, from whom the Baháí Movement takes its name, and in the coming of His forerunner, The Báb, and of His son, Abdul-Bahá, who is "The Center of The Covenant" and through whose service the Divine Light is now proceeding; and in the Baháí cause, which has emanated from these teachings, is to be found the nucleus of the world's universal religion which is growing and developing and is uniting all people in The Kingdom of The Father.





# THE BAB



## THE FORERUNNER OF BAHĀ'Ο(LLAH).

Mirza Ali Mohammed, the first teacher of the Bahai cause, was known as The Bab which is the Persian and the Arabic word for door or gate. His teaching began with His declaration of His mission to eighteen chosen disciples who were gathered together in the city of Shiraz in Southern Persia. This took place on the 23rd of May, 1844.

To these spiritually prepared souls The Bab declared His mission as forerunner of a great, world teacher, One Whom He entitled "He whom God shall Manifest": The great, divine teacher Who would shortly appear with manifest signs of spiritual power, and through Whom the divine covenant would be fulfilled and the religious unity of the world would be accomplished.

The Bab, Who was a youth of twenty-five, through spiritual wisdom and through purity of purpose and soul, drew unto Himself many followers who in turn arose to promulgate His simple doctrines, and their fervor within a very short time assembled a large following.

Immediately, the movement met with great opposition upon the part of the Persian clergy, and at their instigation The Bab

was placed under military surveillance. Notwithstanding this trouble He continued His teaching, and exhorted the people through purity of living to make ready and to fit themselves for the coming of the Promised One Who was shortly to appear.

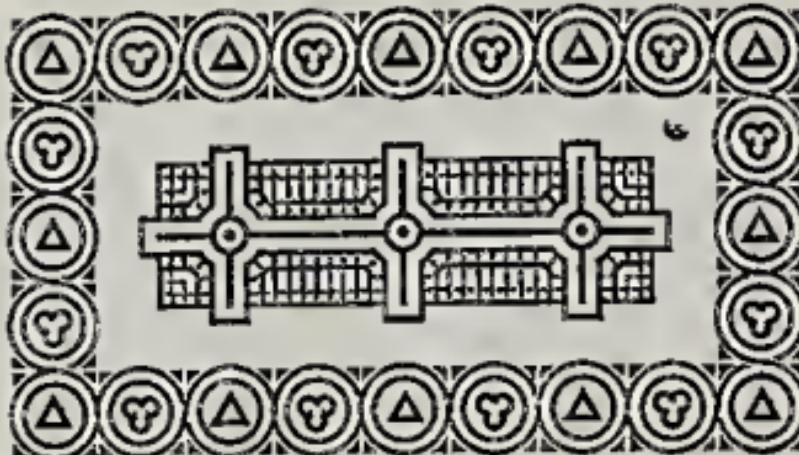
Thus passed the first two years of The Bab's ministry. His cause had then so increased in influence, that the Persian clergy, fearful of the loss of their hold over the people, caused the Bab to be seized and cast into prison, but during His imprisonment He continued His teaching, through letters and epistles which were secretly conveyed to His followers throughout the country.

After four years of confinement The Bab, upon the charge of heresy, was condemned to death, and on July 9th, 1850, in the city of Tabriz in northwestern Persia, with one of His devoted followers The Bab suffered martyrdom.

This mission of The Bab was that of forerunner or precursor of "Him whom God shall Manifest." Moved by the spirit of God, He arose with steadfastness and power to herald the coming of the Lord of the Ages. The institutions which He established were therefore temporary, being destined to bridge over the time until the coming of the great teacher Who would establish a universal cause. The Bab gave very definite instructions to the followers that they, upon the appearance of the One Promised should turn implicitly to Him,

following His teachings and instructions in which would be contained a spiritual power that would evolve and grow until it filled the world, unifying all men, of all races and religions, in the Kingdom of God upon earth.

As the cause of The Bab spread throughout Persia, the most dire troubles and persecutions descended upon the believers, who were known as Babis. The Mussulmans fell upon them, destroying properties and killing men, women and children. Over twenty thousand believers willingly gave up property, family and life rather than deny their faith, which act would, in most cases, have saved them. In Persia even as late as 1901 there were over one hundred and seventy believers martyred at one time, in the city of Yazd.





# BAHA'D'LLAH



## THE PROMISED ONE.

After The Bab, appeared The Promised One: Baha'u'llah a youth of a family of nobility and prominence in Persia. He arose with vigor and force, upholding and publicly teaching the truths taught by The Bab.

Shortly after The Bab's martyrdom, when the great persecutions of the believers began, Baha'u'llah with many others of the new faith was cast into an underground dungeon, and with chains about His neck He was held prisoner while His properties were pilaged and confiscated. Many of Baha'u'llah's fellow prisoners were killed, while He with some of the believers, was finally sent in exile from Teheran to Baghdad in Irak-Arabi.

In Baghdad, Baha'u'llah arose with a spiritual power and a divine dominion to spread the new faith. He labored to bring strength and assurance to the Babis and He breathed into them a new spirit, for the massacres and persecutions had thrown them into a most lamentable condition of both mental and physical distress. Baha'u'llah went from Baghdad alone into the mountain fastnesses of Kurdistan, and there for two years He lived the life of a recluse, preparing Himself spiritually for His coming mission, then returned to Baghdad to care for and lead His flock.

In The Bab's prophetic writings had been many passages, through the spiritual interpretation of which, the people would be enabled to recognize the Promised One who would follow; and as the believers came more and more under Baha'o'llah's guidance they realized the profoundness of His divine knowledge and they looked upon Him as their promised guide.

In the coming of Baha'o'llah was the fulfilment of The Bab's promise, the coming of The Ancient of Days; The Lord of Hosts; to which The Bab had testified by a life of service and by martyrdom.

Through Baha'o'llah's wisdom and spiritual insight came calmness, assurance and strength to the followers, but as the movement increased in numbers the fanaticism of the Persian clergy against the believers continued to augment rather than diminish, until finally an international arrangement between the despotic kings of Persia and Turkey was made, by which Baha'o'llah and a band of His followers, were ordered to a more distant exile in Constantinople in order thus to separate them from the believers in Persia.

Upon the eve of His departure from Irak-Arabi to Constantinople in April, 1863, Baha'o'llah had declared Himself to the most trusted followers to be the One of Whose coming The Bab had borne witness as of One "Whom God shall Manifest."

After a long journey, overland and by sea, Baha'o'llah and the band of exiles arrived

In Constantinople where they remained for several months; then they were sent still farther on, to Adrianople in Roumelia, that Baha'u'llah might be separated as far as possible from the world which His cause was agitating.

After five years of exile in Adrianople, in Turkey, during which the cause continued to grow both inwardly and outwardly in strength, another order, issued by the despotic Ottoman government, ordered Baha'u'llah to be sent to the prison fortress town of Akka (Acre), a Turkish penal colony on the Mediterranean sea just north of Mount Carmel in Syria.

In this land of Sharon and Carmel, where, according to the ancient prophets, the Glory of God would be manifest in the latter days, Baha'u'llah lived and taught. During the first two years in the Holy Land He was closely guarded within the prison of the fortress of Akka, but His greatness became so apparent to the prison officers and He manifested such spiritual power that they gave Him great freedom, and all were most kind and friendly, for they saw only truth and perfect righteousness in Him. Through this friendship the material condition of the believers was greatly bettered. First Baha'u'llah was allowed the liberty of the fortress city, then His tent was pitched upon the Mount of Carmel, and He spent much of His time at Behje, upon the plain of Akka.

During these years, many believers and truth seekers came great distances to visit Baha'o'llah and received from Him spiritual understanding, they in turn going forth to spread His cause in the far parts of the world.

Through His Tablets or epistles Baha'o'llah reached many people in distant lands, answering their questions and giving them spiritual advices. He also wrote many general treatises upon spiritual subjects. These contain explanations of the principles of His teachings, as well as certain general admonitions and ordinances through which mankind will evolve to a high state of material and spiritual welfare.

In His writings Baha'o'llah unlocked the mysteries of the spiritual truths in the holy books of the religions of the past. He clearly demonstrated that all Truth is One Truth, and that all prophets have manifested the one same God.

With the coming of Baha'o'llah and the establishment of His cause the mission of His forerunner The Bab was completed, and the Babi Cause became the Bahai Cause.

The mission of The Bab being practically confined to Persia and to a few neighboring countries, His ordinances and teachings were calculated to meet their local needs and conditions.

The mission of Baha'o'llah being to the whole world, His teachings are universal in character and are directly applicable to any and all conditions of men, irrespective of

race, religion or degree of human attainment.

In the month of May, 1892, after forty years of spiritual labor Baha'u'llah departed this life. He had given His teachings to the world, in their entirety, and His mission was completed, yet there was other work to be done in order to establish His cause in the world. The spirit of the Baha'i teachings was to be practically demonstrated in the world. For the accomplishment of this, Baha'u'llah exhorted His followers to look towards His son, Abdul-Baha, as the expounder of His teachings, one upon whose shoulders His mantle would fall, and through whose service to humanity the life of the kingdom would be demonstrated to all the world. In order to insure the unity and solidarity of the cause, and to protect the believers from dis-union and differences, Baha'u'llah in two places in the Book of Akitas (one of His chief writings) commanded His followers after His departure to turn their faces to "The Branch extended from the Ancient Root"; and to refer all matters to "The Center of The Covenant." Also, in the Book of The Testament, Baha'u'llah explains that by "The Branch extended from the Ancient Root" is meant the Greatest Branch, Abdul-Baha, to whom all should turn. Among the Tablets (epistles) of Baha'u'llah is the "Tablet of The Branch," in which He prophesies that many shall arise against "The Branch" and shall persecute him most severely, and

shall deny him. These are the worst of people, for they are the opposers of The Covenant. All are exhorted implicitly to follow Abdul-Baha; to look to him as to the point of guidance for all, and upon his servitude as the source of the spiritual illumination of the world, "The Center of The Covenant."





# ABDUL-BAHA

## THE CENTER OF THE COVENANT.

Abdul-Baha was born in Teheran in northern Persia, upon the 23rd day of May, 1844, the very day upon which The Bab gathered His disciples together in Southern Persia and made His declaration. Abdul-Baha was named Abbae; Abdul-Baha (The Servant of God) being his spiritual title, the name by which he is known as a spiritual teacher.

In the accounts handed down by those who knew Abdul-Baha when a child, we are told that at an early age he showed a contemplative and deeply spiritual disposition combined with a highly forceful and active nature. When Abdul-Baha was but eight years old, the greatest persecution of the Bahais began in Persia.

During the ten years, with his father Baha'u'llah, in Baghdad, Abdul-Baha passed from childhood into manhood. Because of the vicissitudes of the time he never attended any school, but through constant association with Baha'u'llah, and devotion and service in His cause Abdul-Baha grew strong in knowledge, in wisdom, and in spiritual attainments.

As he attained maturity Abdul-Baha became Baha'u'llah's chief aid and disciple in carrying on His work. It was Abdul-Baha who first interviewed all persons who came

to confer with Baha'o'llah, and so ordered matters that Baha'o'llah could meet those having spiritual ability and capacity and who needed Him, and not those who came only through curiosity. During those days Baha'o'llah was visited by many believers from Persia, as well as by truth seekers from among various religions and nations.

Abdul-Baha himself also taught the people diligently; and he discussed with learned theologians who marveled at his wisdom and his interpretation of spiritual teachings. They could not understand how this youth, uneducated from their standpoint of erudition, could produce with great ease and fluency arguments that none could refute nor gainsay.

When the time came for Baha'o'llah to reveal himself as the Promised One of all religions, it was Abdul-Baha who first recognized Him in His divine capacity, and it was Abdul-Baha who first voiced the mighty message of The Manifestation of God among men.

Abdul-Baha's life has been one of service to the Bahai cause. During the exile journeys of Baha'o'llah and His followers, and their imprisonment in Adrianople and Akka, Abdul-Baha was constantly endeavoring to serve them spiritually and materially. When persecution was at its height Abdul-Baha encouraged the people, cheered them and gave them hope; and when sickness and disease broke out among the Bahais while they were confined in the

prison of Akka, Abdul-Baha was the chief nurse and servant of all.

Persons often remark that Abdul-Baha appears much older than his age. This is undoubtedly true, for he has had to bear, not only his own troubles, but also those of the many who always have surrounded him. His method of teaching spiritual truths is direct and concrete; and he reaches the heart and through spiritual contact penetrates the soul of the individual.

Many instances, are related in the Orient, of the way in which Abdul-Baha, through long-suffering and persistent kindness, has made staunch friends and supporters of those who held out as his enemies so long as their hearts could withstand the power of his love.

Abdul-Baha remained in Akka a prisoner for just forty years. His freedom came through an adjustment of governmental matters, brought about by the re-establishment of the Turkish Constitution in the summer of 1908.

During this confinement Abdul-Baha was yearly visited by friends and followers from all parts of the world, although often it was with the greatest difficulty that these friends were able to see him, and sometimes the interviews were per force very brief. Notwithstanding these conditions, each pilgrim received bounteously from Abdul-Baha—the source of the spiritual life of the world of today—then hastened to his own country to share this gift of God.

As the life blood goes from the heart to each organ of the body, nourishing and bringing it into functional relation with every other organ, so, from Abdul-Baha, who is the center and heart of the Bahai cause, goes forth the spirit of the love of God, to each of the multitude of members.

Abdul-Baha is the chosen instrument of God, in his mission as "The Center of The Covenant." His servitude to God is the center of divine guidance. This, Baha'o'-llah proclaimed and this, the Bahais know. All who have had spiritual contact with Abdul-Baha, realize that in reality he is the point of divine guidance in the world today. Each one has had this demonstrated in a unique manner, primarily for his own personal enlightenment. The fact of Abdul-Baha's mission as "The Center of The Covenant" holds the Bahais together in an organic body, and through the channel of Abdul-Baha's life of service the Divine Spirit is constructing a new religious life in the world.

Since his freedom, Abdul-Baha has traveled. Two winters he has spent in Egypt, the summer and fall of the year 1911 he spent in London and in Paris, and now (November, 1912) he is traveling in America.

During these travels he is meeting people who have been attracted by the spirit of the Bahai cause, and he is sowing spiritual seed in their hearts which will grow in God's own time and bring forth the fruit of The Kingdom of God upon earth.

The message which the Bahais are giving to the world is the fulfilment of The Covenant made by God with the people of the world through the prophets of old. In accordance with His promise, God has again caused a manifestation of Himself—in Baha'u'llah, who came for the whole world—that all people of all religions, races, and nations may become one in faith, and brothers in The Kingdom. In order to establish His Kingdom of Peace upon earth, God sent The Bab to prepare the way for His later manifestation in Baha'u'llah. Through Baha'u'llah, The Kingdom came to the world. Now, by Abdul-Baha—the beloved son of Baha'u'llah—The Kingdom is being proclaimed and established in the uttermost corners of the earth.

The greatest desire of Abdul-Baha, is to be known as the servant of God. In his life of service is seen the power, glory and majesty of Baha'u'llah, Who declared His son to be "The Center of The Covenant and the Greatest Branch from The Pre-existent Root"—The Spirit.

Through Abdul-Baha's service, the glory of Baha'u'llah is being manifested in the world, and The Kingdom of The Father upon the earth is being realized.



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# AFTERWORD



The Bahai teaching appeals to the soul. It contains spiritual food and sustenance, and gives that moral assurance and faith that every one craves.

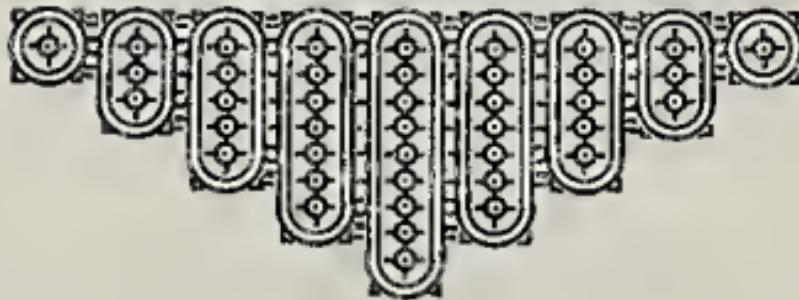
Spiritual truth appeals alike to the Oriental and to the Occidental, to the learned and to the unlearned. It is the one ground upon which all can meet in perfect accord. This is fully demonstrated in the spread of the Bahai spirit in the world, for its following is composed of Christians, Jews, Moslems, Zoroastrians, Hindus and Buddhists, and these many elements, The Bahai Faith is spiritually forming into one organic unit of brotherhood, united under the Fatherhood of God, and In His Kingdom on earth.





Published November the Twelfth,  
nineteen hundred and twelve.

The ninety-fifth anniversary of the birth  
of Baha'u'llah.



S.S. New York,

Bound from New York to Cherbourg

March 30, 1914.

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# **BAHÁISM**



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BY

THE REV. CANON SELL, D.D., M.R.A.S.

FELLOW OF THE UNIVERSITY OF MADRAS

AUTHOR OF 'THE FAITH OF ISLAM,' 'THE RELIGIOUS ORDERS OF ISLAM,' 'ESSAYS ON ISLAM,' 'ISLAM: ITS RISE AND PROGRESS,' 'THE HISTORICAL DEVELOPMENT OF THE QUR'AN'; AND 'THE RECENSIONS OF THE QUR'AN'



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## PREFACE

THE recent visit of 'Abbás Efendí, son of the late Bahá'u'lláh, and now leader of the Bahá'í community, to London and Paris has drawn public attention to the religious system known as Baháism.

It is hoped that this historical account of the rise of the sect may be of some use in counteracting the extraordinary claims now made for Bahá'u'lláh and his teaching and the assumption that 'Abbás Efendí is the prophet of a new era.

For typographical reasons the dots and dashes used in the transliteration of certain Arabic and Persian letters are omitted in the notes.

MADRAS,  
*October 1, 1912*

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## BAHÁISM

THE Musalmáns of Persia belong to the Shí'ah sect which, itself formed by a revolt from orthodox Islám, has been, more than any other section of the Muhammadan people, subject to divisions. This is partly due to the character of the Persians, and partly to a somewhat freer spirit, which, as compared with the Sunnís, the Shí'ahs cultivate. Outwardly, it is true, there is not much difference, and the freedom is only a relative one; but, under the garb of faultless profession, the Shí'ahs have always held many esoteric doctrines and have secretly taught them. The Súfís, or Mystics, are the best example of this tendency.

The Persians are not naturally a narrow-minded people. In the past, they have shown considerable freedom of thought. It is true that the first great revolt against orthodox Islám was largely influenced by political motives, but it was not altogether free from doctrinal reasons. This revolt led to the formation of the Shí'ah sect to which the Persians belong. The Persians no longer lead in literature and philosophy, but some of the old traditions remain, and they are open to varying impulses and modes of thought, of

which the most remarkable instance in recent years is the rise of Baháism, a development of the earlier system of Bábísm.

The origin of Baháism is to be found far back in the Shí'ah doctrine of the Imámat.<sup>1</sup> The tragic end of 'Alí the fourth Khalífa, and his two sons, Hasan and Husain<sup>2</sup>, called forth a deep affection for their memory. They were looked upon as the true and rightful Imáms, the only legitimate successors of Muhammád, the great Arabian Prophet. According to the Ismá'ilíans,<sup>3</sup> one of the two main subdivisions of the Shí'ah sect, there were twelve Imáms, the last of whom, Abú'l-Qásim, who succeeded his father in A. H. 260, is supposed to be still alive, though he is now quite concealed from human eyes. After duly performing the funeral ceremonies for his father, he secluded himself entirely. He is called al-Mahdí, the guided one, who is, therefore, able to be a guide to others. The Imáms are believed to be immaculate and infallible. Their authority is the authority of God, their work the work of God. As mediums between God and man they hold a far higher position than the prophets. It is further an article of belief that the earth is never without a

<sup>1</sup> See *The Faith of Islám* (S.P.C.K.), pp. 108-13; 117-18.

<sup>2</sup> The Imáms were descended from al-Husain who is said to have married a captive lady, the daughter of Yezdigird III, the last Sassanian king. They were thus descendants of the royal house of Persia, which may account for the fact that the Persians became and remain Shi'abs. It also explains in part their intense devotion to the Imáms.

<sup>3</sup> See *The Cult of 'Alí* (C.L.S.), pp. 11-12 and *The Faith of Islám* (S.P.C.K.), pp. 113-5.

living Imám, though according to the Shí'ahs, he is now concealed. Al-Mahdí is said to have disappeared in the year A.H. 329 = A.D. 940, and to be now living in one of the mysterious cities—Jábulka and Jábulsá. In due time he is to reappear, his advent being heralded by Jesus Christ. Then injustice and misery are to be banished, the true (Shí'ah) faith will prevail and a millenium of happiness will be ushered in. Meanwhile he is invisible and inaccessible to the great mass of his followers. For a time, however, he seems in some mysterious way to have held intercourse with a select few, who became the channels of communication between himself and the large body of believers. These intermediaries were called Abwáb or gates. These men were four in number, and for sixty-nine years they were, one after another, the gates through which the concealed Imám made known his will. This period (A.H. 260 to 329) is called the *ghaibat-i-sughra*, or the lesser seclusion. When Abú'l-Hasan, the last Báb (gate), came to the end of his life, the people begged him to appoint a successor, so that they might still learn the Imám's will and so be able to obey his commands. He, for some reason or other, absolutely refused to do this, alleging as his reason that 'God hath a purpose which He will accomplish.' Now the faithful were sad, for all intercourse with the concealed Imám was at an end. This period is known as the *ghaibat-i-kubra*, or the greater seclusion. We have in this curious belief the origin of Bábísm, of which Baháism is a later development. The importance which the Bábís attached to these gates is seen

from the following statement about them made many centuries after they had passed away: 'For God has associated refuge in Himself with refuge in His Apostle (Muhammad) and refuge in His Apostle with refuge in his executors (the Imáms), and refuge in his executors with refuge in the Abwáb (gates) of his executors . . . for refuge in the Apostle is the same as refuge with God, and refuge in the Imáms is the same as refuge in the Apostle, and refuge in the Abwáb is identical with refuge in the Imáms.'<sup>1</sup>

We must now pass over many centuries until we come to the time of Shaikh Ahmad (A. D. 1733 to 1826) the founder of the Shaikhí sect. He was a devout ascetic and a man of independent thought. He had a profound belief in 'Alí. The memory of the Imáms was dear to him. He looked upon them as creative forces, arguing from the text, 'God the best of Creators',<sup>2</sup> that, if He is the best, He cannot be the only one. One of the earliest writers on the Bábí movement, Mírzá Kázim Beg, in the *Journal Asiatique*<sup>3</sup> describes him as a celebrated teacher, who by his virtues, austerity and erudition attracted a large body of disciples. The special point of his teaching is thus described: 'God is immanent in the universe, which proceeds from Him. All the elect of God and all the Imáms are personifications of the divine attributes.'<sup>4</sup> Thus, the twelve Imáms

<sup>1</sup> *Episode of the Báb*, p. 233.   <sup>2</sup> *Súratu'l-Mu'minún* (xxiii) 14.

<sup>3</sup> *Journal Asiatique*, Sixième Série, tome vii, p. 458.

<sup>4</sup> According to Mírzá Kázim Beg, the doctrine of the Shaikhí school was that the attributes of God proceed from the Supreme Existence, and by His own will become personified in blending with the human soul and spirit which also emanate from God.

from 'Alí downwards to al-Mahdí were personifications of the attributes of God. 'Alí is the chief of these and holds higher rank than Muḥammad.

The successor of Shaikh Ahmád was Hájí Sayyid Kázim, a young man so mysterious in his actions that many of the worldly-minded Persians looked upon him as foolish, but his followers called him 'the Enlightened'. Through his ministrations the Shaikhí doctrines spread rapidly, and it is said that there were soon a hundred thousand disciples in 'Iráq. This does not appear to have called forth any opposition from the Mullás, or the political chiefs, for among the admirers of the Shaikh were a number of State officials and of the clergy; all proud of his name and enthusiastic about his philosophy. The Hájí died in the year A.D. 1843 and left no successor. Apparently he and his predecessor looked upon themselves, at least so the Bábí writers say, as forerunners of one who would shortly appear, and whom they called the 'Promised Proof' the 'Master of the dispensation' and by other such like terms. To Mullá Husain, one of his followers, he is reported to have said: 'From whatever quarter the "Sun of Truth" shall arise, it will irradiate all horizons and render the mirrors of the hearts of the believers capable of receiving the effulgence of the lights of wisdom.'

The Shaikhís, being now left without a leader, and bearing in mind the expressions used by those who had been their late leaders, began to look about for a spiritual director. Mullá Husain proceeded to Shíráz and there met with a young man, named Mírzá 'Alí Muḥammad, an ardent enthusiast who claimed to have

received a call to a divine mission. Mullá Husain thought him too young for such leadership. Then one day Mírzá 'Alí said: 'By what signs canst thou recognize the Master?' Mullá Husain replied: 'By the possession of the "Point of Knowledge", which is the source and centre of all the wisdom of past and future prophets and saints.' Mírzá 'Alí then proceeded to give a marvellous exposition of many abstruse questions as proof that he possessed the 'Point of Knowledge'. Mullá Husain pondered over this extraordinary occurrence for several days, and at last became convinced that in the young man before him he had found the 'Sun of Truth', the 'True One', to whose advent Hájí Sayyid Kázim had looked forward. He had no longer any doubt and wrote to his friends at Kerbela that he had found at last a man worthy to be their Murshid. This readiness to espouse the cause of the new leader and to recognize in him the Báb or gate, brought great honour to Mullá Husain who received the titles of Bábu'l-Báb—'Gate of the gate'; the Harf-i-Awwal—the 'First Letter'; the Awwal man ámana—the 'First to believe'. Then arose a great dispute. Many of the Shaikhís refused to receive the Báb,<sup>1</sup> as we shall now call Mírzá 'Alí Muhammad, and became his bitter enemies, but in time the great majority accepted him, and he became the real founder of the Bábí sect.

The Shaikhís rejected two of the five articles of the Shí'ah creed—'adl, or justice of God, and ma'íd or the

<sup>1</sup> They followed Hájí Muhammad Karím Khán, a member of the royal family. The Shaikhís, such as there are, still accept his descendants as their leaders.

resurrection. They said that there was no sufficient reason why justice alone of all the attributes of God should be selected as an article of belief, and that His wisdom, power, or any other attribute had just as good a claim to be inserted in the creed. They objected to the resurrection being made a special article on the ground that its acceptance is implied in the belief in prophetship, for to believe in a prophet means to accept his teaching about the resurrection. Having thus depleted the creed, it was necessary to add something to it. They invented a new article of faith, which they called the Rukn-i-Rábi', or the Fourth Support or Pillar. This is interpreted to mean that there must always be amongst the believers a perfect man—Shí'ah-i-kámíl—who can be the channel of grace—wásíta-i-faíd—between the absent Imám and his people. The term is thus primarily applied to the dogma that the absent Imám, now somewhere concealed, must always have some one on earth who possesses his entire confidence, to whom he imparts special spiritual instruction, and who is thus qualified to impart to the whole company of believers the wishes and wisdom of their invisible head. Thus the name 'Fourth Support' came to be applied to the person who fulfils this office. The Báb at first claimed this position, and thus to occupy the place held by the gates, or intermediaries, between the absent Imám and his followers. Thus Bábísm is connected with the central dogma of the Shí'ahs, the belief in the Imámat; still it has so far departed from accepted Muslim ideas in other matters as to form a new sect altogether.

The Báb was born in Shíráz on October 9, 1820. At an early age he lost his father, and then under the charge of an uncle engaged in mercantile pursuits, but for these his habit of religious meditation and his love of speculative thought unfitted him. He gave them up and proceeded to Kerbela where his zeal for learning and his austere life soon brought him into notice. His earliest written work was a commentary on the twelfth chapter of the Qur'án known as the Súratu Yúsuf. This was followed by commentaries on other Súras and also by an edition of some prayers. These he called ashá'íf-i-ilhámíyah, or inspired pages; kalám-i-fitra, or word of conscience, but he made no claim to the highest form of inspiration (*wahí*), which Muslims hold to be that of the Qur'án. Count Gobineau says: 'In the first of these books, he was pious and a mystic: in the second polemic and dialectic occupy a large space, and his hearers noticed with astonishment that he unfolded new meanings which no one had hitherto thought of in the chapter of the Book of God which he had chosen, and that he deduced from it, above all, doctrines and teachings absolutely unexpected.'<sup>1</sup>

Whilst some persons were displeased with him, many were attracted to him, but, as his views became more generally known, he became bolder in the assertion of his claims. On May 22, 1844, when about twenty-four years of age, he openly declared himself to be an authorized teacher of divine truth and assumed the name

<sup>1</sup> *Les religions et les philosophies dans L'Asie Centrale*, p. 147 (I shall refer in future to this work under the name of its author, Gobineau).

of the Báb, and said: 'Whosoever wishes to approach the Lord his God and to know the true way that leads to Him must do it through me.' This was a bold challenge to the Muslim Mullás, but, according to Kázim Beg, his followers increased day by day. Many were dreamers and mystics, of whom there has always been a number in Persia, who thought the teaching accorded with their own pantheistic views; there were others who, dissatisfied with the condition of life in Persia, thought that his system might lead to reforms, and some were drawn to him by his attractive personality. In any case, success began and soon after Mullá Ḫusain cast in his lot with the Báb.

There is some difference of opinion as to the reason which led him to adopt the title of Báb. The most accurate account seems to be: 'He (Mírzá 'Alí Muhammad) now gave out that, as 'Alí had been the gate by which men entered the city of the Prophet's knowledge, even so he was the gate through which man might attain to the knowledge of the twelfth Imám (al-Mahdí).'<sup>1</sup> Later on he discarded the name of Báb, and called himself the Qá'im, or the expected Imám. His followers gave him the titles of Ḥazrat, or Holiness; Ḥazrat-i-nuqta-i-bayán, or His Holiness the Point of Revelation; Ḥazrat-i-Rahhiyu'l-A'lá, or His Holiness the Lord Most High; Ḥazrat-i-nuqta-i-úlá, or His Holiness the First Point. Gobineau says: 'Mírzá 'Alí Muhammad said he was not the Báb in the sense in which they (his followers) had believed, and as he himself had

<sup>1</sup> Watson, *History of Persia*, p. 348.

thought, that is to say, the gate of the knowledge of truth; but that he was the Point (*nuqta*), or the originator of truth, a divine appearance, a powerful manifestation.<sup>1</sup> It will be seen that he now claimed to be more than a medium of information, and assumed to himself the position of one who could lay down as exact truth what his followers should believe. Having thus put forth his claim to be a recognized leader with divine authority, he proceeded to make the pilgrimage to Mecca in the year 1844. He duly performed all the ceremonies of the *Hajj*, but it does not appear to have brought him back to orthodox Islám, nor did it postpone the opposition of the *Mullás*, who now became alarmed at the growing veneration in which many people held him. A little later on he was brought as a prisoner to Shíráz, though liberty of speech and action was given to him. He avoided attacks on the dogmas of Islám, but severely rebuked the *Mullás*. His general topic was the sad and distressed state of men generally. Obscure allusions in his speeches awakened an interest amongst the curious, and delighted those who had been initiated into his teaching. He taught openly and had frequent discussions with the *Mullás*; but according to Kázim Beg, one ended disastrously. The 'Ulamá assembled. The governor, Husain Khán, who had assumed the character and position of a learner, humbly suggested that the Báb should demonstrate that his doctrines were superior to those of Muhammad. The Báb answered boldly: 'Take my Qur'án, compare it with that of your

<sup>1</sup> *Episode of the Báb*, p. 230.

Prophet and you will be convinced that my religion is the preferable one.' The governor was offended and the Báb was hound and beaten. An attack was made on the house in which the Báb dwelt, but he was allowed to escape and make his way to Iṣfahán. The governor, Minúchir Khán, a Georgian eunuch, was kind to him and gave all the needed protection and invited the learned Mullás to a discussion with the Báb. According to the *Násikhu't-Tawárikh*, the Báb was not able to answer satisfactorily the questions put to him.<sup>1</sup> The account given in the *Tárikh-i-Jadid*<sup>2</sup> shows that at first the Mullás accepted the invitation, but soon withdrew, saying: 'If there be any doubt in the matter there is need for a meeting and discussion; but, as the person's disagreement with the most luminous law is clearer than the Sun, the best possible thing to do is to put into practice the sentence of the law.' The governor, a sincere and true friend to the Báb, was much displeased at the decision arrived at, and protected him as long as he lived. After Minúchir Khán's death in 1847, the Báb was removed to the castle of Mákú, a fortress on the north-west frontier. Here also he was allowed free intercourse with his followers, both in person and by correspondence. He occupied his time in writing religious books. An insurrection then broke out at Mázar-darán which led the authorities to place the Báb in closer confinement, and to restrict the privilege of

<sup>1</sup> Notes of this discussion will be found in *The Episode of the Báb*, pp. 266-7.

<sup>2</sup> *Ibid.*, pp. 264-5.

intercourse with his friends. His new place of imprisonment was the citadel of Chihriq.<sup>1</sup> He was then taken to Tabriz to undergo his first examination. The Muhammadan version of it is that the Báb showed himself foolish and ignorant. The Bábí account is that he advanced in a successful manner his claim of Mahdí-hood, which caused a tumult.<sup>2</sup> Up to the present time he seems to have been treated by men in authority with kindness and consideration; but now he was beaten and sent back to confinement in Chihriq. The reason for this probably was the new attitude taken by the Mullás, who, in addition to the charge of religious error, maintained that the Báb and his followers were a danger to the State. The King, Muhammad Sháh, however,

<sup>1</sup> Many curious expedients were resorted to for the purpose of conveying letters to the Báb (cf. *The Episode of the Báb*, p. 276). The confinement at Mákú lasted six months and at Chihriq two and a half years.

<sup>2</sup> The whole examination was naturally unfavourable to the Báb (cf. *The Episode of the Báb*, pp. 279-89). His claim to be at Mahdí is shown in the following:—

Báb.—'I am that person for whose appearance you have waited a thousand years.'

Hájí Mullá Mahmúd.—'That is to say you are the Mahdí, the Lord of Religion.'

Báb.—'Yes.'

Hájí Mullá Mahmúd.—'The same in person or generically.'

Báb.—'In person.'

This marks a distinct advance, for he was no longer merely the gate of entrance to the concealed Imám, the medium of intercourse between that revered person and the faithful, but the twelfth Imám, al-Mahdí, come back to live amongst men and to claim the allegiance of all good Shí'ahs.

declined to interfere on the ground that the public peace had not been so disturbed as to warrant extreme measures.

In the year 1848, Násiru'd-Dín Sháh was crowned at Tíhrán and the position of the Bábís became more critical. The Prime Minister, Mírzá Taqí Khán, was entirely opposed to them and showed much cruelty in all that he did concerning them. This led to a civil war, but the power of the Bábís was broken by the fall of the fort of Sbaikh Tabarsí, and the slaughter of its garrison in 1849. The commander of the royal forces, Prince Mahdí Kulí Mírzá, was guilty of a great act of treachery. He invited the Bábí leaders to his camp, giving them assurances of personal safety. They were received with much courtesy, but, when they were at their ease and had laid aside their weapons, the Prince gave a signal and the unsuspecting Bábís were seized and put to the most cruel tortures. Some three hundred men were smeared with naptha and burnt alive. Still the Bábís remained true to their leader. Persecution seemed to have no effect on them, and so Taqí Khán saw that he must put the Báb himself out of the way. He sent an order to his brother, who had charge of the captive, in these terms: 'Obtain a formal and explicit sentence from the learned doctors at Tabríz, who are the firm supporters of the Church of Ja'far (the sixth of the twelve Imáms) and the impregnable stronghold of the Shí'ah religion. Summon the troops, suspend the Báb before all the people and give orders for the soldiers to fire a volley.'

On the following day the Báb and one of his youthful

disciples, Aqá Muḥammad 'Alí,<sup>1</sup> were condemned by the Mullás and then (July 9, 1850), handed over to the Colonel of the regiment appointed to carry out the sentence of death. Mírzá Kázim Beg gives the following account of what took place. 'The roads which led to the court of the barracks were crowded with people. At a military execution in Persia, the condemned are tied together with their backs towards the firing party. Aqá Muḥammad 'Alí begged to be allowed to turn his face towards the people, and then in a loud but calm voice, he began to say some prayers which had been composed by his master. The Báb kept perfectly silent. His solemn demeanour and attitude aroused the sympathy and compassion of the spectators. The governor and the Mullás tried to allay this by preaching loudly against the Bábí doctrines, and setting forth in an exaggerated form the evils of the system. They succeeded with difficulty in checking the pity of the spectators. Then, after two volleys had been fired, the deed was done and the Báb and his young disciple met their fate.'<sup>2</sup> There were no political grounds for this execution of the Báb, for though, driven to it by persecutions, the Bábís had been in revolt, there is no evidence to show that the Báb, then

<sup>1</sup> Aqá Muḥammad 'Alí was urged by his brother to give up the Báb and so to save his life. His reply shows the remarkable power the Báb had over his followers and how devoted they were to him and his cause. He met his death with complete resignation. The letter he wrote to his brother is an exceedingly touching one. See *JRAS*, October 1889, p. 992.

<sup>2</sup> *Journal Asiatique*, Sixième Série, tome vii, p. 377.

a prisoner, had any part in it or even encouraged it. This is the opinion of Count Gohineau, a great authority on Bábísm.

The corpses were cast out of the city near the moat to be devoured by dogs and jackals, but after a little time were conveyed away by the Bábís, who, by bribes or the influence of powerful friends, obtained possession of them. ‘They were wrapped in silk, placed in one coffin and sent to Tíhrán where, by the order of Mírzá Yaḥyá (Ṣuhḥ-i-Ezel) who, though but twenty years old, had been chosen to succeed the Báb, they were deposited in a little shrine called Imám-záda-i-Ma’súm. Here they remained for seventeen or eighteen years, till the schism originated by Bahá’u’lláh deprived his half-brother Ṣuhḥ-i-Ezel of the supremacy in the Bábí sect which he had hitherto enjoyed. Then they were removed by the Bahá’ís to a shrine at ‘Akká (St. Jean d’Aere).’

The Prime Minister fondly hoped that all trouble was at an end now that the Báb was no more, and that peace and quietness would ensue; but he entirely miscalculated the strength of the movement and the devoted ardour of the Bábís. So far from the loss of their leader putting a stop to the growth of the sect, it only increased its numbers.<sup>1</sup>

The Báb does not appear to have been a political agitator, and politics had nothing to do with the inception of the movement. His desire was to introduce religious reform, but he did not see that in a land where Church and State were so closely connected this must eventually

<sup>1</sup> *Gobineau*, p. 271.

lead to political complications. Still he was not a fanatic either in religion or politics. He was a mystic, with all the unworldliness of a man devoted to meditation on abstruse subjects. His followers, however, soon found that the Mullás opposed all reforms, and that the government stood by them. Then the movement became political and the troubles began. The Báb remained passive, but the chief men amongst his followers did not. They accepted the new departure and so the death of the Báb did not, as the government expected, render them despondent. On the contrary, it exasperated them and made them the determined enemies of the Sháh and his government.

The next historical event of importance is the attempt to assassinate the Sháh of Persia, Násiru'd-Dín, on August 15, 1852. It does not appear to have been an act determined on by the Bábí leaders, but the work of a few who desired to avenge the execution of the Báb. If this is the case, the relentless persecution which followed was not justified. The conspirators were twelve in number, but only three were actually engaged in the attempt. They contrived to be engaged as gardeners in a garden in which the Sháh sometimes walked, and one day approaching him, on pretence of having a petition to deliver, they fired three times at him, the last shot inflicting a slight wound. One assassin was killed on the spot, the other two were arrested. At their examination before the Council of Ministers, they declared that they had no accomplices and said: 'you can torture us till the day of judgement, we shall say no more.'

The most active measures were now taken against the Bábís, a number of persons, probably fifty, were arrested, of whom about twenty-eight were condemned to death. The sentence was carried out in September 15, 1852.<sup>1</sup> The authorities were alarmed and determined to make a terrible example. The prisoners, says Mírzá Kázim Beg, 'were tortured in the most odious manner, with an unheard of refinement of cruelty.' An English traveller says: 'Tow steeped in oil was inserted between their fingers and behind their shoulder blades, leaving portions hanging down which were lighted, and in this condition the unhappy wretches were led, as long as they could walk, through the principal streets of the capital. No time was lost between apprehension and execution, death was the only punishment known. The headless bodies lay in the streets for days, the terrified relatives fearing to give them burial, and the dogs fought and growled over the corpses in the deserted thoroughfares.'<sup>2</sup> Count Gobineau says: 'children and women with lighted candles stuck into their wounds were driven along by whips, and as they went they sang, "we came from God, to Him we return," when the children expired, the executioners threw the corpses beneath the feet of their fathers.'<sup>3</sup> Suleymán Khán's

<sup>1</sup> Some of these persons, such as Qurratu'l-'Ayn, and 'Aqá Seyyid Husain of Yezd were in strict confinement at the time of the attempt in the Sháh's life and, therefore, could not possibly have had anything to do with it. Their execution was due to their religious opinions and in order to strike terror into the hearts of the Bábís.

<sup>2</sup> Ussher, *Diary of a journey from London to Persopolis*, p. 628.

<sup>3</sup> Gobineau, p. 302.

execution is thus described: 'At first four knife wounds were made in his breast, into which lighted candles were placed. Red hot horseshoes were fastened to his feet, and he was then led round the streets of the bazaar. His teeth were then torn out of his mouth and arranged as a crescent on his head. He then died.'<sup>1</sup> This man bore his tortures with great heroism, and sang verses showing happy he was to give his life for his faith.

In order to avert from the Sháh and his ministers any special hatred of the Bábís, and to minimize the possibility of retaliation, the prisoners were divided amongst different classes of persons, who were responsible for the execution of the victims allotted to them. Thus the 'Ulamá representing the clergy; the princes, the nobility; military officers; professors and merchants—all had to take their part in the executions.

The punishment was for a political offence, though dislike of a sectarian movement may have had its share in the action of the government. The Bábís, however, looked upon it as a religious persecution and so far from suppressing the movement it led to a large increase in the number of the secret followers of the Báb. Persecution had failed hitherto also for it is said that, 'in a very few years (1847 to 1852), this religion spread throughout Persia, and counted innumerable devotees. It was not an ignorant population that was stirred up, but leading members of the clergy, persons of good education, women belonging to important families, philosophers and Súfís. Even Jews were affected.'<sup>2</sup> Persecution

<sup>1</sup> Vámbiry, *Wanderungen und Erlebnisse in Persien*, p. 299.

<sup>2</sup> Gobineau, p. 308.

continued to fail for later on Lord Curzon<sup>1</sup> considered them to number nearly one million, drawn from men in every walk of life.

One of the most noted persons put to death in 1852 was Qurratu'l-'Ayn, a learned lady of great intelligence and strong personality, who had embraced with heartfelt devotion the teaching of the Báb. At Kerhelá she gave a public address to the Shaikhís, but the governor made her go away. She went to Baghdad but was again made to move on. So she wandered from place to place, everywhere preaching and making converts. Some of the Bábís were not well pleased that a woman should do this; but the Báb supported her and gave her the title of Janáh-i-Táhira, or Her Excellency the Pure. After the insurrection at Mázandarán she was taken prisoner and sent to Tíhrán. The Sháh having seen her said he liked her looks and that she should be left quiet.<sup>2</sup> Her imprisonment was not, therefore, rigorous, and she was allowed to have occasional intercourse with her Bábí friends. Her marvellous beauty, enthusiasm and eloquence won for her the regard of her custodian Mahmúd Khán, who did all that his duty allowed him to soften the rigour of her captivity. Her life was in no danger, until the attempt to assassinate the Sháh was

<sup>1</sup> *Persia*, vol. i, p. 499. It is difficult to arrive at any certainty, but the numbers seem to have been exaggerated in the past. The Bahá'ís themselves claim that their follower in Persia now number between two and three hundred thousand, but Dr. J. D. Frame, a resident in Persia, considers that there are not more than one hundred thousand. Cf. *The Moslem World*, vol. ii, No. 3, p. 238.

زهیتیش خوهم می آید بگذار جاهد <sup>2</sup>

made. Even then she was offered her freedom if she would deny that she was a Bábí, live quietly and cease to teach. She refused life on such terms. She had no connexion whatever with the attempt on the life of the Sháh, and so her execution which now took place was a crime and a political blunder. She was the most remarkable of all the followers of the Báb. Highly educated from an oriental point of view, eloquent, fearless, she had marvellous power over an audience. She threw her whole soul into the cause she advocated and inspired with perfect confidence all whom she influenced. She was a mystic, for her poems have the Súfi element in them,<sup>1</sup> yet she was a practical woman who saw much in the social and political life around her which needed reform, and she was not afraid to let her views be known. The manner of her death cast a halo of glory round her short and active career.

The teaching of the Báb is contained in his book called *Bayán*, composed in 1848, a name sometimes applied to his collective writings, sometimes to a particular book. A good deal of the Báb's teaching is very mystical and fanciful, but the following is a summary of the more important dogmas: God is eternal and unapproachable. All things come from Him and exist by Him. Man cannot approach Him except through some appointed medium. So, distinct from God there

<sup>1</sup>The country of 'I' and 'We' forsake; thy home in annihilation make,

Since fearing not this step to take, thou shalt gain the highest felicity.

This is pure Súfiism.

is a Primal Will,<sup>1</sup> or *Mashiyyat-i-úli'*, who becomes

<sup>1</sup> There is an evident connexion between this dogma of the Básís and the Súff system, in which the 'First Intelligence', or 'Primal Element' is represented as a manifestation of God. To the Súfi, as to the Básí, God is 'sterile in His inaccessible height.' Men can never be more than slaves, nearness to Him is impossible. But men longed for communion with some one or something above them. They felt the need of some intermediary and found it in a revival of the old Gnostic notions of the Æons, forms of manifestation of the Ineffable and Incomprehensible. Neander thus describes the Gnostic view : 'Self-limitation is the first beginning of a communication of life from God, the first passing of the hidden Deity into manifestation, and from this proceeds all further self-developing manifestation of the divine essence. Now, from this primal link in the chain of life there are evolved, in the first place, the manifold powers or attributes inherent in the divine essence, which, until that first self-comprehension, were all hidden in this abyss of His essence.' This intermediary is the Primal Will of the Básí and the Primal Element of the Súfi, who also calls it by the names of the Pen, the first principle, the spirit of Muhammad, Universal Reason, or 'Aql-i-Kull. God's voice is heard through it, by its material strings were brought into existence. It works in prophets and saints. The Imám is closely connected with it. I am not able to find out whether the Básí taught that the Primal Will was created or not. In Súff theology it certainly is, for in the *Akhláq-i-Jalálí* it is written : 'It is admitted, equally by the masters of perception and conception, that the First Principle which, at the mandate, "Be and it is", issued, by the ineffable power and will, from the chaotic ocean of inexistence, was a simple and luminous essence which, in the language of philosophy, is termed the Primary Intelligence, and the great fathers of mysticism and investigation call it the Muhammadan Spirit.' It is to this and not to the inaccessible and incomprehensible God that the Imám seeks to return. When his work in life is done, then 'his end is joined to his beginning—*Ba ághaz girdad ház anjám*.' It is a curious phase of human thought which

incarnate in the prophets. This Primal Will which spoke in all the prophets of the past, spoke also in the Báb who is the Nuqta-i-Bayán, or the 'Point of Revelation' and will speak in 'Him whom God shall manifest'. This is apparent from the following texts of the *Bayán*: 'The whole *Bayán* revolves round the saying of "Him whom God shall manifest".' 'A thousand perusals of the *Bayán* are not equal to the perusal of one verse of what shall be revealed by "Him whom God shall manifest".' 'The *Bayán* is to-day in the stage of seed, but in the day of "Him whom God shall manifest", it will arrive at the degree of fruition.' It must be remembered that Bahá'u'lláh afterwards claimed, and is allowed by his followers, this exalted position. The following are some of the expressions used of Bahá'u'lláh by his followers. 'Bahá'u'lláh has come for the perfecting of the law of Christ, and his injunctions are in all respects similar.

For instance, we are commanded that we should prefer that we should be killed rather than that we should kill. It is the same throughout, and indeed could not be otherwise, for Bahá'u'lláh is Christ returned again, even as He promised, to perfect that which He had begun. Christ returns to you as Bahá'u'lláh with angels, with clouds, with the sound of

the Súfis evidently borrowed from the Gnostics, and the Bábís from the Súfis. This earnest longing for communion with a manifestation of God we can sympathize with, and only regret that in their ignorance or repudiation of the Christian doctrine of the incarnation, both Súfi and Bábí have so sadly missed the mark.

trumpets. His angels are his messengers, the clouds are the doubts which prevent you recognizing him; the sound of the trumpets is the sound of the proclamation which you now hear, announcing that He has come once more from heaven, even as he came before.<sup>1</sup> Each dispensation of the Primal Will thus become incarnate supersedes a preceding one, and so Islám has ceased to be the true religion for to-day.

It has already been shown that devotion to the Imám was a very prominent point in the teaching of the Báb. In one of the earliest of his writings we read, 'When thou wishest to visit the friend of God, or one of the Imáms of the faith, first purify thy body from everything which thy heart dislikes; then wash thyself with seven handfuls of water upon thy head.' Then follow the directions how to approach the Imám with humility and the prayer to be said. He addresses the Imáms as effulgences of the divine glory, manifestations of God, intercessors with Him for sinful men. He longs for communion with them. Thus: 'Where are the days of your manifestation that I may be independent of all except you? and where are the days of the appearance of the signs of your Lordship, that by your permission, I may say to whatsoever I will, "Be," and it shall become existent before you.' These are the enthusiastic utterances of a devout Shí'ah, and represent the feelings of the Báb before he felt conscious of any special mission. But this constant dwelling on the glory of the Imáms, the dispensers of God's will and favour, gradually led to the formation of the idea that

<sup>1</sup> Browne, *A Year among the Persians*, pp. 308-9.

he had special communication with them and was, in fact, the Báb.

At this stage, the usual Muḥammadan customs were not set aside. The month of Ramadán was observed as a fast; but the 'Ulamá were bitterly reproached for opposing this new revelation. Thus the Báb says: 'O people of the earth, give thanks to God, for verily we have delivered you from the doctors of doubt.'

For a more complete exposition of the Bábí dogmas, Professor Browne, to whose valuable researches we are chiefly indebted for the best information on the subject, refers to the Persian *Bayán*, from which quotations have already been made. This work brings out more fully the theory of a Primal Will and declares that, 'That which spoke in Adam, Noah, Moses, David, Jesus and Muḥammad<sup>1</sup> was the one and the same Primal Will. In each manifestation news has been given of the following one. Thus the Jews were told to expect a Messiah, but they rejected him; the Christians to expect Muḥammad but, as a rule, they did not accept him; so the Muḥammadans are taught to look out for Imám Mahdí. Yet now he has come (i.e. in the Báb) they persecute him.'<sup>2</sup>

The chapters of the *Bayán* are arranged in groups of nineteen, a number which has a peculiar significance with the Bábís. Each letter of the Arabic alphabet has a numerical value, and so dates can be given by words or sentences. Alif, the first letter, stands for God, and the word for one is wáhid. The numerical value

<sup>1</sup> These are the Anbiyá'ulú'l-'Azm of Islám. See *Faith of JRAS*, vol. xxi, pp. 914, 925. [Islam (3rd. ed.), p. 239.]

of the letters in this word is nineteen. God is absolute Being, or *wujúd*, the value of the letters of which also comes to nineteen.<sup>1</sup> The names of one of the attributes of God is *Hayy*, or the living one. The sum of the letters of *Hayy* is eighteen, to which, if we add the letter *Alif*, the One which pervades all, the sacred number nineteen again comes out. Nineteen, then, represents the manifestation of the unknowable essence, and  $19 \times 19 (= 361)$  represents the manifested universe, or all things, expressed by the term 'Kulu Shey'. The numerical value of 'Kulu Shey' is 360, to which *Alif*, the One pervading all, is added, and we again get 361, or  $19 \times 19$ .

In this world, God is represented by Mírzá 'Alí Muhammad, the Báb who is called the *Nuqta*, or Point,<sup>2</sup>

<sup>1</sup>This is in accord with the second canon of the Cahhalistic system of Biblical interpretation in the thirteenth century, which is called *Ghematria*, or 'the use of the numerical value of the letters of a word for purposes of comparison with other words which yield the same or similar combination of numbers' (Dr. Briggs in *Biblical Study*, p. 307). I am not prepared to say that there is any connexion between the Cahhalists and the Persian mystics.

<sup>2</sup>There is a connexion between the Bábí use of the term Point and the sacred number nineteen. According to a Shí'ah Tradition, 'Alí said that the whole Qur'án was implicitly contained in the Súratu'l-Fátihah (i) and that this again was contained in the Bismilláh at the head of it. This in turn was contained in the initial letter *h* (ه) and this in turn in the dot or point under the *ب*: To this 'Alí added the words: 'I am the point (nuqta) under the ب.' There are nineteen letters in the Arabic formula. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ—In the name of God, the merciful, the forgiving. These nineteen letters then are the manifestation of the point under the *h* or ب.

*Encyclopædia of Religion and Ethics*, vol. ii, p. 306.

and his eighteen disciples. ‘These eighteen are called the *hurúfát-i-hayy*, or letters of the living, because by them the Báb bestowed life upon the world.’ These again with their leader form the number nineteen, and thus constitute a *wáhid*, or complete unity, and, as each disciple was to have nineteen under him, we again arrive at 361, which represent the numerical value of the letters in ‘*Kulu Shey*’ or the number of all things. On this same ground the *Bayán* has nineteen parts, and each part has nineteen chapters. The Bábí year has nineteen months of nineteen days; each day has nineteen hours and each hour nineteen minutes. The same principle was adopted to regulate measures of distance and of weight; law and commerce were to come under its influence. ‘Organize,’ said the Báb all things under the number of the unity, that is to say, by a division into nineteen parts.<sup>1</sup>

Another point on which the *Bayán* lays much stress is that no revelation is final. This is entirely opposed to the ordinary Muhammadan view, which is that as Muhammad was the *Khatamu'l-Anbiyá*, or ‘the Seal of the Prophets,’ his revelation closed the series. The Báb taught that, as the human race progresses, the Primal Will, the teacher of men, speaks in each new revelation more fully and more clearly.<sup>2</sup> All these

<sup>1</sup> Gobineau, p. 322.

<sup>2</sup> He said that he (the Báb) came only for the further development of the knowledge of the divine nature; that all the prophets in succession had said more about this than their predecessors were called upon to do, and that it was simply as a consequence of this regular progress that to him had been assigned the task to

successive and progressive revelations and dispensations were not for the purpose of abrogating preceding essential laws, but to complete them and especially to prepare the world for the fuller teaching of 'Him whom God shall manifest'.

The Báb taught that men who looked upon revelation as final had gone astray. The Jews looked forward to the advent of the Messiah, yet when he came they rejected him. The Christians were told that the Paraclete would come, yet, when Muḥammad, the promised comforter, arrived, they would not accept him. The Shí'ahs pray for the coming of al-Mahdí, but when he appeared as the Báb they put him to death. So the Báb insisted on the fact that he was not the last manifestation, and referred to 'Him whom God shall manifest'. Bahá'u'lláh claimed to be that person. Assuming that his claim is valid, which the Ezelis deny, still according to Bábí, teaching he will not be the last, and some other claimant may arise to supersede him. No doubt, the Báb expected that long ages would intervene, and the condition of the world would change before the appearance of a new manifestation. By his action Bahá'u'lláh has taught that only a few years are required and has thus prepared the way for constant change, when some one strong enough to make his way shall appear. He thus set a precedent for his son, 'Abhás Efendí, to follow. As against this theory the Báb's position is clear. 'A new religion is not sent be more complete than Muḥammad, who himself was more complete than Jesus, as Jesus in turn was more complete than his predecessors.' Gobineau, p. 317.

until the development of the human race renders this necessary. A revelation is not abrogated till it is no longer sufficient for the needs of mankind. There is no disagreement between the prophets: all teach the same truth, but in such measure as men can receive it. As mankind advance and progress they need further instruction. The instruction given by Ahraham was suitable and sufficient for the people of his day, but not for those to whom Moses was sent, whilst this in turn had ceased to meet the needs of those to whom Christ was sent. Yet we must not say that their religions were opposed to one another, but rather that each manifestation is more complete and more perfect than the last.<sup>1</sup>

The great point in the Bábí theology is that the teacher is one and the same, though he manifests himself according to the capacity and needs of those to whom he is sent. The outward form changes but the Universal Spirit remains. It then follows that 'since this Universal Spirit is absolute good, we must believe that it always has a manifestation in the world . . . hence during the long intervals which separate one prophetic dispensation from the next, there must be in the world silent manifestations of the spirit, intrinsically not less perfect than the speaking manifestations whom we call prophets.'<sup>2</sup> Such persons would seem to be those who in Súfi phraseology had annihilated self, escaped the delusions of plurality and realized the unity

<sup>1</sup> Browne, *A Year among the Persians*, p. 303.

<sup>2</sup> Ibid., p. 327.

of True Being. They differ in degree but not in kind from the prophets.

The Báb was a prisoner when he showed such interest in preparing the mind of his followers for this 'Coming One'. The *Bayán* is full of it. It is laid down that in every assembly of believers a vacant place must be left for him. When his name is mentioned all must rise up. In any case, the ground was all prepared for Bahá'u'lláh when he made his claim.

The *Bayán* speaks with confidence of the success of Bábísm. The future Bábí community is to form a perfect Utopia and its governments are to be tolerant. The kindly nature of the Báb is seen in the fancy sketches he draws of the future. At the day of judgement, 'He whom God shall manifest' will preside. All the good people will be praised for their works, their piety, their obedience. Evil men will be annihilated. Thus the good will return to God and dwell in Him; the bad will pass away and be no more.

The Muhammadan doctrines of the examination of the dead in the graves, the resurrection, *şirát*, heaven, hell, are all treated allegorically. The first is really a summons to the people to believe in the next manifestation of the Primal Will, the resurrection is the appearance of this manifestation. *Şirát*, or the bridge, is the belief in the prophet of the age, a matter difficult to the self-willed, but easy to the seeker after God. Hell is ignorance and denial of the last manifestation of God, through the Primal Will incarnated in the prophet, whilst heaven is joy in it. The views of the Báb on a future life are not very clear. Speaking

of *barzakh*<sup>1</sup> he says, 'What is intended by *barzakh* is merely the interval between two manifestations, and not that which is commonly known amongst men, for none knoweth what shall be decreed unto them after death except God.' The hope of a future reward was not placed before his followers as an inducement to accept him, and this is in direct contrast to the conduct and teaching of Muhammad. In the *Bayán* the Báb wrote the following striking words: 'So worship God that, if the recompense of thy worship of Him were to be the fire, no alteration in thy worship of Him would be produced. If you worship from fear, that is unworthy of the threshold of the holiness of God, nor will you be accounted a believer; so also, if your gaze is on Paradise, and if you worship in hope of that, for then you have made God's creation a partner with Him.'<sup>2</sup>

The great festival is that of the Persian Naurúz or New Year's day. Instead of the Muhammadan fast of Ramadán of thirty days, a month of nineteen days, the last month of the Bábí year, is appointed. Images and pictures are not allowed in places of worship; but music and singing are lawful in such buildings for purposes of devotion. A belief in the efficacy of talismans and charms is encouraged.<sup>3</sup> Each man constantly carries on his person a charm in the shape of a star, the rays of which are formed of lines containing the name of God; the women carry one made in the form of a circle. No encouragement is given to mendicants.

<sup>1</sup> See *Faith of Islám* (3rd ed., S.P.C.K.), p. 233.

<sup>2</sup> JRAS October, 1889, p. 931.

<sup>3</sup> Gobineau, p. 336.

It is said: 'The most hateful of mankind before God is he who sits and hegs; take hold of the rope of means, relying on God, the Causer of Causes.' The traffic in slaves is forbidden, and there are laws about great criminal offences, and civil matters, such as inheritance, endowments and so on. Shaving the head is not allowed, but the beard may be cut off. Legal impurity is abolished and intercourse with persons of all religions is enjoined. Music is permitted, wine and opium are prohibited. The furniture of houses should be renewed every nineteen years. It is recommended that chairs should be used. No one must carry arms except in times of tumult or war. Circumcision is treated as a matter of indifference. The Báb allowed a second wife to be taken, but prohibited concubinage. All are to read the sacred books regularly, to be kind and courteous in their conduct, to give alms, to approve for others what they would like themselves, and to forgive their enemies. Instead of the Muhammadan salutation, 'As-salama 'alaikum and alaikumu's-salam' or 'peace be upon you' and 'upon you be peace,' the Bábís amongst themselves say, on meeting one another, Alláhu ahhá—'God is most bright,' to which the response is the same.

After the death of the Báb, the chief interest in the movement circles round Mírzá Yaḥyá and his elder half-brother Mírzá Ḥusain 'Alí, known as Bahá'u'lláh, who became the respective leaders of the two sects, into which the Bábís soon became divided, the Ezelis and the Bahá'ís. There seems no doubt that the Báb in the year 1849 nominated the former, whom he named

Şuh̄i-Ezel (Morning of eternity), as his successor, and who for a short time really held an undisputed position as the spiritual head of the Bábí community. His claim to this office is based on the document, of which Professor Browne gives the following translation:—<sup>1</sup>

This is a letter from 'Alí before Nabíl,<sup>2</sup> the remembrance of God unto the worlds,

Unto him whose name is equivalent to the name of One,<sup>3</sup> the remembrance of God unto the worlds.

Say, 'Verily all originate from the Point of revelation' (nuq̄ta-i-Bayán).

O name of the One, keep what hath been revealed in the Bayán,

And what hath been commanded, 'Verily thou art a mighty way of truth.'

Professor Browne says: 'In my opinion it is proved beyond all doubt that the Báb, ere his death chose him as his successor.'<sup>4</sup>

In 1852, when the attempt on the life of the Sháh was made, the Bábís were bitterly persecuted, and Şuh̄i-Ezel escaped to Baghdad, which then became the headquarters of the sect. Bahá'u'lláh, who had been imprisoned in Tíhrán for four months, joined him some years after.

<sup>1</sup> *The New History of the Báb*, p. 426.

<sup>2</sup> A name of the Báb.

<sup>3</sup> Wáhid, one. The numerical value of the letters in Wáhid is 18, which is also the value of the letters in the word Yahyá, one of the names of Suhh-i-Ezel. It is thus clear that the Báb meant Suhh-i-Ezel and not Bahá'u'lláh to succeed him.

<sup>4</sup> *The Episode of the Báb*, p. 350.

They remained quietly at Baghdad for eleven or twelve years, directing a cautious and steady propaganda. In the early part of this period Bahá'u'lláh retired for two years into Turkish Kurdistan, which the Bahá'ís say was a period of purification and preparation for his great office; but the Ezelis say that he went away, because he was annoyed at the opposition he met with.<sup>1</sup>

The Persian government, stirred up by the orthodox Mullás, at length objected to the residence of the Bábís in Baghdad, and prevailed on the Turkish authorities in 1864 to deport them to Constantinople, from whence a few months later on they were sent to Adrianople.

Şubh-i-Ezel led a very secluded life in Baghdad, and the correspondence was carried on and other matters attended to by Bahá'u'lláh, a man of resolute will and ambitious character. At first he acted in the name of Şubh-i-Ezel, and professed to do all he did under his instructions; but in time the idea gradually formed itself in his mind that he should become actually, as indeed he was already virtually, the head and leader of the Bábís. Thus the influence of Bahá'u'lláh grew, and at last in 1866-7 he began to advance claims which afterwards culminated in the assertion that he was the person to whom the Báb referred in the expression, 'He whom God shall manifest.'<sup>2</sup> It required great firmness of purpose to withstand such a claim made by such a man, and 'such firmness Şubh-i-Ezel, a peace-loving,

<sup>1</sup> *Hasht Bihisht*, cf. *Episode of the Báb*, p. 356.

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contemplative, gentle soul, wholly devoted to the memory of his beloved master, caring little for authority, and incapable of self-assertion, seems to have altogether lacked.'<sup>1</sup>

The Ezelis did not admit the claim made by Bahá'u'lláh and maintained that before the person of whose advent the Báb had spoken could come, Bábfism must obtain general currency, and the laws laid down by the Báb in his books must be accepted by most of the nations of the world.<sup>2</sup> They further added to their reply that it was not to be supposed that two manifestations, that of the Báb, and that of 'Him whom God shall manifest' could take place with so short an interval between them. The Bahá'ís, who admitted that Şubh-i-Ezel was the first vice-regent of the Báb, to all the objections alleged against Bahá'u'lláh replied that Şubh-i-Ezel's rule was only to last until the manifestation of the new leader, who was to come suddenly, and the time of whose advent was known only to God; that the Báb had stated that the new prophet come suddenly, and that it could not happen that any one should falsely claim the honour of being the new manifestation. They also used an argument well known amongst Muhammadans, an argument based on the literary style of the books given by means of a divinely-appointed messenger. They asserted that the *Lauh-i-Násír*, the book in which Bahá'u'lláh announced his mission, fulfilled

<sup>1</sup> *New History of the Báb*, p. xxi.

<sup>2</sup> This could not yet be the case, for as Count Gobineau says: 'The Bábf literature is extensive but secret, for he who was known, to possess such books put his life in danger.' p. 310.

this condition of a divine revelation by its eloquence of diction and the wonderful knowledge, unacquired by study, displayed by its author. Anyhow the conflicting claims to the leadership led to quarrels, blows and loss of life. A number of Ezelis, probably about twenty-five in number, were assassinated by the followers of Bahá'u'lláh, though there is not sufficient evidence to show that they acted under his orders. He was, however, charged with an attempt to poison Şubh-i-Ezel. The Bahá'ís rebut this charge by saying that it was Şubh-i-Ezel who put the poison in the food Bahá'u'lláh was expected to eat. Mr. Phelps ('Abbás Effendi, pp. 42-3) holds the latter view and animadverts severely on Professor Browne's suggestion that assassination is less repugnant to the eastern than to the western mind. That three, at least, of the Ezelis were put to death by the Bahá'ís is, in Professor Browne's opinion, hardly a matter of doubt. He further states that 'Abbas Efendi would appear to have interceded for the murderers.<sup>1</sup> The assassination of opponents on the part of a religious leader has for its justification amongst persons brought up in the Muslim system, the actions of Muhammad himself, and it would not, therefore, necessarily appear objectionable to the Bahá'ís. Only it is a bad introduction to a new system which claims above all things to be 'a religion of brotherhood.'

The Turkish authorities seeing those breaches of the peace amongst the Bábís at Adrianople determined to separate the disputants. Bahá'u'lláh and his followers were sent to 'Akká in Syria, and Şubh-i-Ezel and his

<sup>1</sup> Cf. *The Episode of the Báb*, pp. 93-4; 359-72.

people to Famagusta in Cyprus. This took place in 1868. A few Ezelis were sent with Bahá'u'lláh and a few Bahá'ís with Şubh-i-Ezel. It was hoped that by this arrangement the minority, in each case, would act as spies, and prevent any communication between Bábís in Persia and either of the rival leaders.

After a time Bahá'u'lláh was allowed to live in a house outside the town of 'Akká.<sup>1</sup> When the deposition of Sultán 'Abdu'l-Hamíd took place still more liberty was allowed, and 'Abbás Efendí can now travel abroad. His permanent residence is at Haifa near 'Akká, whither pilgrims from Persia, England and America resort, and by their gifts maintain him and his family in affluence. It is said that there are no converts in the neighbourhood. 'Şubh-i-Ezel in his island home may be compared to Napoleon in St. Helena—a man who has played a great rôle in stirring events and times, but whose active life and power to mould men's thoughts have passed away.'<sup>2</sup>

After this separation had been made, the followers of Bahá'u'lláh increased rapidly, whilst those of Şubh-i-Ezel have decreased. They are now nearly extinct, and are not at all likely ever to come into power again.

Bahá'u'lláh's claim to be the messenger of a new dispensation was an unlooked for development of the work

<sup>1</sup> It was from here that Bahá'u'lláh following the example of Muhammad, sent forth a letter to the Sháh of Persia (*Episode of the Báb*, pp. 390-400), the bearer of which was put to death, and addressed other letters, called 'Epistles to the Kings,' to Queen Victoria, the Tsar of Russia, Napoleon III and his Pope. *JRAS* 1889, pp. 489-92.

<sup>2</sup> *Encyclopædia of Religion and Ethics*, vol. ii, p. 303.

of the Báb, and caused at the time much consternation in the Bábí world. A hopeless schism was made. It was much more than a mere struggle for leadership, for Bahá'u'lláh virtually deposed the Báb from his position as the 'Point of Revelation' and made him merely the forerunner or herald (*mubashshir*) of 'Him whom God shall manifest.' This involved a serious departure from the earlier conceptions of the Bábís. It placed the Báb in the lower position of one sent to announce the advent of Bahá'u'lláh, whose followers no longer call themselves Bábís, but Bahá'ís.

The teaching of Bahá'u'lláh was more practical than that of the Báb. It was less mystical and he made his appeal not merely to the Shí'ahs of Persia but to all men. The laws framed by Bahá'u'lláh are found in the *Kitáb-i-Aqdas*. They are much simpler than those laid down by the Báb. He is more concerned with ethics than with metaphysics. Whatever view may be taken of Bahá'u'lláh's usurpation of the leadership, it must be admitted that his more practical mind gave to the movement that life and vigour which, had the system remained as the Báb left it, would not have come into existence.

The organization is good, and by means of letters, pilgrims and messengers communication from all parts is kept up with 'Akká. The Bahá'í missionary has all the tact of the Dá'í of the ancient Shí'ah sect of the Ismá'ílians, who accommodated the instruction given to the opinions of his hearers and only gradually led on to the esoteric doctrines of the system.<sup>1</sup> In Persia itself

<sup>1</sup> See *The Druses* (C.L.S.), pp. 10-13.

there have since been occasional outbursts of persecution, accompanied with the cruelties so common to all Persian repressive action. The political influence of the Bahá'ís in Persia is not great. Under orders issued from head-quarters, they took no part in the first parliament. 'In the constitutional movement in Persia (1907) the Bábís, though their sympathies are undoubtedly with the reformers, wisely refrained from outwardly identifying themselves with that party, to whom their support, by alienating the orthodox Mujtahids and Mu-lás, would have proved fatal.'<sup>1</sup> This course of conduct may have led to some misconception, for they are said to be looked upon as men who consider the claims of their sect before that of their country.

Bahá'u'lláh died on May 16, 1892. As he had disputed the right of leadership with his half-brother, so now his sons commenced to quarrel over it. 'Abbás Efendí, who was called 'the servant of Bahá' (Abdu'l-Bahá), 'The Most Mighty Branch' (Ghuṣn-i-A'zam), and 'He whom God hath desired' (man uráda'lláhu), claimed the right to succeed his father. This claim was disputed by his brother Mírzá Muhammad 'Alí, called 'The Most Great Branch' (Ghuṣn-i-Akbar), who received the support of his two younger brothers. 'Abbás Efendí has on his side a document left by his father which seems to indicate Bahá'u'lláh's intention that he should succeed him. This probably would have been conclusive, but 'Abbás appears to have claimed that the revelation was not ended, but would go on through him. This strengthened the cause of his opponents, for they held that the

<sup>1</sup> *Encyclopædia Britannica* (eleventh ed.), vol. iii, p. 95.

revelation was closed, and quoted from Bahá'u'lláh's hook, the *Kitáb-i-Aqdas* (the most holy hook) the words, 'Whosoever lays claim to any authority before the completion of a millennium is assuredly a liar and a calumniator.'<sup>1</sup> Thus the position is curious. On the one hand, 'Ahhás Efendí seems to have his right to the leadership confirmed by his father's written wish; on the other, his claim to be still a channel of revelation is directly contrary to his father's teaching. 'As in the case of the previous schism between Bahá'u'lláh and Şuhh-i-Ezel, so here also the conflict was between those who held that every day of Theophany must be succeeded by a night of Occultation and those who felt that the Light by which they had walked could not be extinguished, but must rather increase in brightness.'<sup>2</sup> The party of 'Abbás Efendí is, however, in the ascendant and is likely to remain so.

About the time when Bahá'u'lláh died, a curious extension of the movement took place in America. A Syrian, Ihráhím George Khayru'lláh, who became a convert to Baháísm in Cairo, proceeded to America, became an American citizen and in 1892 made known by his lectures in Chicago the claims of Bahá'u'lláh. In 1893 the 'Parliament of Religions' was held at Chicago, which afforded a further opportunity for the propagation of Baháísm, and for the bringing it prominently to the notice of the American people. An American lady has lately presented to 'Abbás Efendí a large house at the foot of Mount Carmel, and another has written a play

<sup>1</sup> *Encyclopædia of Religion and Ethics*, vol. ii, p. 304.

<sup>2</sup> *Ibid.*, p. 304.

celebrating Qurratu'l-'Ayn, the devoted female follower of the Báb. American authors have written books on the subject, to which also reference is frequently made in periodical literature, and so the movement is kept before the notice of the public. After the dispute between the two brothers took place Khayru'lláh espoused the cause of Mírzá Muḥammad 'Alí, but 'Abbás Efendí in the beginning of 1902 sent over to America missionaries to state his own claims and to rebut those of his brother. Now, a nephew, the son of Mírzá Muḥammad 'Alí, who lives in California, declares that the claim of 'Abbás Efendí to be a present channel of revelation is totally opposed to Bahá'u'lláh's teaching, which was that no new manifestation would take place for a thousand years. There are said to be in Chicago, Washington and New York communities of several thousand American Bahá'ís, who maintain some communication with 'Abbás Efendí at 'Akká.

Bahá'u'lláh in the *Lauh-i-Aqdas* (most holy book) laid down many practical rules which differ considerably from those which are current in Islám. Prayer is to be said three times a day, instead of the Muslim five times, and the number of prostrations are fewer than those of the Islám ritual. Worshippers no longer turn to Mecca, but towards the 'Most Holy Place, whence issueth the commands to whomsoever is in the earths and the heavens.'<sup>1</sup> That 'Akká is here meant is clear,

<sup>1</sup> Phelps, '*Abbás Effendi*, p. 159. Count Gobineau says that the Báb did not substitute any Qibla for the ancient ones of Jerusalem and Mecca, which he set aside; but declared that 'ce sera le grand Révélateur qui décidera,' p. 332.

because it is said that when Bahá'u'lláh dies, or, as it is put in hyperbolic language, 'when the Sun of truth and exhortation sets', the Qibla is to be changed to 'that place which we have appointed you.' Polygamy is sanctioned, for Bahá'u'lláh had two wives. Divorce is permitted on the demand of either party after a preliminary separation of one year. The laws in both cases seem more rigorous than those on the same subjects in Islám; but polygamy and easy divorce are sanctioned.<sup>1</sup> 'Their efforts to improve the social position of women have been much exaggerated.'<sup>2</sup> Some of the practical duties enjoined are obedience and submission to the ruler and laws of the country in which Bahá'ís dwell, friendly intercourse with all sects and people, such studies as tend to the welfare of mankind, and the practice of some trade or profession. They are exhorted to abstain from sin, to avoid selfishness, and to seek for the reformation of the world. All this is very good, but it does not follow that Baháísm is a broad latitudinarian system. It is essentially dogmatic. 'Every utterance made by the "Manifestation" of the period (whether the Báb, Ṣubḥ-i-Ezel, Bahá'u'lláh, 'Abbás Efendí and Muhammad 'Alí respectively), must be accepted without reserve.'<sup>3</sup>

An American follower of 'Abbás Efendí, in a book called '*Abbás Effendi*', writes enthusiastically of the marvellous spirit of liberality shown in Baháísm. He says that 'it recognizes every other religion as equally

<sup>1</sup> Phelps, pp. 139-40.

<sup>2</sup> Browne, *Encyclopædia Britannica* (eleventh ed.), vol. iii, p. 95.

<sup>3</sup> *Encyclopædia of Religion and Ethics*, vol. ii, p. 305.

divine in origin with its own;<sup>1</sup> but Bahá'u'lláh writing of his own religion in his most important work, the *Kitáb-i-Aqdas*, says: 'The first thing which God has prescribed unto His servants is knowledge of the Day-spring of His revelation, and the Dawning-place of His command, which is the station of His Spirit in the world of creation and command. Whosoever attaineth unto this hath attained unto all good, and whosoever is debarred therefrom is of the people of error, even though he produce all manner of good works.'<sup>2</sup> In other words no amount of good deeds will help a man who does not attain to a knowledge of Bahá'u'lláh. That is the road to the attainment 'of all good', which is scarcely a recognition of 'every other religion as equally divine.' The Bábís were intolerant and would have kept unbelievers in a position of inferiority. The Bahá'ís profess to look forward to a period of universal brotherhood, which shall include men of all religions, but this theory may be put forth more as a matter of policy than of principle. Those who know them well doubt the permanence of this idea of universal tolerance.<sup>3</sup> Professor Browne who wrote the preface to Mr. Phelps' book, referring to that author's confidence in the tolerant spirit of Baháism, says: 'I cannot wholly share his confidence as to how the Bahá'ís would treat either the Shí'ite Muhammadans, the Súfís, or the Ezelis (against all of whom they have, for different reasons, a special grudge) if they should one day, as is within the range

<sup>1</sup> Phelps, p. xxxvii.

<sup>2</sup> *Encyclopædia of Religion and Ethics*, vol. ii, p. 305.

<sup>3</sup> Cf. *The Moslem World*, vol. ii, No. 3, p. 237.

of possibility, become paramount in Persia.'<sup>1</sup> Again, 'it is not certain to the present writer (Professor Browne) that their triumph over Islám in Persia would ultimately conduce to the welfare of that distracted land, or that the tolerance which they now advocate would stand the test of success and supremacy.'<sup>2</sup>

Mr. Phelps, an ardent admirer of 'Ahhás Efendí, gives an account of the religion and philosophy of Baháism, as it was taught to him at 'Akká from which we gather the following information. 'The Bahá'í conception of the Supreme Being is not a personality, but an essence, an all-pervading force or power, frequently referred to as love, or truth, or life.' 'God', says 'Ahhás Efendí, 'is pure essence.'<sup>3</sup> 'A messenger comes whenever, through the lapse of time and the forgetfulness of men, the voice of his predecessor becomes obscured; and the extent to which the truth is declared by each depends upon the capacity of the age to receive it. Such messengers were Moses, Zoroaster, Buddha, Christ, Mahomet, and the founders of the Bahá'í faith. The revelation of the last is fuller than any which has preceded it, men being now better fitted to understand the truth.'<sup>4</sup>

'The real human soul' is described by 'Ahhás Efendí as a ray of God's love, sent by Him to every human being at its conception;<sup>5</sup> with this soul the human consciousness must effect union during the term of its

<sup>1</sup> Phelps, p. xx.

<sup>2</sup> *Encyclopædia of Religion and Ethics*, vol. ii, p. 307

<sup>3</sup> Phelps, p. 114.

<sup>4</sup> *Ibid.*, p. 126.

<sup>5</sup> *Ibid.*, p. 124.

earthly existence.<sup>1</sup> This result then follows: 'When the union is complete, there results an individuality possessed of divine wisdom and the all-pervading powers of spirit, knowing itself and also knowing that it is part of the Infinite, Absolute, Eternal Essence. . . . In its ultimate perfection, it passes beyond time, space, place, and form. It is then man and God in one, the reflection and the one.'<sup>2</sup> Thus a Bahá'í must believe in an impersonal God and the loss of his own personality in the future. He must further acknowledge that 'the spirit has passed away from the bodies of the old religions', that 'these bodies are dead or dying; but the same spirit is reborn in a new body—that is, the Body of the Law contained in the utterances of Bahá'u'lláh.'<sup>3</sup> A world-teacher greater than his predecessors has now appeared. 'He is a world-teacher in a broader sense than they. His teaching cannot be limited to any nation or race.'<sup>4</sup> It is distinctly stated that in all the previous manifestations God sent His Holy Spirit, or breath to breathe upon the peoples of the world, so 'when the spirit was manifested in the prophets of old, they represented as much of the divine nature as it was possible for the people of those periods

<sup>1</sup> Phelps, p. 127.

<sup>2</sup> Ibid., pp. 128-9.

This does not appear to be the view held by many Persian Bahá'ís, which is that the spirits of men preserve their identity after death, and they say that 'Abbás Efendí so teaches. Probably like other mystical sects, off-shoots of the Shí'ah system, Baháism has an esoteric doctrine for the initiated, and that others hear very much what they desire to learn. Cf. Article on Baháism in *The Moslem Review*, vol. ii, No. 3, p. 240.

<sup>3</sup> Phelps, pp. 144-5.

<sup>4</sup> Ibid., p. 149.

to assimilate.'<sup>1</sup> Then follows the astounding statement : 'Now the world has advanced. It was necessary for the essence itself of God to become manifest and this it did through the person of Bahá'u'lláh.'<sup>2</sup> One of 'Abbás Efendi's statement is : 'Look always to God for aid, not to frail human nature.' Then follows : 'Call on Bahá for strength to guide you. That spirit is now the renovating influence upon this earth.'<sup>3</sup>

In the most recent English book<sup>4</sup> on the subject many creeds are described, but the account of Baháism is short and superficial. A writer who says that 'the difference between the Shí'ah and the Sunní is mainly one of ritual' presumably knows nothing of the great Shí'ah dogma of the Imámat, and so fails to see that Bábísm and its off-shoot Baháism are in reality but other forms of Mahdíhood (ante p. 9).<sup>5</sup> Unless the historical basis of Baháism is correctly understood, no right conclusion concerning it can be arrived at. Nothing is said about the supersession of Subh-i-Ezel by Bahá'u'lláh,

<sup>1</sup> Phelps, p. 149.      <sup>2</sup> Ibid., p. 149.      <sup>3</sup> Ibid., p. 163.

<sup>4</sup> *Baháism, the Religion of Brotherhood*, F. H. Skrine.

<sup>5</sup> Professor Browne referring to the ultra-Shí'ite sects and of their doctrines of Anthropomorphism, Incarnation, Re-incarnation or 'Return', and Metempsychosis says that these 'doctrines appear to be endemic in Persia, and always ready to become epidemic under a suitable stimulus. In our own day they appeared in the Bábí movement, of which, especially in its earlier form (A.D. 1844 to 1852) they constituted the essential kernel; though in later time, under the guidance of Bahá'u'lláh and now of his son, 'Abbás Efendi, they have been relegated to a subordinate, or at least a less conspicuous position.' *A Literary History of Persia*, vol. i, p. 311.

or of the opposition to the leadership of 'Ahhás Efendí made by his brother Mírzá Muḥammad 'Alí. The author calls Baháism the 'religion of brotherhood', a curious title for a religion which so far has produced nothing but dissension between brothers. In its highest domestic circles it has absolutely failed to bring peace and harmony into the family life of its leaders. We are told that 'no organized religion appeases the soul's craving for light'; that 'a teacher is eagerly looked for who shall focus the mass of unco-ordinated effort and voice the aspirations of an unquiet age. The Gospel of 'Abdu'l-Bahá is, therefore, making extraordinary progress.' His followers are called 'a brotherhood of idealists whose self-devotion breathes new life into dying creeds.' But the existing organized religions are very much alive and are by no means dying. The Muslim propaganda, for example, was never more vigorous than it is now. Is it a fact that the great religions of the world can give no light to the souls of their followers? Certainly Christianity, now spreading so rapidly in all lands gives light and peace. Yet, according to the western admirers of Baháism, belief in the absolute failure of any existing religion to give any light, and the belief that other creeds are 'dying', seem to be a necessary article of faith for those who accept the teaching of 'Ahhás Efendí.

An excellent account of the teaching given will be found in the *Record of Christian Work* (August, 1912). It summarizes the teaching of Bahá'u'lláh and of 'Abbás Efendí thus: '(1) The gathering of all the inhabitants of this terrestrial globe to the acceptance of him as the

manifestation of God, i.e. the divine guide to the unification<sup>2</sup> of all religions in one, and that one—Bahá'ísm; (2) universal love as a consequence of the common religion; (3) universal peace and abolition of all possible causes of disagreement, with consequent prohibition of war and shedding of blood, and the mutual love which springs from confidence; (4) the harmonizing of all national customs and characteristics; (5) the unification of all the languages of the world, the only two to be left being Arabic and Persian.'

'Abbás Efendí is a man of considerable power, who, by his apparent breadth of view, captivates a certain class of hearers. As a great unifier of all religions he claims that Bahá'u'lláh was al-Mahdí of the Muslims; the Christ of the Christians come again at this His second advent; the Messiah of the Jews. Buddha, Zoroaster, Christ, Muḥammad and Bahá'u'lláh were all messengers and manifestations of God. Bahá'u'lláh was the last and greatest of all. 'Abbás Efendí, however, is the newest manifestation. An American writer in *The Continent* (May 13, 1912) after an interview with 'Abbás Efendí at Haifa says: 'My impression was that 'Abbás Efendí had little knowledge of the progress of the spirit of truth and altruism and brotherhood throughout the world. . . . He is an improvement upon the Muslims from whom he sprung. As for accepting Bahá'ísm in lieu of Christianity, or as a thing superimposed upon Christianity that seems to me absurd and unthinkable. I expect to see the fad pass away in this country. It has shot its bolt.'

The recent visit of 'Abbás Efendí to Paris and London

has called forth some periodical literature,<sup>1</sup> not of any historical value, but interesting as showing how many people there are who are ever seeking after something new. 'Ahbás Efendí is described as receiving in his residence in London 'Christians of every denomination, Buddhists of every nationality, Theosophists, Muhammadans, Agnostics and Gnostics', and as answering all the varied questions put to him in a simple and direct manner. Apparently this was done to the satisfaction of his hearers, for we are told that 'to a Christian, Baháism is Christianity; to a Buddhist, Buddhist; to a mystical Súfí it speaks in the mystical language of the Súfí; to a rationalist it is logical.'

It is said that Baháism claims to have the adhesion of at least one-third of the Persian people,<sup>2</sup> that it has numerous followers in Egypt, India, Burmah, chiefly from among the Muhammadans. I can only speak for India, where it certainly has not gained any hold of the Muhammadan population. In South India I know of the existence of only one Baháí.

It is curious to see what little notice, often none at all, European admirers of Baháism take of the two great family quarrels. Is it because the practice in the highest circles of Baháism has been so strangely in contrast with the statements put forth for the approval of Europeans and Americans? 'Abbás Efendí is said to describe the teaching of Bahá'u'lláh thus:

<sup>1</sup> *The Contemporary Review*, March, 1912; *The Fortnightly Review*, April, 1912.

<sup>2</sup> A resident in Persia says they number about 100,000. See article on Baháism in the *Moslem Review*, vol. i, No. 3.

'If a religion becomes the cause of hatred and disharmony it would be better not to exist than to exist.'<sup>1</sup> He evidently presumed on the ignorance of these whom he addressed as to the past hatred between his father and his uncle and of his own family quarrels.

Both Bahá'u'lláh and 'Ahhás Efendí, like all other religious leaders in the history of the past, often gave utterance to expressions of real devotion and also to aphorisms containing much that is good. These Mr. Phelps quotes largely and speaking of those who think about religion, the conclusion finally arrived at is that 'to know the Master of 'Akká ('Ahhás Efendí) is at once a confirmation and a revelation to those who have thus searched and thought. Their reason and intuition is justified, the possibilities of human nature are revealed to them.'<sup>2</sup>

We have seen that it was a leading principle of the Bábís and the Bahá'ís that the new manifestation came when the world was weary and the times, in a religious sense, were out of joint. This ardent American advocate for 'Abbás Efendí holds<sup>3</sup> that now faith has waned, that true religion is forgotten, that in both 'the east and the west men are wandering in the dark;' so that it belongs to the divine order that a messenger should now come. This is a weak basis on which to build up Bahá'u'lláh's claim to be such a divinely-sent messenger, or for the position assigned to 'Abbás Efendí, for it is far more correct to say that

<sup>1</sup> *Contemporary Review*, March, 1912, p. 397.

<sup>2</sup> Phelps, p. 255.

<sup>3</sup> *Ibid.*, p. 256.

the Christian religion, at least, was never more alive than now, that its missionary activities were never more vigorous nor more successful, that faith in its ultimate success was never more confident, and that true religion, exemplified in countless forms of service to man, was never more intense. This being the real state of affairs, the case for the pretensions of Baháism on its own principle fails, and with it that of 'Abbás Efendí also, for it is clear that it is not a period when a new manifestation, in the form of a leader of a sectarian departure from one of the great branches of the Muslim religion, is needed for the edification and enlightenment of mankind.

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# STAR OF THE WEST

Special "Center of the Covenant" Issue

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THE CENTER OF THE COVENANT

ABDUL-BAHA

بَعْدَ عَصَمَ

جَنَاحَكَ مَاجِهَاتَ وَخَادَ شَيْهَاتَ كَفَرَ عَصَمَ  
عَمَّا يَقُولُ مُؤْمِنَاتَ، كَمَا لَأَسَسَ اَتَّسَعَ الْوَسَالَ  
وَمَرَّ كَلَّا يَقُولُ مُؤْمِنَاتَ، فَغَيَّرَ الْمَسَارَهُ اللَّهُ الَّذِي أَرَى  
أَنَّهُ مُؤْمِنَاتَ مُؤْمِنَاتَ، سَكَنَ عَصَمَ بَعْدَ عَصَمَ  
جَدَ، كَمَّا كَانَ الْمُؤْمِنَاتَ مُؤْمِنَاتَ هَذَا أَشَدُ الْكَبَرَيْنَ

"When the ocean of My Presence  
hath disappeared and the Book of Origin  
is achieved to the end, turn your faces  
toward Him Whom God Hath Purposed,  
who hath branched from this Pre-Existent  
Root."—Words of BAHA'O'LLAH.

# STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHÁ'U'LÁH.

## THE "DAY OF GOD."

Selections from *The Bahá'í Proofs*, by Mirza Abul Fazl.

In the Name of GOD, the Most Holy Beauty of EL-ABHA!

YE PEOPLE! Know—may God the Exalted assist ye through a spirit sent from Him!—Verily, when ye consider carefully the announcements in the Heavenly Books and perceive the glad tidings in the Holy, Divine Writings, ye will find they agree in promising the coming of the "Day of God" and foreshadowing the arrival of the "Hour" wherein the Face of God will be manifested, the regions of heaven and earth will be illuminated by His coming, all former things will be changed by His rising, and every sorrow effaced. The essence of all that is recorded concerning these glad tidings is this, that when oppression and tyranny prevail throughout the world; when distress and tribulations are intensified among the nations; when divergencies of religions and creeds become grave and widespread, and the heaven of worship of the Merciful God is riven and overthrown; when the greed of souls grows fierce to violate men and property; when terrors and adversities prevail; at that time the Divine Herald will arise, the Holy Heavenly Spirit will descend, announcing the coming of the Manifestation of the promised Lord and proclaiming the approach of the dawn of the Orb of His Glorious Beauty. Then will the Path be made plain, hearts brought nigh unto God, breasts healed, griefs dispelled and tears wiped away. Then will the glorious Lord arise and utter a Call which shall shake the pillars of this lofty edifice. He will cry out in a voice which shall fill the expanse of the world and summon all the nations of the earth, both east and west, to God, The Mighty, The Glorious! Then will He institute for them new laws, and trace out for them a plain, direct path.

And after the setting of the Sun of His Beauty, the breeze of His Presence being hushed, the Glorious "Branch" extended from the Tree of His Essence will arise; the dawning Moon will shine from the horizon of the Heaven of His Bounty, diffusing the

lights of His Religion, establishing the Temple of His Worship and sitting upon the Throne of His Glory. His holy Word will penetrate all regions until the saying be fulfilled, "The earth will be illuminated with the Light of its Lord, in the day of judgment."

With the rising of such Divine Souls and the shining forth of such Heavenly Lights, the clouds of fictitious beliefs will be dispersed and the pearls of the Realities of Knowledge will become manifest; religious divergences will be removed and nations will be united in worshipping the Merciful One. So the worship of satan shall pass away. In that Day, God will "make all things new." Everywhere affairs will change, until all parts of the earth shall rejoice. Enlightenment, learning, arts and trades will become universal among mankind. The remote ones of the world will be brought nigh; nations and peoples will be harmonized; the rancours and animosities hidden in breasts shall be removed, and love, affection, attraction and brotherhood become general throughout the world. Then souls will be cheered by the wafting of the fragrances of joy, and hearts will rejoice at the blowing of the Breezes of Gladness. The Lord will destroy all vestiges of tyranny, oppression and rebellion through His Power, and will propagate evidences of Equity, Justice and Charity.

He will judge between nations, render justice between people, correct souls and unite hearts. Then the time of spoiling will pass away, and the days of warring cease; the swords will be made into plough-shares, the spears into pruning-hooks; no nation will raise sword against another, and no "multitudes will wage wars together."

In a word: the Fragrances of Resurrection will stir and the Breezes of Life will blow; the "dead" will be quickened, the darkness of former things be dispelled, and the lights of ideal virtues will shine; the emblems of true humanity will be raised in all places,

and the Lord of Heaven and Earth will illumine all regions, both east and west.

#### THE BAB—*The Gate.*

Then know, O ye people, that in the year 1844 A. D., the Star of Guidance dawned, the Planet of Purity shone forth, the Fountains of Knowledge gushed out in one of the best lands of the Orient, when the Tree of Grace was ignited in the city of Shiraz, the chief town of the province of Fars, Persia. The Most Great Bab (Gate) arose, preaching to the multitudes and peoples, heralding the expiration of the gloomy night, foreshadowing and clearly declaring the coming of the great and dreadful "Day of God." He raised this call betwixt the heaven and earth: "*Rejoice! Rejoice! The Morn of Guidance hath indeed appeared, the gloomy night hath cleared away, and the Dawning of the Beauty of GOD, EL-ABHA, is at hand. The spring-time of the Return of the Realities of Regeneration hath come!*" All regions trembled with this most sweet call and the Resurrection appeared through the supreme Message. The storms of oppression blew and the whirlwinds of rancour stirred in the breasts of religious doctors. Then the brilliant Flame was extinguished, the spiritual Fragrance ceased and the Beauty of the Merciful One was martyred in the city of Tabriz, the chief town of Azerbeyjan, under the sentence of a satanic and impious one. Calamities and afflictions appeared, animosity and malice showed forth and the dark clouds of discord became violent; until the appointed time came and the Signs of the arrival of the "Day of God" were manifest in all directions.

#### BAHA'O'LLAH—*The Glory of GOD.*

Then dawned the Sun of the Beauty of the Promised One; then arose and beamed the Orb of the Face of the Adored One. The Hour arrived, the Resurrection came, the Trumpet sounded and the dawn of the Manifestation shone forth. Baha'o'llah-El-Abha arose; the Beauty of the Supreme GOD appeared and called out with a voice that filled all regions, causing the "seven strata of the earth" to tremble.

\* \* \* \* \*

Now the promised GOD hath indeed come, the Beauty of the Adored One hath appeared, the appointed "Day of God" hath dawned and his irrefutable and glorious Command hath arisen. The Lord hath descended in the shadow of clouds; the earth is shining with

the Light of the Face of its Lord, the Bestower; the Bridge is extended, the Book is appointed, the curtain is lifted and the veil is removed. Showers of Verses have fallen, branches of Knowledge have put forth leaves and become flourishing in all directions. The dead have arisen and the lifeless are resurrected. The rivers of Knowledge and enlightenment have flowed from his Supreme Pen and He hath broken the seal of the "Sealed Wine" with his Generous Finger. He hath explained in His Holy Tablets the realities of the Words of the Prophets, and hath disclosed in His precious Writings the meanings of the symbols of the Elect, until all the seals of the Prophets have been opened and the aims of the Messengers become unveiled to the possessors of pure hearts. He instituted new laws which are destined to unite all nations and multitudes; issued a glorious Command which will bring together all religions and creeds, enjoined His Saints to love all nations and exhorted them to serve all the people of the world. He enacted for them devotional ordinances, such as fasting, prayer, pilgrimage, almsgiving and other rites and ceremonies. He forbade crimes and sins, such as murder, adultery, theft, backbiting, lying, calumny and other iniquities and offences. He commanded them to submit to the laws of government, urged them to obey kings and princes and to respect those who are good among the learned men and doctors. He exhorted them to universally spread enlightenment, to educate their children of both sexes and absolutely prohibited them from that which may create oppression and hatred in the world. He forbade them from cursing, execration, insult, strife, conflict and all that is calculated to separate hearts or perturb souls. He even forbade them from carrying arms without the permission of rulers, and from everything that may cause confusion.

During His last days He wrote the *Kitab-el-Ah'd* (The Book of the Covenant, Testament or Will) with His blessed fingers in which He clearly stated and appointed the CENTER OF THE COVENANT, directing peoples to the Orb of the Universe. In this Book He again exhorted His friends and followers to show forth good characteristics and noble attributes, so that there may appear pure and chaste souls among His believers; shining and beaming stars in the heaven of His Cause.

Likewise, the torrent of His Verses and the shower of His Graces abundantly poured

down, until the time of Disappearance drew nigh, and the Sun of Truth was concealed in the veil of Absence. The Lord ascended to the Supreme Court of His Might, and His blessed Identity was hidden in His Invisible, Furthermost Essence. This calamitous event and lamentable disaster happened in the month Zi-Ka'-da, 1309 A. H., which corresponds to the month of May, 1892, A. D.

**ABDUL-BAHĀ—The Servant of GOD and the Center of His Covenant.**

When the Sun of Guidance was set and the rustle of the Sadrat-el-Muntaha\* hushed, then the Orb of the Covenant dawned and

\*A Tree planted at the end of the Road for the Guidance of the traveler.

the Moon of the Testament appeared with the utmost brilliancy and effulgence. The glorious "Branch extended from the Ancient Root" arose to promote the Word of the King of the Day of Judgment, and now He is crying and heralding throughout all regions: "*The Judgment of GOD hath come; respond ye, respond ye unto the Call of GOD! Hearken ye, hearken ye, to the Melodies of GOD! Inhale ye the Fragrances of GOD! Be illumined, be illuminated with the lights of the Face of BAHĀ'ΟLLĀH!* The promises of the Prophets have already been fulfilled, the prophecies and the Messengers realized; the Day of Judgment hath come, and mankind hath stood before the Lord of the creatures!"

SUPPLICATION REVEALED BY ABDUL-BAHĀ.

O GOD! Assist me with the hosts of the Supreme Concourse and make me firm and steadfast in the COVENANT and TESTAMENT. I am weak in the COVENANT and TESTAMENT; confer upon me strength. I am poor; bestow upon me wealth from the treasures of the Kingdom. I am ignorant, open before my face the doors of knowledge. I am dead; breathe into me the Breath of Life. I am dumb; grant me an eloquent tongue, so that with a fluent expression I may raise the call of Thy Kingdom and quicken all of them in firmness to the COVENANT. Thou art the Generous, the Giver and the Mighty!

THE "CENTER OF THE COVENANT."

Selections from *The Bahai Proofs*, by Mirza Abul Fazl.

In the Name of GOD, the Most Holy Beauty of EL-ABHA:

TO the people of Faith, the clear appointment of the CENTER OF THE CAUSE, after the Departure [death] of the Manifestation [BAHĀ'ΟLLĀH], is considered the *most important point in religious matters*, as it is the greatest channel which connects the servants of God with Holy Divine Truth. They are all sure and convinced that the CENTER OF THE COVENANT is no other than His Holiness, ABDUL-BAHĀ; for, apart from the Divine signs that were manifest in Him, BAHĀ'ΟLLĀH clearly and implicitly, verbally and in writing, directed all of His servants to the blessed Person of ABDUL-BAHĀ, and, under all circumstances, clearly showed that He was far distinguished above others, in order that all the servants should look unto Him alone, and follow His Commands. For it is only through His explanation and decision that all discord is removed. Consequently the Bahais appreciate the determining of the "Appointed Center" as the greatest of the Divine Providences, and account His blessed Being as an impregnable fortress which protects the Divine Religion from the doubts of the skeptic and fanciful imaginations of men.

But notwithstanding all this, as BAHĀ'ΟLLĀH

foresaw, that when His Beauty of Oneness was concealed under the veils of disappearance, the people of desire, through jealousy, would hold to groundless doubts and suspicions and disregard the prohibition to interpret the Book. He, therefore, prior to His Departure, revealed the blessed *Kitab-el-A'hd* [Book of the Covenant, the Will of BAHĀ'ΟLLĀH]. This He wrote, and sealed it with His own blessed Hand and Seal, in order that the darkness of discord might not again obscure the brilliant Horizon of the Cause of God, and the calamities and disasters which afflicted other religions might not overtake this Movement. In this Book (His Covenant) He clearly indicated that the purpose of the "Branch extended from the Ancient Root," revealed in the blessed Verse of *Akdas*, was the Center of the Circle of Names, the Exalted Branch of the Blessed Tree of ABHA, His Holiness ABDUL-BAHĀ. Then He, for the second time, enjoined, through an unchangeable and irrefutable command, all His "branches," "twigs," (relatives) and the Bahais without exception, to look unto that Dawning-place of Divine Light, and to know Him as the Source and Origin of the commands and prohibitions of the Heavenly Religion. He

desired, by this clear elucidation, to counteract the imaginations of the ignorant, extinguish the world-consuming flame of jealousy and hatred of the people of error, and guard the Divine Religion from divisions and sects which are, according to the judgment of common sense and the clear texts of the Holy Tablets of God, the most deplorable for religion and humanity. By this He sought to preserve the Divine Word from human doubts, suspicions and artifices.

\* \* \* \* \*

But alas! All these clear texts of God, commanding people to turn to the Day-spring of the Light of the Covenant, did not check the evil thoughts of the people of discord; and His repeated exhortations and advices did not soften the hard hearts of the men of hostility, nor prevent them from ruinous discords and divisions. For when, in May, 1892 A. D. (Zul-Ka'da, 1309 A. H.), BAHĀ'Ο'LLĀH ascended to His Most Holy Station, and nine days after His Departure, the Book of the Covenant of God was chanted in the Holy Tomb in the assembly of believers, the gloom of animosity and disappointment became instantly manifest upon the faces of those who had groundless pride and desire for leadership, and who sought to raise discord and contradiction. On the other hand, cheerfulness and joy were manifest in the shining faces of those who had no desire but that of seeking the Truth and telling the Truth. Some were seated upon the right hand of certainty, firmness and steadfastness in the solid Covenant of God, and some stood upon the left hand of unhappiness, in their impossible desire and erroneous thoughts. The former became distinguished for their firmness and inflexibility; noted for the effectiveness of their word, their good name and success in assisting the Cause, while the others were distinguished by their instability, degradation and shame. From that day, the thorn of vio-

lating the Covenant of God grew in the Garden of the Bahai community and the signs of senseless hatred and hostilely proceeded from a limited number of persons who are known as the "nakeezin" (violators of the Covenant).

Although these people who violated the Covenant received, during the life of BAHĀ'Ο'LLĀH and after His Departure, every kindness and favor from His Holiness ABDUL-BĀHĀ, who considered their welfare and prosperity before His own and that of the faithful believers, yet, on account of jealousy and selfishness, they violated the Cause of God. Thus came to pass that which was prophesied by the Prophets—especially Christ—concerning the people of the right hand and the people of the left hand; and each will receive the reward of his deeds according to the justice of God. Two important points increased the flame of the fire of jealousy in the hearts of these Nakzeen, whose number does not exceed thirty. One was that the Bahais of all countries refused to accept the seditious books and pamphlets forwarded to them by the Nakzeen. According to the command of BAHĀ'Ο'LLĀH, they unanimously determined not to pay any attention to these intrigues and temptations, but took shelter, with the utmost union and harmony, under the banner of the CENTER OF THE COVENANT. Another point was that during a short space of time the Cause of God became far more widely spread than before, through the fluent pen and brilliant explanations of ABDUL-BĀHĀ; so the number of the Bahais became enormously multiplied since the Departure of BAHĀ'Ο'LLĀH. The fame of the Dawning-Place of the Light of the Covenant spread throughout all religions, and His Holy Tablets became scattered as rose-petals throughout all countries. His Great Name has filled the world with awe and the renown of His glorious deeds has reached all in the east and west.

### KITAB-EL-AH'D—Book of The Covenant.

*The Will and Testament of BAHĀ'Ο'LLĀH.*

**A**LTHOUGH the Supreme Horizon is devoid of the vanities of the world, yet in the Treasury of Trust and Resignation We have placed a priceless and unequalled inheritance for the heirs. We have not placed (thercin) a treasure, neither have We added to the pain.

By God! In wealth fear is concealed and peril is hidden. Behold and then reflect upon that which the Merciful One hath revealed in the *Koran*: "Woe unto every maligner and backbiter who heappeth up riches and counteth them over." There is no continuance in the riches of this world. That which is subject to mortality and undergoeth a change

**KITAB-EL-AH'D—Book of The Covenant.**

hath never been and is not worth regarding. But as is well known, the purpose of this Oppressed One in enduring these adversities and calamities, the revelation of the Verses and the manifestation of the Proofs, has been to quench the fire of hatred and animosity, so that perchance the horizons of the minds of the people of this world may shine with the light of concord and attain the real tranquillity. The sun of this explanation is shining and arising from the horizon of the Divine Tablet;—all must look toward it.

O people of the world! I enjoin ye to that which is the means of the elevation of your station. Hold to the virtue of God and grasp the hem of that which is just. Verily I say the tongue is for mentioning that which is good; pollute it not with evil speech. God hath forgiven ye that which is past; hereafter ye must all speak that which is befitting. Avoid execration, reviling and that which is aggravating to man. The station of man is high. A short while since, this exalted Word was revealed from the Repository of the Pen of Abha:

"This is a great and blessed Day, but that which has been hidden in man is and shall be disclosed (in this Day)." The station of man is great if he holds to Reality and Truth, and if he be firm and steadfast in the Commands. The true man appeareth before The Merciful One like unto the heavens; his sight and hearing are the sun and moon; his bright and shining qualities are the stars; his station is the highest one; his traces are the educators of the existence. Every believer who hath found the Perfume of the Garment in this Day and turneth with a pure heart toward the Supreme Horizon, he is mentioned as one of the followers of Baha upon the red Page.

Take the Chalice of My Favor in My Name; then drink from It to My Remembrance, the Dearest, the New!

O people of the world! The Creed of God is for love and union; make it not the cause of discord and disunion. In the sight of the men of discernment and those who are holding to the Manifestation, that which is the means of preservation and the cause of the ease and tranquillity of the servants is revealed from the Supreme Pen; but the ignorant of the earth who are fostered in ambition and lust are heedless of the matured Wisdom of the True Wise One and are speaking and working in imaginations and fancies.

O saints of God and His loyal ones! Kings are the appearances of power and the day-springs of the might and wealth of the True One. Pray in their behalf, for the government of the earth is ordained to those souls; but the hearts He hath appointed for Himself.

He hath forbidden dispute and strife with an absolute prohibition in the Book (*Kitab-el-Akdas*). This is the command of God in this Greatest Manifestation, and He hath preserved it from any order of annulment and hath adorned it with the ornament of confirmation. Verily He is the All-Knowing and the All-Wise!

It is incumbent upon all to aid those souls who are the day-springs of authority and the dawning-points of command, and who are adorned with the ornament of equity and justice. Blessings be upon the princes and learned ones in Baha. These are My trusted ones amongst My servants; these are the rising-points of My commandments amongst My creatures. Upon them be My Glory, My Mercy and My Grace which have surrounded all the existence!

It is revealed in the *Kitab-el-Akdas* concerning this, that which from the Horizons of Its Words, the Lights of the Divine Bounties gleam, rise, and glitter.

O My Branches! In this Existential Being the greatest strength and the most perfect power is hidden and concealed; look towards It and gaze in the direction of Its union and not at Its seeming differences. *This is the TESTAMENT of GOD, that the Branches (Aghsan), Twigs (Afnan), and Relations (Muntessabean), must each and every one look to the Greatest Branch (Ghusn Azam).* Reflect upon that which is revealed in My Book, The *Akdas*:—"When the Ocean of My Presence hath disappeared and the Book of Origin is achieved to the end, turn your faces towards Him whom God hath purposed, Who hath branched from this Pre-Existent Root." *The aim of this blessed verse hath been the Greatest Branch.* We have likewise elucidated the Command as a favor from before Us; and I am the Generous, the All-Dispenser!

# STAR OF THE WEST

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## TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABABAS.

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No. 14

## ALLAH'O'ABHA!

### A WORD TO THE READER:

To those who understand the claim and purpose of the Bahai Teaching the contents of this issue of the STAR OF THE WEST will be clearly apparent; to those who are but slightly familiar with the Movement or who know nothing of the Revelation, its contents may startle and shock.

Our purpose is that "sleepers" become awakened, the "dead" resurrected, the "lame" and "halt" assisted, and the "blind" enlightened.

Although the entire issue is devoted to brief presentations of vital moment to religionists, we trust its contents will cause all seekers for knowledge to investigate thoroughly the precepts of the Bahai Revelation and what it is destined to accomplish throughout the world.

The articles presented are not the ravings of diseased minds, nor the fanatical outbursts of the unbalanced; but are from the heads and hearts of wise men who are recognized authorities on the subjects, having spent years of thorough investigation, and who have personally contacted with both BAHAO'LLAH and ABDUL-BAHA.

The startling statements regarding the arrival of the Day of GOD; the Appearance on the planet of GOD "The Father," and "The Son" of GOD will undoubtedly be ridiculed by many; but the burden is upon the skeptic to disprove these statements.

A word of explanation, however, should be given regarding the unusual inference and emphasis given to the sacred word "GOD":—

The Bahai Teaching is, "The root of all knowledge is the Knowledge of GOD, and this Knowledge is impossible save through His Manifestation."

That is, they understand that all the people have formed a God in the world of thought and that form of their own imagination they worship\* and acknowledge to be the creator of all things, when in reality, that Essence of the Divine Entity and Unseen of the unseen is holy above imagination and is beyond thought. It is a different realm, arrival thereto is impossible, attainment thereto is prohibited and inaccessible. This much is known: It exists and Its Existence is certain—but the condition is unknown.

As no one hath any access to the Invisible Essence and the way is barred and impassable, therefore the Creator has created a glorious Person among mankind for the Manifestation of this Holy Essence and Single Reality. He has selected a precious Gem among the pure gems of humanity for the showing forth of Its light and traces, so that He may be as a throne for His Essence, a horizon for the rising of the lights of His Splendor, a manifestor of His hidden Reality, a recipient of His Names and Attributes, a tongue to reveal His Revelation and Inspiration; a channel for His Laws and Ordinances, an elucidator of His Signs and Evidences, and a deliverer of His Commands and Messages. Thus through Him becomes manifest, in the first grade and primary station, His Knowledge, Wisdom, Power, Dominion, Grandeur, Will, Beauty, Glory, Grace, Perfection, Mercy and Beneficence.

Such an excellent Person, glorious Man, preserved Gem and greatest Name must needs exist in every cycle, age and time, in order to be the Channel of the Knowledge of GOD.

\*Polytheism (see *Tablet of "The Branch,"* page 15.)

so that the proofs of GOD, His evidences and signs may not be void, the breeze of Devotion and Sanctity may not be hushed, the door of Faith and Assurance may not be closed and that mankind may not be finally lost in barbarism.

Furthermore, they understand that the Prophets and Messengers have all declared that at "the time of the end," a "child would be born," a Form would appear Manifesting completely the Qualities of Divinity; and this mighty MANIFESTATION of Manifestations would be the recipient of the greatest Names and Titles revealed in the Heavenly Scriptures: "KING of Kings," "LORD of Lords," "Wonderful," "Counselor," "The Everlasting FATHER," "The Mighty GOD!" (Rev. 1:18; xix:16; xxi:3, 22; Isaiah ix:6.) All men are commanded to turn their faces toward Him\* for He is the "Dawning-place of Divinity," the "Manifestation of Deity," the "Ultimate Goal," the "Adored One" of all, and the "Worshipped One" of all—in a word: "HE IS GOD!"—otherwise, whatever flashes through the mind is not that Essence of essences and Reality of realities; nay, rather it is pure imagination and returns to the realm of suppositions and conjectures.

As the Bahais believe and declare that this "Mighty MANIFESTATION" and "Promised GOD" has come in the Appearance of BAHAO'LLAH—Unto Him be blessing, honor, glory and power forever and ever!—therefore they adorn their books and epistles with holy utterances, such as: "In the Name of GOD, BAHAO'LLAH-EL-ABHA!" and similar phrases, while Abdul-Baha adorns his Tablets with the all inclusive declaration: "HE IS GOD!"†

#### "THE CENTER OF THE COVENANT."

As the twenty-sixth of November is known among the Bahais as the "Feast of the Appointment of the Center of the Covenant," the STAR OF THE WEST devotes this issue to a presentation of the important question of the CENTER OF THE COVENANT.

During Abdul-Baha's sojourn in America, he awakened the friends to a realization of the greatness of this matter and the necessity of

\*Monothelism (see *Tablet of "The Branch,"* page 15).

†"All people worship an imagination, for they have created a God in the realm of imagination and him they worship. If you ask a soul, when he is praying, 'Who are you worshipping?' He will say, 'God.' Which God? 'The God of my conception.' The truth is, what he imagines is not GOD. Hence, all people are worshippers of imaginations and ideals. Consequently, there is no pathway for man except the Holy Manifestations, for the Essence of Divinity is pure, is holy, and cannot be brought into the world of ideals. That which can be brought to ideation are the Holy and Divine Manifestations. Further than this, man leaves no other point for concentration; if he exceeds that bound, it is an imagination. Therefore, the purpose of the phrase 'HE IS GOD' is this: *The visible Majesty and Promised Beauty of the Son of Reality, the Manifestation of the mysteries of Divinity and Deity, the Revealer of the mysteries of the Merciful, the Origin of the signs of singleness; and I begin with His Blessed Name.*"—ABDUL-BAHÀ.

understanding it and turning to the appointed Center and remaining firm therein, saying:—

"Today, the most important affair is firmness in *The Covenant*, because firmness in *The Covenant* wards off differences."

In former cycles no distinct Covenant was made in writing by the Supreme Pen; no distinct personage was appointed to be the Standard differentiating falsehood from truth, so that whatsoever he said was to stand as truth and that which he repudiated was to be known as falsehood. At most, His Holiness Jesus Christ gave only an intimation, a symbol, and that was but an indication of the solidity of Peter's faith. When he mentioned his faith, His Holiness said, 'Thou art Peter—which means rock—and upon this rock will I build my church.' This was a sanction of Peter's faith; it was not indicative of his (Peter) being the expounder of the Book, but was a confirmation of Peter's faith.

But in this Dispensation of the Blessed Beauty (BAHAO'LLAH) among its distinctions is that He did not leave people in perplexity. He entered into a Covenant and Testament with the people. He appointed a CENTER OF THE COVENANT. He wrote with His own pen and revealed it in the *Kitab-el-Akdas*, the Book of Laws, and *Kitab-el-Allâd*, the Book of the Covenant, appointing him (Abdul-Baha) the Expounder of the Book. You must ask him (Abdul-Baha) regarding the meanings of the texts of the verses. Whatsoever he says is correct. Outside of this, in numerous Tablets He (BAHAO'LLAH) has explicitly recorded it, with clear, sufficient, valid and forceful statements. In the Tablet of THE BRANCH He explicitly states: *Whatsoever The Branch says is right, or correct; and every person must obey The Branch with his life, with his heart, with his tongue. Without his will, not a word shall anyone utter.* This is an explicit text of the Blessed Beauty. So there is no excuse left for anybody. No soul shall, of himself, speak anything.\* Whatsoever his (Abdul-Baha's) tongue utters, whatsoever his pen records, that is correct; according to the explicit text of BAHAO'LLAH in the Tablet of THE BRANCH.

"His Holiness Abraham covenanted with regard to Moses. His Holiness Moses was the Promised One of Abraham, and He, Moses, covenanted with regard to His Holiness Christ, saying that Christ was the Promised One. His Holiness Christ covenanted with regard to His Holiness 'The Paraclete,' which means His Holiness Mohammed. His Holiness Mohammed covenanted as regards The Bab, whom He called, 'My Promised One,' His Holiness The Bab, in all His books, in all His epistles, explicitly covenanted with regard to

\* BAHAO'LLAH'S admonitions to the teacher: "The effect of the word spoken by the teacher depends upon his purity of purpose and his severance"; . . . "The words must be according to what has proceeded from the Mouth of the Will of GOD and is recorded in Tablets"; and His command to turn to Abdul-Baha's interpretation thereof, also recorded in Tablets, is what we understand by these statements.—EDITORS.

the Blessed Beauty, BAHĀ'ΟLLĀH, that BAHĀ'ΟLLĀH was the Promised One of His Holiness The Bab. His Holiness BAHĀ'ΟLLĀH covenanted, not that I (Abdul-Baha) am the Promised One, but that Abdul-Baha is the Expositor of the Book and the CENTRE of His COVENANT, and that the Promised One of BAHĀ'ΟLLĀH will appear after one thousand or thousands of years. This is the Covenant which BAHĀ'ΟLLĀH made. If a person shall deviate, he is not acceptable at the Threshold of BAHĀ'ΟLLĀH. In case of difference, Abdul-Baha must be consulted. They must revolve around his good pleasure. *After Abdul-Baha,*

*wherever the Universal House of Justice is organized it will ward off differences.*

"Now I pray for you that GOD may aid you, may confirm you, may appoint you for His service; that He may suffer you to be as radiant candles; that He may accept you in His Kingdom; that He may make you the cause of the spread of the light of BAHĀ'ΟLLĀH in these countries, and that the teachings of BAHĀ'ΟLLĀH may be spread broadcast.

"I pray for you, and I am pleased with all of you, each one, one by one; and I pray that GOD may aid and confirm you. . . . At present, farewell to you!" *The Editors.*

### KITAB-EL-AH'D—Book of The Covenant.

[Continued from page seven]

Verily Gon hath ordained the station of the Greater Branch (Ghusn Akbar) after the station of the former. Verily He is the Ordainer, the Wise. We have surely chosen the Greater (Akbar) after the Greatest (Azam) as a Command from the All-Knowing, the Omniscient!

The love of the Branches is incumbent upon all, but Gon hath not ordained to them any right from the properties of people.

O My Branches, My Twigs and My Relations! We enjoin ye to the virtue of Gon, to follow that which is just and benefiting, and that by which your station will be exalted. Truly I say, piety is the greatest commander for the assistance of the Divine Religion, and the hosts that befit this commander have been and are good, pure and pleasing qualities and deeds.

Say: O servants, make not the causes of order to be the cause of confusion, and make not the reason of union to be the occasion of discord! It is hoped that the people of Baha will look towards the blessed Word "Say: all are from the Presence of God"—and this exalted Word resembles water for extinguishing the fire of hatred and animosity which is deposited in all minds and hearts. The different creeds will attain the light of real union through this simple Word. Verily He sayeth the Truth and guideth in the Path, and He is the Powerful, the Mighty, and the Wonderful!

Respect and regard for the Branches is incumbent upon all for the honoring of the Religion and the exaltation of the Word; and this Command hath been both previously and afterwards recorded and mentioned in the Books of Gon. Blessed is he who attaineth to that which hath been commanded from the Presence of the Commander, the Pre-existent!

Also respect (is enjoined) for the Ladies of the Household of Gon, and the Twigs and the Relations. I enjoin ye to the service of the nations and to the pacification of the world.

From the Kingdom of the Revelation of the Aim of the people of the world, is revealed that which is the Cause of the Life of the world and the salvation of the nations. Hearken to the admonitions of the Supreme Pen with the true ear. Verily they are better unto ye than all that which is upon earth. To this beareth witness My Book, the Mighty, the Wonderful!

### THE "FATHER" AND THE "SON."

A brief presentation of Old and New Testament prophecies fulfilled in the Appearance of BAHĀ'ΟLLĀH and ABDUL-BAHA.

Selections from *Addresses of Abdel Karim Effendi.*

In the Name of GOD, the Most Glorious!

IN Matthew, tenth chapter, seventh verse, Jesus says: "And as ye go, preach, saying,

The kingdom of heaven is at hand"; also in the twenty-third chapter, verse twenty-ninth: "For I say unto you ye shall not see

me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord," which shows that the Son of Man shall not be seen again until the time when He shall come in the Kingdom of His Father, which hath ap-

peared in these days in the Name of the Lord of the earth.

Look at the twenty-third chapter of Deuteronomy, second verse: "And he said: The Lord came from Sinai—and rose up from Seir unto them—he shined forth from Mount Paran—and he came with ten thousand of saints: from his right hand went a fiery law for them."

This means, four appearances of GOD; the first refers to the time when GOD appeared to Moses in Mount Sinai; the second, to Christ in the Name of the Son; the third, to Mohammed from Mount Paran; and the fourth in BAHA'O'LLAH, when He, GOD, "The Almighty," came with ten thousand of His saints.

Read the fourteenth verse of the epistle of Jude: "And Enoch also, the seventh from Adam, prophesied of these saying, Behold, the Lord cometh with ten thousand of his saints."

Read also from the ninth to the sixty-first Psalms and consider well what is therein mentioned, that their hidden meaning may be revealed unto you; also from Isaiah first to sixty-first chapters, which refers to the emblems and symbols of the coming of the "Day of GOD"; also Zechariah the eighth chapter. *In all these reference is made to the appearance of the Father and the Son.*

Read the thirty-first chapter of Ezekiel; also eighth to the twelfth chapters of Daniel, where reference is made to the empire of Cyrus, who is known by the name of Chasroes, and to the vision seen by Daniel, especially the twelfth chapter which refers to 1290 days, i. e., 1290 years from the higera of Mohammed. In all these places, as well as many others, there are sufficient proofs to convince anyone of the *coming of GOD.*

\* \* \* \* \*

Then know, O people, that upon the Day when GOD, "The Almighty"—in the form of man, known as BAHA'O'LLAH—declared Himself\* and uttered to the inhabitants of the contingent world, to the mountains, hilltops, trees, grass, shrubs, flowers, weeds, stones, sands, seas, winds, waves, and every atom comprising the earth, and all the ethers comprising the air: "I AM GOD AND THERE IS NO GOD BUT ME!"—the old heaven and the old earth passed away and was no more, and from that moment all things became new and that which was, was not!

\*On April 21, 1863, A.D., in the Garden of El-Rizwan (Paradise) in Bagdad.

That Day marked the era of a new creation, a new people, a new heaven, and a new earth! And the secret Word—the Word of Mystery mentioned first by Adam, then by the Prophets, Messengers, Christ, and later by Mohammed, then by the Bab—that Word became flesh and dwelt among men. Its Power and Glory was flashed from heaven to earth when BAHA'O'LLAH stood up and declared: "I AM GOD AND THERE IS NO GOD BUT ME, THE ANCIENT, THE EVERLASTING, THE CREATOR OF ALL THINGS, THE ALMIGHTY, THE POTENT!"

Then know, O people, at that time the earth trembled and did quake, the heavens rolled together as a scroll, and in less than the twinkling of an eye all things passed away and GOD alone existed!

Then from the Shining Mouth of the Living Word went forth the command "Be!"—and in another twinkling, a new creation was!

Then know, O ye who are seeking for knowledge, that *the first creature* of this new and extraordinary creation to come forth, recognize and acknowledge "The-Word-Made-Manifest," was His first begotten Son—in the form of man, ABDUL-BAHA—who professed, testified and confessed to the Appearance of GOD "The Almighty," "The Heavenly Father," by saying: "THOU ART GOD! THOU ART THE WORSHIPPED! THOU ART THE FATHER OF THE SPIRITS! THOU ART THE CREATOR OF WHAT WAS AND NOW IS! O GOD, HERE I AM, I AM READY!"

Therefore, He is the first fruit of those who slept and the first to believe in GOD and in the fulfillment of the Promised Day, which is in accordance with what GOD hath said in the Book of Names: "Thou testifiest for Me and I testify for Thee," and this testimony was recorded in *Kitab-el-Akdas* (The Most Holy Book) and *Kitab-el-Ah'd* (The Book of the Covenant).

Not only is the Will of GOD recorded in these Books, but in many Tablets He states: "Blessed is the Land which is honored by the Visit of one of Thy Beloved; exalted is he who comes into Thy Presence and opened is the eye which seest Thy Beauty!" Also in *Surat-ul-Hiyah* He says: "This is the Day which is not followed by the night!"

Think over these words, O ye people, that ye may know and realize the great station of the CENTER OF THE COVENANT, and arise for the service of His Commands throughout the cities and regions of America, for His

fields are white unto the harvest, but His laborers are few, very few!

O people! Did you know the value of these days in which we are living, you would give up the treasures of the earth—yea, even life itself—to fulfill but one of His Commandments!

From all of His matchless Addresses, merciful Tablets, Messages and tender words, you hear but the one prayer, the one pleading, that you shall be united together in soul and spirit and be loving and kind to each other.

\* \* \* \* \*

O friends of Jesus Christ! know that the promises of nineteen hundred years ago are today fulfilled, and that the Son of Man is here in "the Kingdom of His Father," holding out His loving arms toward the North, South, East and West, while His Voice is calling, ever calling:

*"O people! The Doors of the Kingdom are opened; the Sun of Truth is shining upon the world; the Fountains of Life are flowing; the Daysprings of Mercy have appeared; the Greatest and Most Glorious Light is now manifest to illuminate the hearts of men. Wake up and hear the Voice of GOD calling from all parts of the Supreme World—Come unto Me, O ye children of men; come unto Me, O ye who are thirsty, and drink from this sweet Water which is descending in tokens upon all parts of the globe."*

"Now is the time! Now is the Accepted Time!

"Look ye at the time of Christ;—had the

people realized that the Holy Spirit of GOD was speaking to them through His Divine Mouth, they would not have waited three centuries before accepting Him. And now is it meet for you that you are sleeping upon the beds of idleness and neglect, while THE FATHER whose coming Christ foretold has come among us, and opened the Greatest Door of Boundless Gifts and Divine Favors? Let us not be like those in past centuries, who were deaf to His Call, and blind to His Beauty; but let us try and open our eyes, that we may see Him; and open our ears that we may hear Him; and cleanse our hearts that He may come and abide in our temples. These days are the days of Faith and Deeds—not the days of words and lip service: Let us arise from the sleep of negligence, and realize what a great feast is prepared for us; first eating thereof ourselves, then giving unto others who are thirsting for the Water of Knowledge, and hungering for the Bread of Life. These Great Days are swiftly passing; and once gone they can never be recalled. So while the Rays of the Sun of Truth are still shining and the Center of the Covenant of GOD is manifest, let us go forth to work. \* \* \*

"The Light of Knowledge hath appeared, before which the darkness of every superstitious fancy will be annihilated. The Hosts of the Supreme Concours are descending to assist all those who rise up to serve their Lord, to subdue and gain the victory over the city of the hearts; to proclaim the Glad-Tidings of the Coming of GOD and to unite the souls of His creatures."

### IN PRAISE OF "THE GREATEST BRANCH."

Written by Mirza Abul Fazl, November 24, and read in Washington, D.C., November 26, 1902, at the celebration of the anniversary of the Feast of the Appointment of The Center of the Covenant.

In the Name of GOD, the Most Holy, the ABHA!

O YE beloved of God and His friends! Praise and glorification behoove the Holy Court of the True One, the Exalted, who has, in this great age and wonderful cycle, primarily caused the Shining Star of the Blessed Being of the First Point (The Bab) to appear like unto the beaming orb of the morn from the horizon of the world; has rejoiced and revived the creatures through the glad tidings of the advent of the New Day, and the Manifestation of the Glorious Lord. Praise be to God! Who subsequently caused the Sun of the Most Holy

Beauty of El-ABHA (Exalted is His Supreme Name!) to dawn forth in the midst of the heaven of power and grandeur. After the disappearance of these two Lights a third Splendor became manifest from the Sinai of Epiphany, and the Orb of THE COVENANT shone forth from the firmament of beatitude, the apex of exaltation and glory, with the most marvelous effulgence. Through these three Shining Lights, the darkness of the nations, superstitions, will be dispelled, the dust of discord of the people will be subsided by the showers of mercy descending

from the clouds of Divine Providence; the banner of peace will be hoisted; the mortal world will be clothed in the excellent robe of ideal humanity; the bond of perfect love will be strengthened among contradictory nations and repugnant peoples; and the world, east and west, will become the Paradise of EL-ABHA and as a garden bringing forth fruits of Divine Grace. We, therefore, praise Him in such glorification from which the lights of sincerity may glean forth and scintillate throughout ages and epochs; and we thank Him in such sanctification from which the pure fragrances of meekness and humbleness will be diffused and exhaled with the duration of nights and days!

O ye beloved of God and His friends! This Great Day has been assigned to the Blessed Name of the Lord of the world, the Sign of Pre-existence, the standard of Divine victory among nations, the Light of the heaven and the earth, the Point around which the Supreme Concourse revolves, in the kingdom of Names—His Holiness, ABDUL-BAHA (May the life of the creatures be a sacrifice to Him!)! Ye are all attracted to His Love, united in His servitude, overshadowed under His banner, and are assembled together in this excellent meeting, with rejoiced hearts and shining faces, speaking the praise of the Most Holy Beauty of EL-ABHA, and uttering the glorification of the CENTER OF HIS COVENANT, His Holiness, ABDUL-BAHA.

How can this servant duly praise and thank God, the Exalted, who hath enabled him to make his tongue fluent in glorifying the CENTER OF THE COVENANT in this wonderful meeting, in the presence of His chosen ones and friends? Again I praise Him for this wondrous confirmation and glorious success. Verily, He is the Mighty, the Praiseworthy!

How can this weak one befittingly glorify and sanctify a Most Holy Personage with whose Name all the ancient and heavenly Books are adorned and who has been announced and prophesied by the tongue of the prophets and chosen ones, from the beginning to the end? Every prophetic page seems like unto a heaven, studded with the beaming stars and shining pearls of the praises of the Orb of the Universe; or like unto a rose-garden decked and embellished by the verdant leaves and fragrant flowers of the glorification of the CENTER OF THE COVENANT. Again we praise Him with such words whereby hearts are cheered and breasts are dilated, and we thank Him in such hymns whereby the

light of bliss and beatitude shine forth from the horizon of the hearts!

O ye beloved of God and His friends! Consider how in the second Psalm David (Peace be upon him!) has announced the appearance of the SON OF GOD in dominion and judgment, and how he hath warned the kings and judges of the earth to serve Him! Consider in the fourth chapter of Isaiah how that great prophet has foretold the appearance of the Exalted BRANCH of the Lord in the utmost beauty and glory, and how God hath appointed Him a place of refuge for the saved ones. Consider how Isaiah has spoken in the eleventh chapter of his book that the lofty BRANCH of the BLESSED TREE shall appear from the root of David, and shall grow out of the Holy Lands; how the spirit of supremacy and power, of counsel and Divine wisdom shall rest upon Him; the lights of glory and divine grandeur shall beam forth from His Shining Face; how He shall hoist the pavilion of universal Peace and Divine equity, and assemble all the various and contradictory nations, including weak and strong, high and low, under the shadow of union and harmony.

Reflect upon the 26th verse of the 30th chapter of the book of Isaiah, how God the Almighty, has clearly spoken that in the day when Israel shall be saved, and the sins and errors of the heirs of Abraham effaced, the Shining Moon of the CENTER OF THE COVENANT shall glean forth in the utmost Glory and Splendor, and the beaming lights scintillating from the brilliant Face of that dawning-place of Supremacy and Lordship shall be like unto the Sun of Truth! Consider how, in the first few verses of the 42d chapter of Isaiah, it is clearly shown that in the last day, God, the Exalted, shall elect the Bearer of the Banner of His servitude, confer upon Him the Holy Spirit of His Divinity, unfurl the standard of the SUPREME COVENANT AND TESTAMENT in His Name, and shall protect Him, with His Strong Hand, from the deceit of the violators and the devices of the people of rancor; that Servant of the Lord shall become a Baumer for the people's salvation and a Light for hearts and souls; shall restore the blind and deliver the captives; direct those who sit in darkness into light; place all the creatures under the standard of universal peace, security and absolute emancipation, and make the tongues of all in the east and west fluent in new hymns and wonderful glorifications!

Likewise, consider the 7th chapter of Dan-

iel. First, in the 9th and 10th verses, God hath announced the Manifestation of the Great Lord, the Aneient King, the Most Holy Beauty of ABHA (Glorified is His Supreme Name!) and hath spoken of the founding of the sound religion and manifest law and of the rise of the hosts of chosen ones and holy ones.

Then He hath said in the 13th and 14th verses of the same chapter that the Excellent BRANCH shall be extended from that Ancient Root, and the Spirit of God descended from Heaven shall shine forth from His Beaming Faee, and Glory and Kingdom shall be conferred upon Him from God; His command shall influence all nations and multitudes, and His Kingdom shall continue forever.

Likewise, consider the 8th and 9th verses of the 3rd chapter of Zeehariah, where the great prophet has clearly prophesied that in the day of the Most Great Manifestation, the dawning of the Sun of the Ancient Beauty, God, the Exalted, shall bring about the removal of the nations' iniquity and the elimination of the people's calamities by the rise of that Excellent BRANCH extended from the Pre-existent Root; and He hath made the restoration of the Holy Lands, the covenanted country of the prophets and chosen ones, dependent upon the power of that Blessed Being.

Likewise, in the 12th and 13th verses of the 6th chapter of the same book, God, the Exalted, hath explicitly promised Zechariah that in the Day of the Lord's Manifestation the Blessed BRANCH shall grow up out of the Pure Tree of Divinity, shall bear the Glory of the Lord, shall sit and rule upon His Throne, and shall build the Temple of the Divine worship; the banner of universal peace and eternal beatitude shall be hoisted among all mankind through the council of peace held between the BRANCH and the Lord.

Consider the New Testament: in every instant in which His Holiness, Christ (Glory be to Him!) and His eminent disciples have announced the coming of the Kingdom of God, they have spoken of the rising of the Excellent BRANCH and of the dawning of the ORB OF THE COVENANT. Especially His Holiness, John, has adorned all the propheees of his Book of Revelation with this Glorious Name, and has clearly stated the appearance of the Covenant of God in the Day of the Lord's Manifestation. He has explicitly said that in that Great Day, the New Holy City shall be illuminated with lights shining from the Faee of the Lord and His appointed BRANCH; the rivers of wonderful enlightenments, which

would impart life to the people of the world and save nations, shall flow forth from the Throne of the Lord and that of the CENTER OF HIS COVENANT. Nay, rather, he hath elueidated that those written in the Book of Life of the Excellent BRANCH shall be saved, and those overshadowed under His Ancient Standard shall inherit everlasting glory.

To resume: the tongues of all the prophets sung the praise of His Blessed Name, and the hearts of the chosen ones rejoiced at the announcement of His coming, until that Most Holy Being was born in the Day\* of the Manifestation of the "First Point" (Exalted is His Supreme Name!). The birthday of the "BRANCH extended from the Ancient Root," coincided with the day of the appearance of the Lord's precursor, and the "Mystery of God" was realized by this coincidenee. In His childhood He was nurtured under the favors of the Most Holy Beauty of El-ABHA, until, at the age of nine, He esorted the Ancient Beauty (BAHA'o'LLAH) from Teheran to Bagdad. He shared with the Beauty of El-ABHA in every calamity and affliction during their exile from Bagdad to Constantinople, Adrianople, and finally to Aeea (the prison), and endured unbearable sufferings. The Tongue of Grandeur was always uttering the greatness of His station, and appointed His Holiness, the Excellent BRANCH, to the position of the "CENTER OF THE COVENANT." In a Tablet revealed by the Beauty of El-ABHA to ABDUL-BAHA, while the latter was in Beyrouth, He said: "*We have appointed Thee protection to all the creatures, a guardian to all in the Heaven and the earth, and a fortress to those who believce in God, the One, the Omniscent!*"

O ye beloved of God! How can I duly praise the Lord of mankind, the CENTER OF THE COVENANT (May the life of all the creatures be a sacrifice to Him!), and how can I explain the loftiness of His station! For He is the One Whom all the Divine Manifestations have praised and extolled.

Let us now offer our humble efforts in praising and glorifying God, the Exalted, Who has honored us by serving the CENTER OF HIS COVENANT, hath made us know in His Name, and hath placed us under the shadow of His Glorious Banner. We thank Him in such praises whereby the faces of the steadfast ones are illuminated!

Praise be to God, the King of the Heaven and the earth!

(Signed) ABUL FAZL.

## THE TABLET OF "THE BRANCH."

FROM THE SUPREME PEN OF BABA'O'LLAH.

[This has been revealed in Adrianople for Mirza Ali Riza in order that he may be nourished by the Favors of God]:

HE IS ETERNAL IN HIS ABHA HORIZON!

**V**ERILY the Cause of God hath come upon the Clouds of Utterances and the polytheists are in this Day in great torment. Verily the Hosts of Revelation have descended with Banners of Inspiration from the Heaven of the Tablet in the Name of God, the Powerful, the Mighty. At this time the monotheists all rejoice in the Victory of God and His dominion and the deniers will then be in manifest perplexity.

O ye people! Do ye flee from the Mercy of God after it hath encompassed the existent things created between the heavens and earths? Beware lest ye prefer your own selves before the Mercy of God, and deprive not yourselves thereof. Verily whosoever turneth away therefrom will be in great loss. Verily Mercy is like unto Verses which have descended from the one heaven and from them the monotheists drink the choice wine of Life, whilst the polytheists drink from the fiery water (Hameem); and when the Verses of God are read unto them, the fire of hatred is enkindled within their breasts. Thus have they preferred their own selves before the Mercy of God, and are of those who are heedless.

Enter, O people, beneath the shelter of the Word:—then drink therefrom the choice wine of Inner Significances and Utterances; for therein is hidden the Kawther of the Glorious One—and it hath appeared from the horizon of the Will of your Lord, the Merciful, with wonderful lights.

Say: Verily the Ocean of Pre-existence hath branched forth from this Most Great Ocean. Blessed therefore is he who abides upon Its shores, and is of those who are established thereon. Verily this Most Sacred Temple of ABHA—the BRANCH OF HOLINESS—hath branched forth from the Sadrat-el-Muntaha; Blessed is whosoever has sought shelter beneath It and is of those who rest therein!

Say: Verily the BRANCH OF COMMAND hath sprung forth from this Root which God hath firmly planted in the ground of the Will, the LIMB of which hath been elevated to a station which encompasses all existence. Therefore exalted be He for this Creation, the Lofty, the Blessed, the Inaccessible, the Mighty!

O ye people! draw night unto It\* and taste the fruits of Its Knowledge and Wisdom on the part of the Mighty, the Knowing One. Whosoever will not taste thereof shall be deprived of the Bounty, even though he hath partaken of all that is in the earth—were ye of those who know.

Say: Verily a Word hath gone forth in favor from the Most Great Tablet and God hath adorned It with the Mantle of Himself and made It Sovereign over all in the earth and a Sign of His Grandeur and Omnipotence among the creatures; in order that, through It, the people shall praise their Lord the Mighty, the Powerful, the Wise; and that, through It, they shall glorify their Creator and sanctify the Self of God which standeth within all things. Verily this is naught but a Revelation upon the part of the Wise, the Ancient One! Say: O people, praise ye God for Its Manifestation (THE BRANCH), for verily It (THE BRANCH) is the Most Great Favor upon you and the Most Perfect Blessing upon you; and through Him every mouldering bone is quickened. Whosoever turns to Him hath surely turned unto God and whosoever turneth away from Him hath turned away from My Beauty, denied My Proof and is of those who transgress. Verily, He is the Remembrance of God amongst you and His Trust within you and His Manifestation unto you and His Appearance among the servants who are nigh. Thus have I been commanded to convey to you the Message of God, your Creator; and I have delivered to you that of which I was commanded. Whereupon, thereunto testifieth God, then His Angels, then His Messengers, and then His Holy Servants.

Inhale the fragrances of the Rizwan from His roses and be not of those who are

\*THE BRANCH referred to in this Tablet both as "It" and "His."

## THE TABLET OF "THE BRANCH."

deprived. Appreciate the Bounty of God upon you and be not veiled therefrom—and verily We have sent Him forth in the temple of man. Thus praise ye the Lord, the Originator of whatsoever He willeth through His wise and inviolable command!

Verily those who withhold themselves from the Shelter of THE BRANCH are indeed lost in the wilderness of perplexity,—and are consumed by the heat of self-desire,—and are of those who perish.

Hasten, O people, unto the Shelter of God, in order that He may protect you from the heat of the Day whereon none shall find for himself any refuge or shelter except beneath the Shelter of His Name, the Clement, the Forgiving. Clothe yourselves, O people, with the Garment of Assurance, in order that He may protect you from the dart of doubts and superstitions, and that ye may be of those who are assured in those days wherein none shall ever be assured and none shall be firmly established in the Cause except by severing himself from all that is possessed by the people and turning unto the Holy and Radiant Outlook.

O ye people! Do ye take unto yourselves the Jebt\* as a helper other than God, and do ye seek the Taghoot† as a lord beside your Lord the Almighty, the Omnipotent? Forsake, O people, their mention, then hold the Chalice of Life in the Name of your Lord the Merciful. Verily by God, the existent world is quickened through a drop thereof, were ye of those who know.

Say: In that Day there is no refuge for any one save the Command of God, and no salvation for any soul but God. Verily this is the truth and there is naught after truth but manifest error.

Verily God hath made it incumbent upon every soul to deliver His Cause (the Message) according to his ability. Thus hath the Command been recorded by the Finger of Might and Power upon the Tablet of Majesty and Greatness.

Whosoever quickens one soul in this Cause is like unto one quickening all the servants and the Lord shall bring him forth in the Day of Resurrection into the Rizwan of Oneness, adorned with the Mantle of Himself, the Protector, the Mighty, the Generous. Thus will ye assist your Lord, and naught else save this shall ever be mentioned in this Day before God your Lord and the Lord of your forefathers.

As to thee, O servant: hearken unto the admonition given unto thee in this Tablet; then seek the Grace of thy Lord at all times. Then spread the Tablet among those who believe in God and in His Verses; so that they may follow that which is contained therein, and be of those who are praiseworthy.

Say: O people, eanise no corruption in the earth and dispute not with men; for verily this is not worthy of those who have chosen in the shelter of their Lord a station which shall indeed remain secure.

If ye find one athirst, give him to drink from the Chalice of Kawther and Tasneem; and if ye find one endowed with an attentive ear, read unto him the Verses of God, the Mighty, the Merciful, the Compassionate! Unloose the tongue with excellent utterance, then admonish the people if ye find them advancing unto the sanctuary of God: otherwise abandon them unto themselves and forsake them in the abyss of hell. Beware lest ye scatter the pearls of Inner Significance before every barren, dumb one. Verily the blind are deprived of witnessing the Lights and are unable to distinguish between the stone and the holy, precious pearl.

Verily wert thou to read the most mighty, wonderful Verses to the stone for a thousand years, will it understand, or will they take any effect therein? No! by thy Lord the Merciful, the Clement! If thou readest all the Verses of God unto the deaf, will he hear a single letter? No! Verily by the Beauty, the Mighty, the Ancient!

Thus have We delivered unto thee some of the jewels of Wisdom and Utterance, in order that thou mayest gaze unto the direction of thy Lord and be severed from all the creatures. May the Spirit and Glory rest upon thee, and upon those who dwell upon the plain of Holiness and who remain in the Cause of their Lord in manifest steadfastness!

\*An idol worshipped by the ancient Egyptians from which "Egypt" was derived.      †Another idol.

# STAR OF THE WEST

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# STAR OF THE WEST

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## TABLET FROM ABDUL-BAHA.

*O thou Star of the West!* THE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Baha'i which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABNAS.

Vol. III

Chicago (January 19, 1913) Sultan

No. 17

## ABDUL-BAHA'S ARRIVAL IN ENGLAND.

BY ISABEL FRASER.

ABDUL-BAHA arrived in Liverpool from New York on the White Star liner *Celtic*, December 13th.

The boat was late and it was about nine o'clock before it docked. Miss Elizabeth Herrick, formerly of Liverpool, now of London, had gone up to Liverpool a day ahead to arrange for the addresses. M. Hippolyte Dreyfus-Barney had come from Paris to meet Abdul-Baha and a group from Manchester, Liverpool, and Leeds, in all about a dozen, watched the great liner come slowly up the stream, literally out of the dark night. Suddenly we caught sight of Abdul-Baha in the ship's bow, and as she hove to he walked slowly down the long deck till he stood quite alone, in the very center of the center deck. All eyes on the landing stage were at once riveted upon him as he peered over the ship's side into the rain and gloom of Liverpool. The huge modern boat made a fitting frame for the Master-symbol, as it is of this outpouring of power, designed as it is to bring brothers into closer touch, and Abdul-Baha, the Center of this dispensation, appeared standing in command.

To the little group on the landing stage it seemed ages before the first, second and third-class baggage was arranged in the customs, and the porters and reporters dashed aboard.

Finally we caught sight of the Well-Beloved's white turbaned head, and directly back of him, as they came slowly down the gang-plank, one of the Persians carried a tiny Japanese orange-tree from California. Laden

with fruit, it looked like an offering from the tropics as it swayed in the gusts of the broad Mersey.

He stayed two days in Liverpool, stopping at the Adelphi hotel. During that time he made two addresses, one to the Theosophical Society on Saturday night, December 14th, and one at Pembroke Chapel, a Baptist church, Sunday evening, December 15th. He left for London the next morning.

Since leaving London a year ago, Abdul-Baha has traveled far. From here he went to Paris, and from thence traveled to Alexandria and Cairo. Last April he visited the States, going as far west as San Francisco. It was in this city that he made his famous address to the Jews, speaking on the relations between Judaism and Christianity, an address which is far-reaching not only from the Jewish but from the broad Christian standpoint.

On being asked what the Jewish attitude toward him was on that occasion, Abdul-Baha said: "Many of those present came up and shook me by the hand, and a certain Jew came to me as I was leaving the synagogue and said, 'I am ashamed to be prejudiced any longer.' And, again, as I was walking one day in the street another Jew came to me and said, 'We were neglectful and heedless, and you enlivened us; we slept and you awoke us. It behooves us to remain steadfast now and look to true knowledge, and forget our 2,000-year-old differences.'

## THE SEARCH FOR TRUTH.

Address of Abdul-Baha before the Theosophical Society, Liverpool, England,  
Saturday night, December 14, 1912.\*

BY ISABEL FRASER.

**W**HEN I was in America, I had many opportunities of addressing the Theosophical Society there. In every city I spoke once to them, and in some cities many times. The Theosophists are very dear to me, for they have abandoned all prejudice. They do not abide in the confines of dogma, but are seeking truth in a spirit of freedom. All the religions of the world are submerged in prejudice. A Jew is a Jew because his father was before him. A Christian is such for the same reason, and it is the same with a Musselman. All follow the precepts of their fathers, refusing to go forth and seek for themselves.

We both (Theosophists and Bahais) have abandoned all dogmas in our earnest search for truth. But look at the tribes and nations of the world—why are they seething with contention? Because they are not seeking truth. Truth is one. It admits of absolutely no division and accepts neither limitations nor boundaries. All dogmas differ, hence the nations are opposed. The different dogmas make wars and strifes. Behold the events of these days! If it were not for these differences in religions there would be no wars.

We would not see what is now taking place in the Balkans if both sides were sincere seekers after truth.

Regard Persia: in that land there were many tribes, governments and religions, but they cut down the barriers of dogmas, became followers of BAHA'O'LLAH, and are now as one. Jews, Christians and Zoroastrians, et al., meeting together as we are doing here to seek for truth. Truth is one, so they became united.

All the different religions of God that have risen on the face of the earth have one purpose: to educate man and to inform him of the spiritual, the luminous, the divine, so that he may partake of heavenly spirit and find eternal life, show forth the virtues of mankind, and from a world of darkness enter a world of light.

There is no other reality of meaning to the

different religions. Their purpose is one, the teaching is one.

Man may be said to have three natures: The first is sunk in darkness and here he is a prisoner to his desires for here he is co-possessor of the same qualities as the animals. The second nature might be called his human nature and in this human nature is the home of the mind and the soul. The third is his likeness to God and this he possesses in proportion to the divine qualities he imparts, the breeze of the holy spirit, pure spiritually, luminosity.

All the religions, all the prophets, all the great teachers had no other purpose than to raise mankind from the animal to the divine nature. Their purpose was to free man and to make him an inhabiter of the realm of Reality. For although the body of man is material, his reality is spiritual; although his body is darkness, his soul is light; although his body may seem to imprison him, his soul is essentially free. To prove this freedom, the prophets of God have appeared and will continue to appear, for there is no end to divine teachings and no beginning.

The thoughtless say that the power of God is occasional; some will say that this material universe is hundreds of thousands of years old. But the power of God is eternal and the creation of God is likewise eternal. Divinity is dependent on creation. Can you imagine a king without a people? Can you imagine our sun without light and heat? The sun to us means light and heat. The king needs his kingdom and the qualities of God are eternal. As long as God exists his creation will exist and the manifestations of God in the divine teachers have always existed as an energy of God and will always continue to exist.

The very greatest blessings of God are represented by these divine beings who come and who will continue to come forth to humanity for hundreds of thousands of years. They represent the blessings of God and the blessings of God never cease.

Always hope that one day a Sun of Truth will rise and bring a Dawn whose light will destroy all the darkness of the human world, will unite hearts and make souls happy, do away with contention and establish universal Peace. Then there will be no divisions. All

\* The President of the Theosophical Society, Mrs. Armour, introduced the speaker by saying that he needed no introduction and at once Abdul-Baha began speaking to the group of earnest listeners. He remained seated and spoke in Persian, M. Hippolyte Dreyfus-Barney, of Paris, acting as interpreter.

will be united and live as one family under the flag of unity and love. Then will mankind be inspired with a new progress and show forth diverse virtues. A new spirit will be given to him and the new world will be invested with a divine beauty. I hope we will always be expecting the appearance of such an One, for he will have education marked with a divine power. Such an One will be super-human in all conditions, able to subdue material limitations, able to free man from his bonds of country and unite east and west. Such an One will make the Kingdom to appear, for such an One is, in his essence, superior to the laws governing human education. In his essence he is a universal teacher and does not depend on human means for knowledge. He does not need the light from a human lamp nor yet from an astral body. His mission is to give light.

Such an One is a pure mirror in which the

Light of Reality is reflected on the world of humanity.

We must be looking for such an One to the end that we may be attracted when he comes to go on wings flying to such an One, born with a new spirit each day to do new works. Thus we will invite this greatest of divine blessings to appear.

Again let us look at Persia! More than 20,000 there have sacrificed their lives—joyfully giving them in the path of God. They were supplemented by hosts of Heavenly spirits so that they never tired of any kind of trouble; they never complained; nay, as trouble increased, their efforts increased and day by day they were enlightened with the Light of the Eternal.

My hope for you is that you may do all in your power to invite to this earth God's greatest blessing in your search for truth.

### ABDUL-BAHA ADDRESSES PEMBROKE CHAPEL.

Liverpool, England, Sunday, December 15, 1912.

BY ISABEL FRASER.

**A**FTER a few appreciative words of welcome by the Rev. Donald Fraser, Abdul-Baha addressed the congregation at Pembroke chapel, at the evening service, December 15th. Mr. Fraser welcomed this herald of peace and expressed his deep appreciation and honor at having Adbul-Baha in his church.

He made a remarkable picture as he stood in the pulpit, which at first he hesitated to ascend, saying that he did not like to be above the rest of the people. But when it was pointed out to him that he would not be above some of them—the gallery—and that they could hear better, he complied. He said in part:

"Tonight I am exceedingly happy to find myself in an assembly, the members of which are a recognized factor in philanthropy and well being. Therefore, I supplicate at the throne of God that He may bestow divine confirmations upon you that at all times you may be the vehicle of divine mercy and the means of prosperity to the individual members of the world of humanity.

"Man should endeavor always to realize the Oneness of Humanity. We are all the children of God; all created by God; all provided for by God and all under the protection of God. God is kind to all His children. Why

should they wage war between themselves? God is the Real Shepherd—all are His sheep. There is no difference whatever among the members of the flock. He educates all of us, is compassionate to all of us; protects all of us. Ponder and you will understand that with the bounties of God there is no restraint. His grace encompasses all mankind. All live under His bounty.

"What benefit do we ever draw from separating ourselves one from another? Why should we wrangle and battle to kill each other? God is kind. Why are we unkind?

"The first separating principle is religion. Every sect and community has gathered around itself certain imitations of Reality in ceremonies and forms, and as these imitations differ, contentions follow. Each division is encompassed with thick clouds through which the Sun of Reality cannot penetrate. If these divisions should forget the differences in imitations and seek for the underlying Reality, all would be united and agreed and fellowship would be established between the organizations of mankind.

"As His Holiness Mohammed states, 'God is Love upon Love, with Love.' Therefore it is evident that the foundation of Religion is Love and the fundamental purpose of religion is Unity. The Religion of God is honor to humanity; why make it the cause of degra-

dation? Why make it the cause of darkness and gloom? Assuredly it is a thousand pities that the cause of such a glorious reality should become the cause of degradation and hatred.

"It was at a time of great darkness that His Holiness BAHA'O'LLAH appeared in Persia, summoning all to love and friendship. Now, in Persia, Jews, Christians, Zoroastrians and other contending religionists who heard the words of BAHA'O'LLAH are living in the utmost state of love and reciprocity.

"This Cause is great and it was at great cost that BAHA'O'LLAH strove to spread these principles in the world. During his life he was imprisoned, his property was pillaged. He was separated from his friends and 20,000 of his followers were martyred. They sacrificed their lives in the glorious cause of doing away with imitations and limitations, to this end that Unity might be established among the children of men.

"Nations sometimes say, 'We wish to extend our boundaries!' Consider with me for a moment, 'What is the earth?' We live for a few years on its surface and then it becomes our eternal cemetery. Millions of generations are buried there. It is the universal graveyard of humanity. Is it praise worthy to engage in war for a cemetery—to pillage the wealth of nations for an eternal graveyard?

"Praise God, this nation at this time is striv-

ing with all its energy for International Peace. Rest not from your endeavors until international peace become established. This is my request of you and my earnest hope for you is that you may always be protected."

After the hymn, "All People That on Earth Do Dwell," Abdul-Baha pronounced the following benediction in Oriental fashion, with hands outstretched and upturned: "O Thou most kind Lord, this reverent assembly is calling on Thy name. These souls are seeking Thy good pleasure. They are seeking the prosperity of the world of humanity. O Lord, confer upon their souls life evermore. O Lord, forgive their sins and keep them in Thy protecting shade in both worlds. O Lord, confer upon them Thy great pleasure. All are servants of international peace, all are servants of humanity. Thou art The Merciful, The Generous, The Forgiver, The Almighty, The Praiseworthy!"

Afterward, in the vestry, Abdul-Baha wrote the following beautiful blessing for the Rev. Donald Fraser. He inscribed it in Persian in the church book: "O Thou Kind Almighty, confirm Thou this servant of Thine, Mr. Fraser, in the service of Thy Kingdom. Make him illumined; make him heavenly; make him spiritual; make him divine! Thou art the Generous, the King!"

## ABDUL-BAHA IN LONDON.

BY ISABEL FRASER.

A REMARKABLE cosmopolitan gathering filled the large hall at the Westminster Palace Hotel, Friday evening, December 20th, to listen to an address by Abdul-Baha. His topic was one that is agitating many of the thinking minds of today—the vast subject of Peace.

Sir Thomas Barclay was in the chair, and among the audience were scientists, diplomats, leaders of the great movements of the day, including a number of Orientals. So great was the overflow that many were compelled to sit on the floor and a fringe standing at the outer edge extended out into the hall. himself, endured a forty-years' martyrdom in

Abdul-Baha (Servant of God), as he calls the cause of peace, by virtue of which he has been called "the world's greatest peace advocate." The world has seldom given heed to its Divine messengers during their lives, but it is impossible not to feel that Abdul-Baha is

carrying conviction to the eager thousands who listen to his inspired words—words which convey a subtle but unmistakable promise for the future. He made us all feel the first stirring birth pang of a deeper peace than the world had ever known—the peace which Abdul-Baha expounded and which he declares is the world's heritage today.

### INTRODUCTION BY SIR THOMAS BARCLAY.

I am not here really to speak but to listen as a Western European deeply interested in Persia, in Persian thought and in Persian literature and glad of an opportunity to do honor to a venerated Persian. Abdul-Baha is known far beyond the immediate ranks of Bahais, known not only for his own sake, but also as the accredited Messenger of the Bahai teaching. Persia has been a fatherland of religions, but the Revelation of BAHA'O'LLAH is a system of thought and conduct.

"All prejudices," said BAHĀ'ΟLLĀH, "whether prejudices of religion, prejudices of race, prejudices of politics or prejudices of nationality must be cast off, for they are a cause of the sickness of the world."

Then again he says: "There is no contradiction between true Religion and Science. When a religion is opposed to Science, it is 'superstition.' Prejudice and superstition are the enemies of human development.

"If a man would succeed in his quest for truth, let him first shut his mind to the traditional superstitions of the past." These traditional superstitions have grown over and disfigured true religion and the object of the Revelation of BAHĀ'ΟLLĀH is to get to the original truth and exclude no conscientious searches after undisfigured truth.

I wonder if I have understood the Revelation of BAHĀ'ΟLLĀH. If I have, it has a singularly good Christian ring and I should interpret its meaning as "Be a real Christian and you will be a good Bahai."

But I am merely presiding and not proselytising. I am proud to have been asked to preside at a meeting of those who have come together to do honor to one who deserves it so richly.

Abdul-Baha commenced speaking at once, Mirza Ahmad Sohrab translating. Abdul-Baha remained seated. He spoke earnestly, jesticulating freely and one could almost follow his thoughts as the light and fire played over his countenance. He spoke on the subject of Unity and Peace and expounded some of the teachings BAHĀ'ΟLLĀH gives for the attainment of these two much-desired conditions of the world today. He said:

#### ADDRESS BY ABDUL-BAHA.

Scientists tell us that the world of matter is made up of constellation of molecules which hold it in its various forms; each molecule consists of a similar constellation of atoms which in turn recent discovery shows is made up of tiny worlds of electrons. Thus we see that this law of affinity is the very basis of existence.

As in the material, so in the spiritual world, love is the attracting force that welds together the constituent elements into a composite unity and holds them firm against disintegration.

Love is the cause of life, and hatred or animosity spell death or disintegration. Just as affinity is the fundamental principle of composition, the greater affinity, love, is the light of unity and the lack of love is the

darkness of separateness. Love is conducive to existence, difference is conducive to disintegration. Love is the cause of the illumination of the whole of humanity, discord and dissension are the cause of the destruction of the human race.

All the divine messengers have come to this earth as specialists of the law of love. They came to teach a divine love to the children of men; they came to minister a divine healing between the nations; they came to cement in one the hearts of men and to bring humanity into a state of unity and concord. In this pathway, each one of these divine Manifestations of God's love has accepted innumerable calamities and hardships. For the sake of a realization of love and concord amongst men, they have sacrificed their lives. How many persecutions have they suffered; so that they might bring into a state of harmony those contending nations and religions; so that they might create peace and consolation between these various peoples of the earth!

Let us consider His Holiness Jesus Christ: how many trials he accepted along this pathway, how many difficulties and persecutions, even giving up his life. He chose for himself the cross, so that the light of love might shine in the hearts of men, and the various contending nations come into a state of affinity and love, so that love might encompass the hearts of humanity. This was the purpose. When a holy and divine man shows us the way and sacrifices himself like Jesus Christ for the sake of love and affinity amongst the children of men, our duty is plain; it is evident that we, likewise, must follow in the footsteps of Jesus Christ.

We too must be ready to sacrifice our lives, so that this love may live. We must accept every hardship, so that this love may come to the hearts of the people.

Consider carefully that for the last six thousand years there has been constant strife and warfare amongst the people. All the wars which have occurred in past history have been the basis of the destruction of the human race; love, on the other hand, has been the cause of cementing the people together.

Consider how Jesus Christ, through the power of his love, brought a state of harmony between the Egyptian nation, the Assyrian nation and all the nations of ancient times. Such a unity and concord was realized amongst these various peoples that the pages of history are adorned with their accomplishments, although formerly these nations were in a state of con-

stant strife and contention. Formerly their business was war, but, through the Breath of the Holy Spirit, unity became a creative factor. The great and wise men of the world have ever striven hard, so that the hearts of humanity might be cemented together by the heavenly teachers, whose mission it is to bring into the world this divine state of love.

The foundation of all religion as taught by all the divine messengers has been love and affinity. A hundred thousand pities alas! that the divine message has become the means of warfare and strife!

In the Balkans blood is being freely and copiously shed, lives are being destroyed, houses are pillaged, cities are razed to the ground, and all this through religious prejudice; while in reality the foundation of the religion of God is love. All the divines and holy manifestations invite the exercise of love. In reality we are living in the midst of the greatest proof of divine love. For at a time when, in the Orient, there existed the utmost state of strife and sedition, warfare raged between the nations; warfare raged between the religions and between the various sects; darkness encompassed the horizon of the Orient, and each religion asserted its claim over the other—at such a time, under such circumstances, His Holiness BAHĀ'ΟLLĀH shone from the horizon of the East. He declared that the reality of all religion is one, that all religions have the same foundation for their teaching. He taught men that the foundation of the religion of God is love. Alas, that they should have entirely forgotten this foundation! They have created blind dogmas, and as these blind dogmas develop, we observe constant bloodshed and strife. If all the religions and sects were to quit themselves from all past limitations and search diligently for the foundation (as the foundation of the divine religion is one), there would follow unity and concord, these terrible events would not happen, bloodshed would cease, and hatred between the hearts of men would be dispelled. Heavenly illumination would dawn, divine love would be created, the efforts of the divine teachers would be held and would yield results, hearts would be knit together, the basis of strife and quarrel would be forgotten, divine justice would be revealed and divine radiance diffused.

In order that the darkness of strife and sedition might be entirely banished from the human world, His Holiness BAHĀ'ΟLLĀH established and taught certain declarations or principles. The first principle which He pro-

claimed was the principle of the Oneness of the human family. He said, "Humanity constitute the sheep of God's flock. The real shepherd is God." The real shepherd is compassionate and kind towards all the members of his flock. Humanity was created by God; He provides for all, protects all. He is kind to all. Why should we treat each other harshly? He has made a plea for love, not for difference, or hatred, or animosity.

God created humanity; none of us were created by Satan. All are edifices of God, therefore we must strive that these edifices be protected and not seek to destroy them.

The second principle of BAHĀ'ΟLLĀH concerns international peace and to this end He wrote all the nations and sent special epistles to the rulers and kings of the earth. Likewise he proclaimed peace amongst the religions. Was not peace the foundations of religion? It is time that these limitations and dogmas be done away with, that the foundation of the religion of God be made the means of union and good fellowship.

Again, He proclaimed inter-racial peace, for humanity is the progeny of one Adam—all belong to one lineage. "This sphere is one globe," He said, and is not divided, the various continents on the face of the globe are in reality one native land, inhabited by one human family; therefore, there should not exist between the various countries this warfare and strife.

Another principle of BAHĀ'ΟLLĀH is that religion must ever be the means of love; that is, if so-called religion be the cause of hatred and animosity, it is better to quit such religion. Every affair, every matter which in the world of humanity is the cause of love, that matter is good; but if it is creative of difference amongst the children of men, that matter is evil. If it be a cause of hatred amongst the people, it is absolute evil. Irreligion is better than that so-called religion. The people have made religion the cause of warfare and strife, while the reality of religion is the cause of unity and love.

The fourth teaching of BAHĀ'ΟLLĀH is relative to the conformity of science and reason with true universal religion. If it is contrary to science and reason, it is superstition. A theory which is not acceptable to the mind of man and which science rejects is devoid of reality. It is a vision of superstition.

The fifth teaching of BAHĀ'ΟLLĀH is relative to prejudice, which must be abandoned.

National prejudice must be forgotten, racial prejudice must be obliterated, and patriotic prejudice must likewise be lifted from amongst the people.

Since the beginning of history all the wars which have occurred have been caused primarily through religious prejudice, or racial prejudice, or patriotic prejudice. As long as these prejudices are not broken, the world of humanity will not attain to perfect peace and tranquillity.

Another teaching of BAHA'OLLAH is relative to the equality of men and women. In the human family of God there is no distinction. God is no respecter of gender. The religion of God is one. The human family share in common all the faculties; they share in common all the divine bounties. God has not accredited any difference between the male and the female. The same education must be given to women as to men, so that they may acquire science and arts, so that they may advance along the course of civilization, in order that they may become proficient and attain to the level of men.

In the Orient women have been very degraded in the past, men giving no importance to them, thinking that men were created superior, but through the teaching of BAHA'OLLAH, who declared that a great calling is destined for women, they promoted the facilities for the education and training of the girls. In a brief space of time the girls and the women alike have advanced along the pathway of education. Now, in the country of Persia alone, many schools have been organized for the girls, and girls are engaged in the study of the sciences and arts.

The seventh teaching of BAHA'OLLAH concerns itself and is in accord with this system of universal education; it is that all the children should study and acquire a profession, that there should not remain a single individual without a profession whereby he can earn his livelihood. BAHA'OLLAH further declares that through the equipment of science and art the misunderstandings which have prevailed between religion and science will become reconciled.

The non-conformity of science and religion has been the greatest factor in keeping the religions apart.

If this misunderstanding be taken away from amongst religions, perfect love will be established. For example, for nearly two thousand years there has been strife and contention between Jews and Christians and it is evident

that if the cause thereof be understood with intelligence, it would wipe away from among them all discord; there would remain love and concord.

While in California, in a Jewish Synagogue, in San Francisco, I spoke on this subject. There were nearly two thousand Jews present. I said to them, "This long misunderstanding which has been between you and the Christians is very pitiable. You think that His Holiness Christ destroyed all the foundation of the Mosaic law. You think that He degraded the law of Moses, you go further and think that His Holiness Christ was the enemy of Moses, while all these things are contrary to history. The first teaching that His Holiness Christ gave was in regard to the prophethood of Moses. The first mention He made was in praise of the law of Moses. His Holiness Christ spread the foundation of the law of Moses, but He abrogated and extended that law to accord with His times. Before the appearance of Christ the name of Moses was confined to Palestine only, but His Holiness Christ spread the name of Moses throughout the world, and promulgated the Old Testament throughout the nations. Were it not for Christ, who would have heard the name of Moses in America? Were it not for the existence of Christ, how would this Bible have been spread so broadcast for 1,500 years? You could not translate and spread this Bible throughout the nations were it not for the blessings of Christendom. The Old Testament has reached every corner of the globe, His Holiness Christ established the fact that you are the people of God. Let us be fair and see whether Christ was the friend of Moses or His enemy? Let us be just. Was there ever a greater love than this, and was there ever a greater assistance than this? His Holiness Christ spread the name of Moses everywhere. He proclaimed the teachings of the Old Testament.

Consider how this lack of understanding of the Jewish people has created enmity and strife. His Holiness Christ was the first to proclaim world wide the name of Moses. Read the Gospel and you will find out how His Holiness Christ reverently mentions His name.

The paramount declaration of BAHA'OLLAH is that peace must be realized between all the nations of the Earth. International tribunals will be established and certain representatives from amongst all the governments of the earth will be sent to that inter-parliamentary gathering. The era of "the parliament of

man" will be ushered in. This international tribunal will be the court of appeals between the nations. Fifty years ago BAHĀ'ΟLLĀH wrote to all the rulers of the world about this international tribunal of arbitral justice.

These are some of the teachings in the religion of BAHĀ'ΟLLĀH—all of which would take a great deal of time to expound. I will just add that it is my hope that during these days in which this Peace Conference\* is discussing negotiations for terms of peace, you will strive to the utmost that peace measures and peaceful negotiations may be carried on among them. I am very pleased that I am living in London during these days. I supplicate that the Conference may be crowned with success, so that peace may be established in the Balkans, so that this bloodshed may cease, so that this Conference may become a working basis for the future international peace. May all the nations and all the countries of the world strive with us, that in the future there may be no war and no bloodshed.

As the English government is a just government and as the British nation is a noble nation and accomplishes whatever it undertakes, it is my hope that in this matter it will manifest the utmost wisdom and sagacity, so that the sun of peace may dawn on the horizon of the Balkans, so that eternal fellowship may be realized among them, and whenever in the future there is any difficult problem a conference may be called for its settlement, so that through these various conferences all the troubles of humanity may be solved.

May there remain no more war and strife; and tranquillity dawn on the world of humanity expressive of the world of light, so that this nether world may be transformed by love and concord and may become the foretaste of the other kingdom. Then all humanity will be sheltered under the shadow of the Almighty. This is my hope, this is the highest desire of my life day and night. I pray and I beg confirmation from God for this government, that this nation may be assisted to hold aloft the banner of international peace.

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After the deep silence which followed Abdul-Baha's stirring address, the chairman introduced Miss Alice Buckton, who has been closely associated with this great movement, both here and in America.

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\*Held in London during armistice of Balkan-Turkish war.

#### A WORD FROM MISS ALICE BUCKTON.

Miss Buckton read the Hidden Words, commencing: "O Ye Discerning Ones of the People." She told how these "Hidden Words" had been written in prison and how they had come out of that prison and gone all over the world. She spoke of the significance of the Peace Conference being held in England and recalled Queen Victoria's answer to BAHĀ'ΟLLĀH's message proclaiming that war should cease and that the day of peace was at hand. Queen Victoria's reply was that if this proclamation was of God, it would stand.

Miss Buckton emphasized the fact that this was no new religion, it sought the Unity of all Religions, shutting out none of them, but finding a common meeting place for all. She likened it to a garden of flowers where vast variety did away with monotony and made an interesting Unity.

The chairman then introduced Mrs. Despard, President of the Women's Freedom League, who spoke as follows:

TALK BY MRS. DESPARD.

I am perfectly convinced that every one who has heard him, who so many today are calling the Master, one of the great Masters who has come to enlighten the world, are feeling how deeply privileged we are to have had the presence here in our western isle, of this eastern Master among us. I had the joy of seeing him when he was last over in this country. I have heard of the wonderful journeys that he has made. I know how he never falters. He believes that he is bringing a message to the world and we believe it too.

I sometimes think that when in the future the story of the present generation comes to be summed up, we shall be shown it under two aspects. One aspect is that which is troubling us so much at the present moment—unrest. There is unrest everywhere, unrest in industry, unrest among the women of the country, unrest intellectually and unrest religiously, and some are frightened as they look out, and wonder if these days mean the disintegration of which we have been hearing, which is the very fruit of this. But some of us think that this unrest at the present moment is actually a healthy symptom. That it is on account of the unreality of things that people generally are troubled and anxious and longing for some settled thing.

We have the mighty movements—the women's movement, the religious movement, the spirit-

ual movement. At the basis of all the great religions that have moved the world there are the same great truths. This unrest at the moment, and of ancient times though in different words and different form are still the same. God is one. There is nothing but God anywhere. He is the one eternal life; because we are in Him therefore we are eternal; death is but the dropping of a garment.

This is the principle of unity and we are thankful beyond measure that it has been brought to us today.

CLOSING REMARKS BY M. HIPPOLYTE DREYFUS-BARNEY, OF PARIS.

Ladies and Gentlemen: After the beautiful and interesting addresses you have heard, I have to make you a promise, it is, not to take up too much of your time, but I wish to say what a joy it is to me to see the wonderful interest that the movement has now awakened in London.

Is it a religion, this movement? Some say no, looking only at the philosophical aspect of the teachings, looking only to its code of ethics; but I say yes, and you certainly will say so, too, after having heard what you have from this platform. It is a religion because it is founded upon the knowledge of God. The knowledge of God is the first thing we should try to acquire. It has, in former times, I think, been very difficult for, in the past, the esoteric part of religion was hidden from the people and the truth was only given in symbols. But in this day BAHĀ'ΟLLĀH appeals to our reason.

Reason is the greatest gift of God to man, and it is through reason we can know God. How? BAHĀ'ΟLLĀH teaches us that we can know Him best through His Manifestations. What does that mean? I think we should say, in order to make ourselves understood, through the greatest manifestation of God, because everything in the world manifests God to a greater or less degree. We can find the divine in the beautiful melodies that are sung by the birds in the forests, the divine in nature, but we find it specially in man, who is at the summit of creation, and especially in those supreme beings who are called the prophets. It is in understanding their teaching

that we can reach the knowledge of God. But I said in the beginning I did not want to take up too much of your time. I think we can move in a high spirit in thanking the Chair for this wonderful gathering, which I hope will be the beginning of many similar ones in this city.

"THE BLESSING" BY ABDUL-BAHA.

Again a deep and reverent hush fell on the people as Abdul-Baha gave the blessing in Oriental fashion with hands outstretched and palms upturned:—

"O Thou Kind Almighty, we supplicate at the Throne of Grace for mercy for the blood that has been shed in the Balkans; the children that are being made orphans; the mothers losing their dear sons; the sons who have become fatherless; the cities that have been destroyed; the many hearts that have been filled with sorrow; the many tears that are being shed and the many spirits that are in a state of agitation!

"O Lord, be merciful, extinguish this spirit of war, this consuming fire, this peril, this gloomy darkness! Cement together these hearts, let the sun of Thy Truth dawn upon all.

"O Lord! this world is dark, guide us toward a brilliant light. The horizons are glooming with the clouds of war; disperse these impenetrable clouds. Grant us holiness and calm! Dispose of these quarrels, illuminate the horizon of life, so that the sun of real loyalty may shine with its rays. May these dark hearts become illuminated, may these blind eyes become open, may these deaf ears become gifted with hearing.

"O Lord! cause Thy divine justice to appear in this world. Summon these people to the Banquet of International Peace, so that they may live together in the utmost state of love. May all the religions and all nations embrace each other with this spirit of universal kindliness, and may hatred be forgotten.

"O Lord! confirm this just government in the establishment of peace, so that it may hold aloft the banner of reconciliation in the Balkans. May the light of love shine and flame forth undefiled. O Lord! Thou art Almighty; Thou art Merciful; Thou art Clement; Thou art Kind!"

*OUR PERSIAN SECTION* contains: (1) Talk by Abdul-Baha on "Creation" delivered at New York City; (2) talk by Abdul-Baha to the Kenosha, Wis., Bahai Assembly; (3) Tablet revealed for the newspapers of the

world; (4) cablegram from Abdul-Baha saying, "Scotland is illumined; greetings to all the friends"; (5) letter written by Seyed Assad'u'llah, while with Abdul-Baha in London.

اینکه بگوشه بیام احباب ملاقات کنم  
خدانمین زمان بهم زدن قاتم با مریکا و گوش  
بایم دولت را تغیر خار تامن روی  
شمال نیم اید و ام امید و ام از این ملاقات  
ناتای عظیمه حاصل شود، حرکت تازه و نیز  
پیاگدد روح تان بیابند حرکت بهائی هر  
اینجا خلی عظیم شود.

## تلغراف

صورت تلغراف بارک حضرت عبد البهاء :-  
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سکوتلاند روشن شد بخت احباب  
ابلاغ نما (امضا) عباس

## مکوب

جان آفاستاد الله فی فرشته بودند  
که : - از روزیکه از نیز بورک حرکت فرمودند  
تحت طاق حمل من طاق حوله الاسماء واعماله  
موجود و مانند فرشته هر راز وجود اطراف .  
در لذت دسته بدسته از هنریل نفرین میباشد  
وسقی مشیوند . بهمان مثال که در امریکا  
روزها مجلس میشد قشریف میاوردند بیانات  
میفرمودند هر یکی نیز همه روز مجلس است  
و الحدیثه هر چو وقت لش احلى بستایش اخباری  
امریکا شغلی است مخفی بنت خدا احبابی  
امریکه لغایت صدیک خدا که توجه بارک  
بامریکا است لا بل تایگش ظاهر خواهد شد  
از قراریکه ذکر فرمودند از برای او ل بهار  
شاید وارد حیانا بشوند انته اعلم .

مودن بالله شدید و حظ طلاق جال مبارک هر  
آدمی پسر اید راهی است و بیاشد که چنین  
موهبتی احتراشت و خپن عنای شامل جمال  
شد این محبت سزاوار شکرانه است آگاه  
دری هزار بار شکرانه غایم از عذر شکر بینایم !  
المدینه همه موقید مستبزید و دریل المدینه  
سالان

من چهل سال حسیر در پادشاه بودم که در  
نهایت عدالت بودند جمع راههار اسد و در  
مودن از قلعه عکایل فخر بیرون نمیتوانستی اید  
و حدا و اخ خانه صدر بولیس و جاسوس بود و از  
هر جفت مخاط نمی گذاشت احدی نزدیل باید  
یامن بیر و بیرون در راهی است دلت و سختی !  
لعون و عنايت بهاء الله من مقاومت و مقابله غزو  
کسی گان نداشت که من سرور میانم با نهایت  
سختی و بیع شدید من سوکل بروم جال مبارک  
اعقاد اذشم قائله بفتحه خدا زخمیرا از گزدن  
من برداشت و بگردان عبد الجید انداخت !  
من از قلعه بیرون آدم او داخل شد من از از  
شدم او بحیره که حیر ایچه باس من و وضع  
سابن برد بالعكس و قیع یافت الحدیثه فخر  
بهاء الله تا اینکه آدم ریهای شماره ایدم چیز  
نمیگذشت اما بفتح ارج البارک همه ابراب منتعج  
شده علم الىی بلندگشت صیانت الله شرق و غرب  
را از آگرفت فرز ذکله بهاء الله عالم اطلاع امروز

اجتاخر غزنه متف بحق بور که هر نزد روز  
دیگر بیرونی با اسم جال مبارک و حضرت من اراد الله  
حال گذارده آزوی چنین روزی میفرمودیم .

فرمودند : - من هم میخواستم اسباب فرام

# نطوق مبارک در کوشش

نطق بارک حضرت عبدالله آهه حرامین  
بهایان کنیش امیرکا ۱۵ ماه ستمبر ۱۹۱۲

مسیح متزلزل شدند حتی پیش که هفظ حواری  
بود سمه مرتبه مسیح را انکار نمودند ولی بعد  
پیشان شد بر امر حضرت ثابت و راجح گشت  
فی الحقیقیه سبب پیش حواریان بعد از مسیح مریم جلیلی

شد امام زمانه عجل بالهارک خاطر نداشت بلکه  
لغزان خود را فدرا کردند و زیر مشیر قرقونکو و دن  
به بینی چه قدر تسلیم و عجان نثار بودند فی الحقیقیه  
اصل شرق نهادند فلا کاری را نمودند عترت خود را

بلکه خود مال خود را فدرا کردند جان خود را از این  
کردند جمیع هستی را به سیل آنی قربان نمودند  
چون کیمی خواستند شهید کنند او را بین دند  
بکشند می رقصید فی الحقیقیه نهادن جانشانی  
نمودند تا بقیه حضرت جمیع اهلله قدر بایرانیات  
و فرقه بخوبی گشت لهذا ایسیدام روز بروز

این ارتیاط زیادتر گردید این محبت تزايدیا بد  
و حداد عالم انسانی چنانچه غایب نداشتند  
دلهار و شن کنند تا مکمل در نهادن محبت رخداد  
باشد روابط و حافی داشته باشد سب

نش و حداد عالم انسانی شوند بعون وعایت  
به الله جمیع من علی الکریم مخدود گردید جمیع لجاس  
با یکیگر مربوط شوند جمیع ادبیان الفت و الخاد  
با یکدند تا بقیه حضرت به الله علی رخداد عالم

انسان بند شود صلح عمری خدمه اولی زدنیت  
قدس شرکر گرد نهاد روح القدس دلهار از نم  
خاید مسامه ارام معطر کرد چشمها را بین ایان  
کو شهار اشنا افطایی سر و بیرون یابند حیات هر کو

حاصلفایند سبب تهیات منتهی و صوره گردند  
از موحبت بجهان الله آستانه است از ایجاد است  
ملکوت ایهود هلاشت لهذا بهایان نهض شکر بیکار  
الله غایید که بعد از هیئت ایان او را بند یکی از  
کوشهار اشنا نمودند نزدی الرهوار شدند بد

من اولاده ای اخیه رسیدم شکر میکنم خدارا  
که حضرت بهادلهه چنین حوتا ف داد  
رویه اشان روشنات و مشاهد اشان  
بر اخه محبت الله معمط

همیشه اسلامه از شرق طالع شد و آن  
حغرب انتشارش بیشتر بوده مثل امر حضرت  
مسیح که آنارش در غرب شدید بود میخواست  
شرق گویند امر حضرت مسیح از شرق بور غربیان  
از دست ما گرفتند حتی بدینجی باشند از  
وزرای شهان جمیع حاضر بودند که گفت حضرت

میدانید چه خوف حاده؟ هرچه داشتند  
غیریان از ما گرفتند علم و راه را که قبلاً داشتند  
ما قوانینها جمیع را از دست ما گرفتند این

امر بجهاء الله ابراهیم ترسیم از دست تایکینند!  
با اینکه از شرق ظاهر شد بهاء الله نهضت  
است نه شرق است مقدسی زمیع جهاد است  
او بیکانیت که ملکیت هستند آسمان هستند بیکان

هستند خواه از شرق باشد خواه از غرب  
شرقها انصاف احصار جمالیه جانشیت اعورد  
حضرت مسیح حکمه الله بدهد روح الله بده مقام حضرت  
را بحالیکه در شرق ظاهر هم نمودند اهل شرق شد  
واجیز رئی خواندند از ایهاد الله حضرت ای اشار

فرموده همه ای تقدیر کر مسیح غیره کو شنی را  
مانند حضرت مسیح غیره کو شنی را ملکه ای ای ای  
آنحضرت را تقدیر غایی پیش ای ایت محضر مسیح  
دو زاده فخر ای  
ای ای ای ای ای ای ای ای ای ای ای ای ای ای ای ای ای ای

پدر از برای او قصر ملکوت مهیا نموده و کنن  
او بخاک بازی مشغول پدر از برای خلیعی  
از خیر دوخته و کنن او برهنه راه می روید پدر  
از برای او اعظم مولده ولذتی زن نعمت هما حاضر  
نموده و کنن او عقب گاه تباہ می روید!

بایع شما للهی نداع ملکوت شنید  
وچشمها خود را کشید و توجه خدا نمودید  
مردانه از خلیعی نهایت آمالان معزت  
الله مقصودیان اطلاع با اسرار ملکوت و انکاری  
حاجز در کشف حقائق حکمت الهی شد  
وزن نکر کنید و گردید و تحقیق خواسته باشد  
خلفت الهی سبق گردید و بدلاهی طلوع  
شوید و به یعنی معرفت پیدا کنید که این عالم را  
بر جدی هست خالق هست مجیه هست لذت  
هست مبارک هست لذت کن بدلاهی به لذت  
محظی احسانات بکله به برآهین قاطعه و  
دلائل واخجه و کشف حقیقی بعضی شاهدین  
گردید آفتاب را چگونه شاهدین می کنید این  
الله اینچن شاهد عین لام و همچنین  
معرفت ظاهرو مقدسه الهی پی برد باید  
مشاهده مقدسه الهی را بدلاهی و برآهین  
عارف شوید و هم چنین تعالیم مظاهر  
مقدسه الهی را باید اطلاع باید اسلام  
ملکوت الهی را باید طلوع شوید باید حقائق  
شباء را کشف کنید تا مظہر الطاف الهی  
شوید و مؤمن حقیقی گردید و ثابت و راسخ  
ام را الله

الحمد لله ابو معزت الله را حضرت بهما الله  
گشوده و از برای کل ناسی سخر مرده تا بجمع  
اسرار ملکه و ملکوت طلوع شوید و نهایت تائید  
رامنده او است علم ما او است ناصح ما

او است رهبر ما او است شبانه جمع الظها  
خوبش مهیا نموده عنایت شد امنیت داشته  
هر رضیحتی را از برایها نموده هر تعجبی از برایها  
بیان کرده اسباب عزت ابدیه برای ما مهیا  
کرده نقشات بیع القدس از برای عاض  
نموده ابوبکر بن جناب الرحمه را بر زرع ما باز کرده

افوار شرس حرفیت بیما تایید ابر حست  
بیما باریه بحر الطاف برقا موج زده بهار  
روحانی آنکه فیضات نامتناهی الهی جلن  
نموده گذگرچه منصبی است اعظم از این!  
چه الطاف است کبران این! باید قدر  
این را بلایه و بوجوب تعالیم حضرت شیخ  
عمل شایم تا کل خس از برایها حاصل گردد  
در درجهان عزیز شریم و نعمت الهی  
را باید بیهی و لذت محبت الهی را چشم  
واسه معرفت الهی را در لذت کنیم و عرهت  
اسماء را به بینم و فون روح القدس را  
مشاهد کنیم این است نصیحت من!  
این است نصیحت من!

## خطاب مبارک بر وزناهمه

هول الله

ای و زنامه عالیه پاره بارک باهل عالم بسان  
که این فرن و فتن نورانیت و این عصر روحانی  
مع هدایت طلوع یافته است شمر حرفیت  
بنهایت حرارت داشته است وقت را  
غینه شمید چشم را بکشانید تا  
مشاهده افوار نمایند گوش  
بکشانید تواند این ملکوت بشنوید  
عبدالبهاء

الحمد لله ابو معزت الله را حضرت بهما الله  
گشوده و از برای کل ناسی سخر مرده تا بجمع  
اسرار ملکه و ملکوت طلوع شوید و نهایت تائید  
رامنده او است علم ما او است ناصح ما

واضح است که آن عالم اسلام افراست لهنها فرات  
 لامه است آن عالم اخلاق است شهادت لهنها بخت  
 الله لامه است آن عالم اسلام کمالات است لهنها  
 باید همین عالم فحیل کمالات کرد آن عالم  
 عالم فرشتات ووح القدس نوید آن عالم  
 باید داشت تفات ووح القدس نوید آن عالم  
 عالم حیات ابدی است درین عالم باید حیات  
 ابدی حاصل نمود انسان بتمام همت  
 باید این موهب را تحسیل نماید و این قوای  
 رحمان را با علاحدجه کمال باید بدست آورد  
 و آن ایشت : -  
 اول - معرفت الله  
 ثانی - محبت الله  
 ثالث - ایمان  
 رابع - اعمال خیریه  
 خامس - جانفشاری  
 سادس - اقطاع  
 سایع - طهارت و تقدیر

و تایین قوی را پیدا کند و این امور را حاصل نماید  
 البته انصیات ابدیه محروم است اما اگر  
 به معرفت الله موفق گردد و بنار محبت الله  
 مشتعل شود و مشاهده آیات کریمه کند  
 و سب صحیح بشیر شود و در حمال طهارت  
 و تقدیر باشد البته تو لذتی باشد توانی بر صحیح  
 القدس تعبد گردد و حیات ابدی هشیح کند  
 سبحان الله ! تعجب اینجا است  
 که خدا جمیع بشر را بجهت معرفت خود  
 خلق نمود بجهت محبت خود خلوت نمود بجهت  
 کمالات عالم انسانی خلوت نمود بجهت حیات  
 ابدیه خلوت نمود بجهت روحا نیت الرؤوف  
 نمود و بجهت فدا نیت آسمان خلوت نمود

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## نیمه باخته

۱۳۲۹

این جریه بحث تاریخ زیارت هر فروزه روز چاپ و توزیع میگردد و در زیر نهایت آن این ده سال اخیر بشش  
ویحدت اولان و ترقیات هم با انشاع علم و پژوهش این فصل و پیش از این حضرت به امامه خمینی رضی الله عنہ  
و توضیح حقائق این دین و عرب خواهد بود و مفاکحت منید که موافق سبک ادعا و است بقول و شرح احمد گردید

که جمع قوای لازمه مهیا است جمع اعضا و اجنبی که از برای این جیلت لام دارد در آن عالم  
حاصل نموده

پس در این عالم نیز باید تنهیه و تدارک عالم بعد عمل دید و آنچه که عالم ملکوت  
تحاج باید تنهیه و تدارک آن در اینجا باند هم چنانکه در عالم رحم قوانی که در این عالم  
تحاج بان است پیدا نمود هر چیز کلام  
است که آنچه که در عالم ملکوت لام یعنی جمع  
قوای ملکوت را در این عالم تحصیل بکند.

در عالم ملکوت بعد از انتقال از این عالم بان

عالم تحاج به چیز است؟ وتحاج به چه  
قوای است؟

چون از عالم عالم نمودیم است عالم فروختی است

است لهذا لام است که در این عالم تحصیل

تقدیس و فروختن کنیم و آن فروختن را باید

در این عالم حاصل کنیم و در آن عالم و خوبی

لام آن روحانیت را باید در این عالم تحصیل

نمایم در این عالم ایمان و ایقان و معروفیت

الله و محبت الله لام جمع را باید در این

علم حاصل کرد تا بعد از صعوده از این عالم

بان عالم رهاق انسان به بینید جمع افشه

لهم رسان حیات ابدی است حاصل غیره

## خلق

خطابه مبارک حضرت عبدالبهاء در مسئله "خلق" در بیت مبارک در کرچه ۷۸ نوشته  
در شهر بندریورک امیرکا ساعت هشت وینیت مرخ  
شنبه ششم جملای ۱۹۰۵ در حضور جمیع ایرانیان

انسان در عالم وجود نماینگر کرده است تا ایام انسان رسیده است در هر یکیه استعداد صدود بریهه مأوفی پیدا کرده است در عالمیجاد بوده استقدر ترقی برتبه نبات پیدا کرده لهندا بعلتیات آمد در عالمیات استعداد و ترقی بالامحیان حاصل فردیه لهندا بالمحیان آمد و ان عالم حیوان بعالمردم انسان آمد

در بیان حیات انسان در عالم رحم بود و در عالم رحم استعداد ملاقت و ترقی باین عالم حاصل کرد و قوای که در این عالم لام بود در آن عالم تحصیل نمود چشم لام داشت در این عالم در عالم رحم حاصل نمود گشتن لام داشت در این عالم دعای عالم رحم سلک کرد جمع قوای که در این عالم لام بود در عالم رحم تحصیل کرد در عالم رحم مهبا ایین عالم شد و باین عالم که آمد دید

# نجف خاتم

١٣٢٩

شماره ۱۷ هجری ۱۳۲۹

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Address: *Najme Bakhtar*, P. O. Box 283, Chicago, Ill., U.S.A.

# STAR OF THE WEST

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ABDUL-BAHA

The Servant of BAHA'O'LLAH  
and The Center of His Covenant

Photograph taken at St. Paul, Minn., during his sojourn in America

# STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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## FAREWELL ADDRESS OF ABDUL-BAHA TO THE AMERICAN FRIENDS

Delivered on board Steamship *Celtic* just before sailing from New York City  
on the morning of December 5, 1912.

Taken stenographically by Mariam Haney from interpretation of Ish'te'a'l Ebn-Kalanter.

**T**HIS is my last interview with you, and now I am on this ship to sail away.

This is my last exhortation which I am going to give unto you. My last exhortation to you is this:

I have repeatedly spoken to you, and I have invited you to the Unity of the world of humanity. I have told you that all mankind are servants of the same God; that God is the Creator of all; He is the Provider of all; He is the Life-giver of all; He is affectionate to all; that before God all are as servants of one God; and God is compassionate towards them all. Therefore, we must act in the utmost kindness and affection towards all the nations of the world. We must set aside all fanaticism and religious prejudices. We must forget all national prejudices. We must forget all native prejudices.

This earth is one sphere, one nativity, one home, and all mankind are the descendants of one Father. All are created by God, and God is compassionate unto all. Therefore, if any one offends another, he offends God. God wishes that all the hearts be rejoiced; that all mankind be in the utmost happiness; that every individual member of human society shall live in the utmost felicity and joy. But that which prevents mankind from being happy together is racial prejudice, sectional and sectarian prejudice, the struggle for existence, and unkindness towards one another.

As to you who are present here: Your eyes have been illumined; your ears have been made hearing; your hearts are knowing. You must be free from every kind of prejudice and fanaticism; you must see no difference among the races; you must see no difference among the religions. You must look to God. For God is the real Shepherd, and all men are His sheep. This Shepherd is One, and He is affectionate towards all the sheep. While the Ideal Shepherd is kind unto all,

is it allowable that these sheep should quarrel among themselves? Hence all these sheep must arise in great gratitude and thankfulness, for God, the Shepherd, is very kind unto them; and the best way to thank God is that all mankind shall love one another and show great kindness and affection towards each other.

In a word: Beware lest ye offend any heart! Beware lest ye speak against any one in his absence! Beware lest ye estrange yourselves from the servants of God! You must consider all the servants of God as your own kith and kin! Let your whole effort be directed towards rejoicing every offended one, towards feeding every one who is hungry, clothing every one who is without clothing, glorifying every one who is humbled. Be a helper to every helpless one and be kind unto all. This is to gain the good will of God. This is that which is conducive to eternal felicity for you. This is conducive to the illumination of the world of humanity. As I seek from God eternal glory in your behalf, I therefore am giving you this exhortation.

You all see what is happening in the Balkans! How human blood is being shed! How little children are torn into pieces! How men's properties are pillaged! How cities and towns are sacked! It is a world-enkindling fire that is astir in the Balkans! God has created them as men to love one another; but they bleed each other! God has created them in order that they may co-operate with each other; but they pillage each other's property and shed each other's blood. God has created them to be the cause of felicity and peace to one another; but they are causing trials and hardships unto each other.

As to you: Your efforts must be made lofty. Exert yourselves with your heart and soul, so that perchance through your efforts the Light of Universal Peace may shine, and

this darkness of estrangement and enmity may be dispelled from amongst men; so that all men may become as one family and be kind unto one another; that the East may assist the West; that the West may aid the East,—for all are the denizens of the one planet, and all are peoples of the one nativity, and all are the flocks of the one Shepherd.

Consider how the Prophets who have been sent, and the great souls who have appeared from amongst men, and the sages who have arisen in the world,—have all given exhortations unto men. They have all taught love and affection to humanity. They have all guided human souls towards union and harmony. These great Prophets and saints and seers and philosophers have all sacrificed their lives in order to establish these teachings amongst men. Consider how heedless the world is,—for notwithstanding all the pains taken by these Prophets of God in their time, the people are still fighting one another! Notwithstanding all the Heavenly Commandments to love one another, they are shedding each other's blood! How heedless are these people! How ignorant are these people! How in darkness are these people! They have such a compassionate God who is so kind towards all men, and yet they act against His good pleasure! And yet they live in opposition to His bethests! God is kind towards all men, and yet they show the utmost enmity each towards the other! God gives life unto them all, yet they destroy each other's lives! God blesses and builds their houses; they raze and sack each other's homes! Consider how heedless are such people! Consider how ignorant are such people!

As to you: Your duty is of another kind, for you are informed concerning the mys-

teries of GOD. Your eyes are illumined! Your ears are made hearing! You must therefore look towards each other, and then towards all mankind, with the utmost love and kindness; for you have no excuse to bring before GOD if you do not live this way, for you are informed of that which constitutes the good pleasure of God. You have heard His Commandments. You have hearkened unto His Words of Advice. You must, therefore, be kind to all men; you must even be kind to your enemies as your friends. You must even consider your evil-wishers as your well-wishers. You must consider as agreeable, those who are not agreeable towards you;—so that, perchance, this darkness of conflict may disappear from amongst men and the Light of the Divine may shine forth; so that the Orient may be illumined; that the Occident may be filled with fragrance; nay, the East and the West may embrace each other in love and deal with one another in the utmost affection! Until man reaches this high station, the world of humanity shall not find rest and the eternal felicity shall not be attained by men! But if man lives up to these Divine Commandments, this world of earth shall be transformed into the world of heaven, and this material sphere shall be converted into a Paradise of Glory. It is my hope that you shall be rendered successful therein, so that you may cast light upon the world of humanity like unto lamps, and quicken and stir the body of existence like unto a spirit. This is Eternal Glory! This is Everlasting Felicity! This is Immortal Life! This is Heavenly Loftiness! This is being created in the image and likeness of GOD, and unto this I call you, and I pray to God to strengthen and bless you!

## TALKS GIVEN BY ABDUL-BAHA AT DUBLIN, NEW HAMPSHIRE AUGUST 5th and 6th, 1912.

TALK GIVEN BY ABDUL-BAHA AT DUBLIN INN,  
DUBLIN, N. H., AUGUST 5, 1912.\*

THE people of Christianity have clung to literal interpretation of the statement in the Gospel that Christ came from heaven. The Jews likewise at the time of His Manifestation held to outward and visible expectation of the fulfilment of the prophecies. They said, "Messiah shall appear from heaven. This man came from Nazareth; we know his house;

we know his parents and people; it is only hearsay that he descended from heaven. This cannot be proved."

The text of the Gospel states that He came from heaven although outwardly from the matrix of the mother. The meaning is that the Divine Reality of Christ was from heaven, but the body was born of Mary.

Therefore He came according to the prophecies of the Holy Book and likewise according to natural law; His Reality from heaven; His body earthly. As He came before, so must He come this time in the same way. But some

\*Translated by Mirza Ahmad Sohrab; notes by Mr. Howard MacNutt.

arise with objections, saying, "We must have literal proof of this through the senses."

The Reality of Christ was always in heaven and will always be. This is the intention of the text of the Gospel. For while His Holiness Jesus Christ walked upon the earth, He said, "The Son of Man is in heaven." Therefore holding to literal interpretation and visible fulfilment of the text of the Holy Books is simply imitation of ancestral forms and beliefs. For when we perceive the Reality of Christ these texts and statements become clear and perfectly reconcilable with each other. Unless we perceive the Reality we cannot understand the meanings of the Holy Books, for these meanings are symbolical and spiritual, such as, for instance, the raising of Lazarus which has spiritual interpretation.

We must first establish the fact that the Power of God is infinite, unlimited and that it is within that Power to accomplish anything.

Secondly, we must understand the interpretation of Christ's words concerning "the dead." A certain disciple came to His Holiness and asked permission to go and bury his father. His Holiness answered, "Let the dead bury their dead." Therefore Christ designated as "dead" some who were still living; that is, let the living "dead," the spiritually "dead," bury your father. They were dead because they were not believers in Christ. Although physically alive, they were dead spiritually. This is the meaning of Christ's words, "That which is born of flesh is flesh; that which is born of spirit is spirit." He meant that those who were simply born of the human body were dead spiritually, while those quickened by the breaths of the Holy Spirit were living, eternally alive. These are the interpretations of Christ Himself. Reflect upon them and the meanings of the Holy Books will become clear as the sun at mid-day.

The Holy Books have their special terminologies which must be known and understood. Physicians have their own peculiar terms, architects, philosophers have their characteristic expressions; poets have their phrases, and scientists their terminologies. In the Scripture we read that Zion is dancing. It is evident that this has other than literal interpretation. The meaning is that the people of Zion through great joy shall rejoice. The Jews said, Christ was not Messiah but Anti-Christ, because one of the signs of the Messiah's coming was the dancing of Mount Zion, which had not yet come to pass. In reality, when His Holiness appeared, not only Mount

Zion but all Palestine danced and rejoiced. Again in the Scriptures it is said, "The trees shall clap their hands." This is symbolical. There are terms and expressions of usage in every language which cannot be taken literally. For instance, in Oriental countries it is customary to say, "When my friend entered the house, the doors and walls began to sing and dance." In Persia they say, "Get at the head," meaning engage in the matter according to its own terms and usages. All these have other and inner meanings.

You have asked concerning approval of Christian Science treatment and healing. Spirit has influence; prayer has spiritual effect. Therefore we pray, "O God! heal this sick one!" Perchance God will answer. Does it matter who prays? God will answer the prayer of every servant if that prayer is urgent. His Mercy is vast, immeasurable. He answers the prayers of all His servants. He answers the prayer of this plant. The plant prays potentially, "O God! Send me rain!" God answers this prayer and the plant grows. God will answer any one. He answers prayers potentially. Before we were born into this world did we not pray, "O God! Give me a mother; give me two fountains of bright milk; purify the air for my breathing; grant me rest and comfort; prepare food for my sustenance and living!" Did we not pray potentially for these needed blessings before we were created? When we came into this world did we not find our prayers answered? Did we not find mother, father, food, light, home and every other necessity and blessing, although we did not actually ask for them? Therefore it is natural that God will give to us when we ask Him. His Mercy is all-encompassing.

But we ask for things which the Divine Wisdom does not desire for us, and there is no answer to our prayer. His Wisdom does not sanction what we wish. We pray, "O God! make me wealthy!" If this prayer were universally answered human affairs would be at a standstill. There would be none left to work in the streets, none to till the soil, none to build, none to run the trains. Therefore it is evident that it would not be well for us if all prayers were answered. The affairs of the world would be interfered with, energies crippled and progress hindered. But whatever we ask for, which is in accord with Divine Wisdom, God will answer. Assuredly!

For instance, a very feeble patient may ask the doctor to give him food which would be

positively dangerous to his life and condition. He may beg for roast meat. The doctor is kind and wise. He knows it would be dangerous to his patient, so he refuses to allow it. The doctor is merciful, the patient ignorant. Through the doctor's kindness the patient recovers; his life is saved. Yet the patient may cry out that the doctor is unkind, not good, because he refuses to answer my pleading.

God is merciful. In His Mercy He answers the prayers of all His servants when according to His Supreme Wisdom it is necessary.

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TALK GIVEN BY ABDUL-BAHÁ AT RESIDENCE OF  
MRS. A. J. PARSONS, DUBLIN, N. H., AUGUST 6, 1912.\*

**T**O DAY we are enjoying temperate weather. As there are many strangers present we will answer questions.

**Question:** "Are not all Christians Baháis? Is there any difference?"

**Answer:** When Christians act according to the teachings of Christ, they are called Baháis. For the foundations of Christianity and the Religion of BAHÁ'U'LÁH are one. The foundations of all the Divine Prophets and Holy Books are one. The difference among them is one of terminology only. Each springtime is identical with the former springtime. The distinction between them is only one of the calendar—1911, 1912 and so on. The difference between a Christian and a Baháí therefore is, this; there was a former Springtime and there is a Springtime now. No other difference exists because the foundations are the same. Whoever acts completely in accordance with the teachings of Christ is a Baháí. The purpose is the essential meaning of "Christian," not the mere word. The purpose is the Sun Itself and not its Dawning Points. For though the Sun is One Sun, its Dawning Points are many. We must not adore the Dawning Points but worship the Sun. We must adore the Reality of Religion and not blindly cling to the appellation "Christianity." The Sun of Reality must be worshipped and followed. We must seek the fragrance of the rose from whatever bush it is blooming; whether Oriental or Western. Be seekers of Light, no matter from which lantern it shines forth. Be not lovers of the lantern. At one time the Light has shone from a lantern in the East, now in the West. If it comes from North, South, from whatever direction it proceeds, follow the

Light. Let me illustrate further. A certain person bestowed a coin upon five beggars. They resolved to spend it for food. The Englishman said, "Buy grapes." The Turk wanted "uzum," the Arab "aneb," the Greek "Stafelea," the Persian "angur." Not understanding each other's language they quarreled and fought. A stranger came along. He was familiar with all five languages. He said, "Give me the coin; I will buy what you wish." When he brought them grapes they were all satisfied. They wanted the same thing, but differed in the term only.

**Briefly:** When the Reality dawns in the midst of the Religions, all will be unified and reconciled.

**Question:** "Does Abdul-Bahá find Christianity is not lived up to and carried out in America?"

**Answer:** My meaning is that it should be completely carried out and lived up to. Man needs eyes, ears, arms, a head, feet and various other members. When he possesses all and all work together there is symmetry and perfection in him. So Christ said, "Be ye perfect, even as your Heavenly Father is perfect," meaning that perfection is the requirement of Christianity. Be the image and likeness of God. This is not easy. It necessitates the focalization of all heavenly virtues. It requires that we become recipients of all the perfections of God. Then we become His image and likeness. For in the Bible it is stated, "Let us create man in our own image and likeness." The attainment of this is most difficult.

When Christ appeared with those marvelous breaths of the Holy Spirit, the children of Israel said, "We are quite independent of Him; we can do without Him and follow Moses; we have a Book and in it are found the teachings of God; what need therefore have we of this man?" Christ said to them, "The Book sufficeth you not." It is possible for a man to hold to a book of medicine and say, "I have no need of a doctor; I will act according to the book; in it every disease is named, all symptoms are explained, the diagnosis of each ailment is completely written out and a prescription for each malady is furnished; therefore why do I need a doctor?" This is sheer ignorance. A physician is needed to prescribe. Through his skill, the principles of the book are correctly and effectively applied until the patient is restored to health. Christ was a Heavenly Physician. He brought spiritual health and healing into the world. BAHÁ'U'LÁH is likewise a Divine Physician.

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\*Translated by Dr. Ameen U. Fareed; notes by Mr. Howard MacNutt.

He has revealed prescriptions for removing disease from the body politic and has remedied human conditions by spiritual power.

Therefore mere knowledge is not sufficient for complete human attainment. The teachings of the Holy Books need a Heavenly Power and Divine Potency to carry them out. A house is not builded by mere acquaintance with the plans. Money must be forthcoming, volition is necessary to construct it, a carpenter must be employed in its erection. It is not enough to say, "The plan and purpose of this house is very good; I will live in it." There are no walls of protection, there is no roof of shelter in this mere statement; the house must be actually built before we can live in it.

Briefly, the teachings of the Holy Books need a Divine Potency to complete their accomplishment in human hearts. In Persia, His Holiness BAHA'OLLAH reared and taught souls, established a bond of affiliation among various peoples and united divergent religious beliefs to such an extent that twenty thousand devoted ones sacrificed themselves for the Cause of God in the glorious unity of martyrdom. No differences whatever remained among these blessed souls; Christians, Jews, Mohammedans, Zoroastrians, all blended, unified and agreed through the potency of His Heavenly Power, not by mere words, not by merely saying, "Unity is good and love is praiseworthy."

His Holiness BAHA'OLLAH not only proclaimed this unity and love; He established it. As a Heavenly Physician He not only gave prescriptions for these ailments of discord and hatred, but accomplished the actual healing. We may read in a medical book that a certain form of illness requires such and such a remedy. While this may be absolutely true, the remedy is useless unless there be volition and executive force to apply it. Every man in the king's army can give a command, but when the king speaks, it is carried out. This one, that one, may say, "Go conquer a country," but when the king says, "Go," the army advances. Therefore it is evident that the confirmation of the Holy Spirit and impelling influence of a Heavenly Power is needed to accomplish the Divine Purpose in human hearts and conditions. His Holiness Jesus Christ, single, solitary and alone accomplished what all the kings of the earth could not have carried out. If all the kingdoms and nations of the world had combined to effect it they would have failed.

It is therefore evident and proved that an effort must be put forward to carry out the purpose and plan of the teachings of God in order that in this Great Day of Days the world may be reformed, souls resuscitated, a new spirit of life found, hearts become illumined, mankind rescued from the bondage of nature, saved from the baseness of materialism and attain spirituality and radiance in attraction toward the Divine Kingdom. This is necessary; this is needful. Mere reading of the Holy Books and Texts will not suffice.

Many years ago in Baghdad I saw a certain officer sitting upon the ground. Before him a large paper was placed into which he was sticking needles tipped with small red and white flags. First he would stick them into the paper, then thoughtfully pull them out and change their position. I watched him with curious interest for a long time, then asked, "What are you doing?" He replied, "I have in mind something which is historically related of Napoleon I during his war against Austria. One day, it is said, his secretary found him sitting upon the ground, as I am now doing, sticking needles into a paper before him. His secretary inquired what he was doing. Napoleon answered, 'I am on the battle-field, figuring out my next victory. You see, Italy and Austria are defeated and France is triumphant.' In the great campaign which followed, everything came out just as he said. His army carried his plans to a complete success. Now, I am doing the same as Napoleon, figuring out a great campaign of military conquest." I said, "Where is your army? Napoleon had an army already equipped when he figured out his victory. You have no army. Your forces exist only on paper. You have no power to conquer countries. First get ready your army, then sit upon the ground with your needles."

We need an army to attain victory in the spiritual world; mere plans are not sufficient; ideas and principles are helpless without a Divine Power to put them into effect.

Aside from all this, there is need of the stimulus of the joy of glad-tidings in human hearts. Certain spiritual attraction is requisite in order that hearts may willingly take the step forward in the Divine Cause. We must become attracted to God. The breaths of the Holy Spirit must take effect. Unless this is so it is impossible for the teachings of God to accomplish in us. An Ideal Power is necessary. The people of America have remarkably quick perception, intelligence and understanding.

# STAR OF THE WEST

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No. 18

## THE MASHRAK-EL-AZKAR IN AMERICA: PAYMENT DUE MARCH 1st

The Bahai Temple Unity desires to inform the friends that a payment on the land will be due March 1st. It will therefore be appreciated if contributions are sent in promptly.

CORINNE TRUE, Financial Secretary.

## ABDUL-BAHA AT THE "SALVATION ARMY" SHELTER

London, England, Christmas Night, 1912.

BY ISABEL FRASER.

ON Christmas night Abdul-Baha visited the poor of the Salvation Army Shelter, Westminster, where each year a Christmas dinner is provided for those who have no homes and no friends, and but for the shelter would have no lodgings. There were about 1,000 present on this occasion. It was a most impressive scene—the dinner for the homeless and the Master from the East delivering Christ's message to the poor. As a true test of attention, many of the hungry men forgot to eat and listened intently.

With that wonderful tact Abdul-Baha displays on all occasions, his message to the homeless was simple, direct and short. He said:

"I feel tonight great joy and happiness to be in this place, because my meetings and callings have ever been mostly with the poor, and I call myself one of them. My lot has ever been with those who have not the goods of this world. When we look at the poor of humanity, we behold a world of brothers. All are the sheep of God; God is the real shepherd. The poor have ever been the cause of the freedom of the world of humanity; the poor have ever been the cause of the upbuilding of the country; the poor have ever labored for the world's production; the morals of the poor have ever been above those of the rich; the poor are ever nearer to the threshold of God; the humanitarianism of the poor has ever been more acceptable at the threshold of God.

"Consider his Holiness Christ: He appeared in the world as one of the poor. He was born of a lowly family; all the apostles of Christ were of humble birth and His followers were of the very poorest of the community. This is what Christ states in the Gospels. 'It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God.' This testimony of Christ of the exaltation of the poor ones in the sight of God is sufficient. It is easy for the poor, very easy for them to enter into the Kingdom of God. In another place Christ speaks of the charity of the poor ones of the world as praiseworthy. The poor ones have capacity. They were favored at the threshold of God. If wealth were a necessity, Christ would have wished it for himself. He lived a simple life, and one of the titles of BAHAOULLAH was 'the poor one.' In Persian His title was 'darvish' and that means one who has not a slave.

"All the prophets of God were poor, His Holiness Moses was a mere shepherd. This will show you that in the estimation of God, poverty is greater than the accumulation of wealth—that the poor are more acceptable than the lazy rich. A rich man who spends his wealth for the poor is praiseworthy. Consider that the poor are not born in a state of solvency; they are not tyrannous. All the tyranny and injustice in this world comes from accumulation. The poor have ever been

humble and lowly; their hearts are tender. The rich are not so.

"Sorrow not, grieve not. Be not unhappy because you are not wealthy. You are the brothers of Jesus Christ. Christ was poor; BAHÀ'ΟLLAH was poor. For forty years he was imprisoned in poverty. The great ones of the world have come from a lowly station. Be ever happy; be not sad! Trust in God and if in this world you undergo dire vicissitudes I hope that in the Kingdom of God you will have the utmost happiness!"

At the close of his talk, Abdul-Baha made a practical demonstration of his tactful love for the poor. In generous conformity with BAHÀ'ΟLLAH's teachings that "our words

should not exceed our deeds," he left twenty golden sovereigns and many handfuls of silver with Colonel Spencer of the Army, so that the poor might enjoy a similar dinner New Year's night. Colonel Spener told the men that they were to have this New Year's dinner in Abdul-Baha's honor. The Master was just leaving the hall when this announcement was made. With one accord the men jumped up and waving their knives and forks gave a rousing farewell cheer.

Before leaving Abdul-Baha was shown all over the shelter and at the outer door he said to the attendant officer in charge, "May God prosper you. May you all be under the protection of the Almighty!"

## ABDUL-BAHA AT THE CEDAR CLUB, LONDON

January 2, 1913

BY L. HERON-OLIPHANT

THROUGH an insistent rain and blustering wind, the motor bore us across the Albert Bridge to the borough of Battersea. We turned from one of the important highways into a dark, narrow, drizzling street, to stop before an inviting open door. The Cedar Club House is maintained by the Women's Service League, a noble institution of devoted workers, who provide sustaining food to toiling mothers and see to it that their children receive the best nourishment during the first year of their lives. A similar stratum of this poverty is unknown to American communities. In London and other great cities of the Old World a pall of hopelessness seems almost to overshadow human effort that offers alleviation, for there are generations of pauperism with its deep-rooted evils. The fine courage of these benefactors and their zeal in preserving life despite the ever-hovering discouragement, mark their influence as a spiritual reality.

Here it was that Abdul-Baha chose to spend the remaining hours of an afternoon. We entered a large assembly room, radiant and warm with the spirit of Christmas cheer. Masses of green and red decoration repeated, as it were, the season's welcome. At two great tables, spread the length of the long walls, were seated nearly sixty women with over a hundred little folk. There were evidences of a substantial high tea, the major part of the feasting being over.

A platform, near the door through which we passed, held the usual paraphernalia for speakers. Abdul-Baha was expected to deliver

an address from this formal elevation, but as the real friend of the poor, he walked straight among them, into the body of the room. This, at once established the charm of comradeship. With light characteristic step, he walked up and down the center aisle, his eyes and smile beamed happiness. As he mingled with them, his words were translated: "I am very glad to be among you, who are blessed in God's name with children. They are the true signs of his spiritual love. The most divine gifts of God. These little ones will grow to be fruitful trees. We must look to them for the founders of many beautiful families. Let their education be directed in the ways of purity and useful service. Here are the seeds of the future race and upon them may be granted God's blessing."

Abdul-Baha stopped at the end of one table, patted the head of a wan little child in its mother's arms. A tiny hand stretched out and the Master gently closed it over a bright new shilling. Down the long rows of women and children he passed from one to another, pausing a few moments to bless each little upturned face, and bestow a silver coin. The remarkably tender hands caressed a baby's cheek or chin. One could hear him pronounce distinct words of comfort to the tiniest members of the audience. In the arms of one mother were twin children almost completely detached in sleep from the ceremonies of the moment. The Master bent over them, placing two pieces of money under the rosy chins—two pairs of deep blue eyes opened wide in the spell of wonder.

The absence of tears from the many wee souls, who are not given to complacently accepting strange faces, singularly illustrates the infinite sincerity of the very young, who respond to the same quality that is ever present in matured spiritual character. One noticed, too, the thoughtful gaze of the women as they watched the distinguished visitor in white turban and brown burnous, moving in their midst. It is often too true that the very poor are keenly suspicious of foreigners, especially if their mission is a religious one, but Abdul-Baha brings into every environment a profound truth and sympathy that seems to crush the barriers, raised by isolated imaginations.

The expression of tolerant, grateful, under-

standing was in the very faces of these people. No one could have desired a more cordial co-operation than was tendered to the Master by the assembled members of Cedar Club. A vote of thanks, followed by a volume of accordant cheers, marked the departure of Abdul-Baha.

As we drove away he said, "I am truly happy when among the gatherings of the poor. It brings full joy to my heart. I come in contact with those in high stations of life, and those rich in worldly possessions, but my joy is in being with those who are in material poverty, for their sufferings draw them nearer to God in spiritual gain."

#### TALKS GIVEN BY ABDUL-BAHÀ AT DUBLIN, NEW HAMPSHIRE

[Continued from page seven]

Their thoughts are free and not fettered by the yoke of governmental tyranny. They should investigate the Reality and not be occupied with ancestral forms and imitations. Consider what Christ accomplished. He caused souls to attain a station where with complete willingness and joy they laid down their lives. What a power! Thousands of human souls in the utmost joy because of their spiritual susceptibilities, were so attracted to God that they were dispossessed of volition, deprived of will in His path. If they had been told simply that sacrifice in the path of God was good and praiseworthy, this would never have happened. They would not have acted. Christ attracted them, wrested the reins of control from them, and they went forth in ecstasy to sacrifice themselves.

Kurrata l'Ayn was a Persian woman without fame and importance; unknown, like all other Persian women. When she saw His Holiness BAHÀ'U'LÀH she changed completely, visibly, and looked within another world. The reins of volition were taken out of her hands by heavenly attraction. She was so overcome that physical susceptibilities ceased. Her husband, her sons, and her family arose in the greatest hostility against BAHÀ'U'LÀH. She became so attracted to the Divine Threshold that she forsook everything and went forth to the plain of Badasht, no fear in her heart, dauntless, intrepid, openly proclaiming the Message of Light which had come to her. The Persian government stood against her. They made

every effort to quiet her, imprisoned her in the governor's house, but she continued to speak. Then she was taken and killed. To her very last breath she spoke with fervid eloquence and so became famous for her complete attraction in the path of God. If she had not seen BAHÀ'U'LÀH, no such effect would have been produced. She had read and heard the teachings of Scriptures all her life, but the action and enkindlement were missing. All women in Persia are enveloped in veils in public. So completely covered are they that even the hand is not visible. This rigid veiling is unspeakable. Kurrata l'Ayn tore off her veils and went forth fearlessly. She was like a lioness. Her action caused a great turmoil throughout the land of Persia. So excessive and compulsory is the requirement for veiling in the East that the people in the West have no idea of the excitement and indignation produced by the appearance of an unveiled woman. Kurrata l'Ayn lost all thought of herself and was unconscious of fear in her attraction to God.

*Question:* "Do the Bahai women go without veils in the East?"

*Answer:* It is not possible for them to do so universally yet, but the conditions are not nearly so restrictive as they were. The Bahai men and women meet together. This is the beginning of woman's emancipation from the thraldom of centuries. Kurrata l'Ayn was really the liberator of all Persian women.

## تَلْعِفُ

بناریخ ٤ ابن ماہ (پیوری) بنات و صورت  
مولانا عبدالبھاء به پاریس تلمذانہ با انجام سیدنا

خیختہ

و نظری بداشت جو ہر چیت اللہ بود دستاحت  
ا مذیں مقبل بود لہذا شاکر انقطاع و الجذب  
انجا بنا بند علی المقصص انقطاع ان مغلن بچہ  
فعی باز چیت اللہ بود چہ سرور شفعت رحمان  
جانشاف کرد و پشاور تکبری فائز شد!

## لَوْحَ بَارَكَ

لَوْحَ بَارَكَ حَضْرَتُ عَبْدَ الْبَهَاءِ إِبْرَاهِيمَ إِلَيْهِ  
الْحَنْتَ حَمِيرِيَّةَ . -

هَوَلَدَهُ

ای امیر اللہ عالیہ خاک سکریپٹ افلاک  
روشن کر کر دیکھ جان دل انسنا  
پر قدر اعظم فرما شود فیضی  
از عالمابدی باین جهان فان رید  
نفس مقتده دا مجذب مکونت اجھی  
کر کے قشناگان راسیلیل حیات  
جنشد طالبان رامبلون حقیقی  
رساند عاشقات را بلقاۓ معشوق  
اللہ فائز کر دی جدیکن خدا را کہ تو  
نیز مفتری آن دل بر اسمانی حقیقی  
و علیک العطا، الابد  
عبدالبھاء عباس

## مَكْبُرَةُ الْمُلْكَانَ

بناریخ ١٥ شعبانی ١٩١٣  
بعد اللہ حکیم نور حضرت محب جو ہر کیتنی تراہ

ادتمار طھر النساء، در نهایت خوشی و محبت است و  
محاذ عدین ہر و ز منعقد مبتدود مردم فوج  
فوج بزرگتھ بھکن مذیں میا بد و جمع ہم راجحتا  
ایران شرفتھ تند. چندیم قبل به ادن بیغ  
اسکالاند نشیفہ ماکشہ حمزہ ریس کشیشہ  
تل فرمودند بیچ یوم حمل بخان اتفاق فرمودند رب  
وروز دھمجال عظاماً بیانات مقدسه را مردم از  
ھر طبقہ اسماع کر دند و بنهایت طلب شدند کہ موصی  
لعالم بارکہ عمل غایبند حقیقی مفتخر شر فرنگتھ  
استفاری ہوندند کہ مایا بد چہ بکشم کہ بھائی محسی  
شیوم بناریخ بیار وی عبد البھاء، کہ علیہا بھائی الابو  
راہ اعلان فلان فات بر افراد شر و خمیمہ وحدت عالی  
انسانی را بلذ فرمود عنتری بیع معل وادیان  
مانند بکر و جان حظیل آن خفیہ مقدسه حمزہ  
و حصہ نہایت محبت و صفا با یکدیگر محسوس شوند.  
(اضا) ولی اللہ و رحمة

## بَرَهَانُ الْأَمْعَاجِ

تالیف حضرت اقامیر ابوالفضل حملہ افاسی  
و تکلیفی ازاد افرازیج دین بطلبید مجتہ دین

بِحَمْلِ الْحَمْمَةِ هیثے منتظر است کم بثالت  
اعتدل کلمۃ اللہ و اخبار سر احبا ارشق بغیر بید

بود حتی ظل السلطان که قاتل اخقاء بود  
نزد من شاهادت خاد که میرزا او غفاء اول  
شخای این اخوان بود و در نهایت کامل بعد این  
میرزا درقا بعکا آمد با برادرش میرزا حسین  
علی از راه های در پایه آمدند تا واحد  
عکاشند و بین فرقه عبارک شرف شد

این سفر اول بود بعد جمال عبارک امر فرمودند  
که برای تبلیغ سفر بایران کند و در جمع شده ها  
اعلاء کلمة الله را بنویسد بعد صعود واقع شد  
بعد از صعود بادو پیش میرزا عنان الله و

میرزا روح الله بعکا آمد و متوجه پیش من بودند  
این جوان پسر قابو زاده رفقاء است میرزا و رقه پسر حاجی  
ملذ مهدی است حاجی ملذ مهدی درین درونین شد  
صلوات شدیده تبول کرد اذیت خادر چوبی ها  
خورد تا آنکه مجبور بین شد که از طرف خود خارج شو

آمد و رعیت کشا حباب راه بسیار طلاق که تقریباً چند  
مقابله از اینجا ناشی کاخواست به تعیب و بدریا که قبایش  
پنهان لایا و بعضاً راه سوان روی عکا آمد و در  
خانه همان آن دو نفر مختتم را باشد عقوبات

شهید کردند این روح الله مادا که در زیر  
زمین بود زنگیر را بلند کرده و می سوید و  
می گفت خدایا تو را شکستینه رسید تذکری عکا  
اجما وفات خود در نهایت انتظاع در نهایت انجذاب  
زنگیر را رسمن گذاشتند خدایا توف قادر است

و هدایات هر چند طفیل مراتبات و مستحب برآمد  
نمایاری این نفس مختمه را در سبز شهد  
کردند و حضرت روح الله در وقت شهادت

مزید می کرد "یا بهاء الله" ۱۱

حال این نفس مختتم دویا چهار باری ماند شد  
یکی از اخوان الله خان یکی هم ایز اقامیرا ولی الله  
خان از همین روز قاه نفسی بود که مثل

عبدالله بهاء تشییع آورده و لامه از زندن فرمودند  
اجماع ایلی عده شان زیاد شد و امیر شاه روبرو  
در نهایت حتی هر چهار مردی کشی نهادند شهادت

## وَرْقَافَةُ وَرْقَافَةٍ

نقی بارک حضرت عبدالیماد حبیت عالیک در  
شنبه بیک روز تجمعه ۳۱ ماه می ۱۹۹۲ در مقبره جلال آقا  
میرزا اول ائمه شافعی و رقاد حضور فخر رکن از ایار علیغار

امروز بخواهم افایز اول ائمه خان را بشمارم تکمیل کنم  
این جوان پسر قابو زاده رفقاء است میرزا و رقه پسر حاجی  
ملذ مهدی است حاجی ملذ مهدی درین درونین شد  
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پنهان لایا و بعضاً راه سوان روی عکا آمد و در  
تویی راه وقی که پیاده می آمد رهی عکا همه رامنیجات

می خوازد گیره و زاری می کرد و بر مطلع می شد جمال عبارک افلاطون  
و حنون می گزند تا آنکه بجزعه رسید تذکری عکا  
اجما وفات خود در نهایت انتظاع در نهایت انجذاب  
در نهایت تعجبه در نهایت اشتعال قبار او را من بست

خود ساختم والآن هم مزمعه است پیش افلاطون  
میرزا و متفاہ از بلایت جوانی تکه از سن طفولتش هم  
ایزامر داخل شد موقت و موتید بود توجه عکوت  
ایهی حاشت و حمی نهایت فصاحت و بلاغت بود

زبان او قاطع بود و دلیلش واضح هیچ کس غیر نیاز است  
مقابله کند با همکس صحبت می خودد غالب بمحی شد  
و در شعر انشقاء و صید ایار بود مشهور این عصر

جمع نفوی که ملاحظه کنید در وحی زینت سو ما بارگرد ملاحظه کنید که حضرت از درون گرفته تا ملوك حیات آنرا نیجه نه آخر مسائیں در حبیت بودند بخود که در جمیع دن در میان حضور کلمه شیطان زانی غریب نه ازد نه !

غیری ب ملاحظه مکنید که بکلی خوشیده ایند و از این عالم رفته اند نهایش پنهان سال زندگی میگذرد و با این حیات نه ازد نه غریب نه نیجه است لکن شما لله تعالیٰ به عنایت حضرت بهارا الله حبیبا روحاں بوجیت عالم الرحمه شیطان زناع و بعد از نهادن این روحانیت مکوت روشندا و ز فیض ابدی استفاضه میگردید لهذا شما ابدی هستید سرمه علی هستید باقی هستید روشن هستید و از صفات شما تابع علیه حاصل حق در نفعه تراب اثمار شما باقی و برقرار فرمدند خلیلی شد و در عالم الی شل آتاب و شرکایه ترین شما و اوضاع و مشهود است دھنل خلیل الی الابد حاضرید و در اذرا کار و جال مستغرق خواهید بود شکر کنید !

اگر ابدی هست از الطاف رسم مجده است که عنون و مفاتیب برسد و جملگ و شیخ و شیخ و نفع خوبی زین بدل بشهد انجگنگردد و درستی خود کامیا شده انجگنگردد و کامن ولث بتاریخ ۱ جانوچ چاپ شد انت فاریز یعنی جیزن کریم کامن ولث : -

حرفا الله

خداوند علیان عالم انسان لجتن در خلق فرموده اگرچه مسلم و محبت و فرقا چنانکه باید و شاید باید جنت اند جنت گردد و جمع نعمای الی فراولن و سرو و طرب بپابان شرود و پلک عالم انسانی آشکار و عیان و پرتوش مردم تقدیم از هر موجود امریکار احواله غورده حضرت مکنیان

## آخر الدنیا در امیریها

اسال سالی ببار بمحیا نت برگت آسمانی من کل  
الوجود امریکار احواله غورده حضرت مکنیان

و با وجود این راحت نیجه فی ازاین عیش چشم  
 نقطه ثاب نه قبر نه ازیف نه ایای  
 انها نیست و گھر سال زندگان کذان کذان میباشد  
 چند قبر شان معمر بوده بعد طبع شد و رفت  
 عاقبت ابد نیجه نیست مکرر نیست بهبینید آیا همچو  
 گن نفی سیکه حیات رویان حاست اینها ایام  
 ملکوت الکری المکبد ماندن شان در خشندی غیر  
 نیجه دحیات جسمان حست اینهمه ملکون ها  
 نفس که از اینه عالم غرفتند آیا همچو درید که از حیات  
 جسمان غول نیجه گیرند جمع حیاتشان همه رفت  
 آسمانه مروقد از مشاهدت حاله هم پیغزد  
 رحماتشان همه رفت مشتمل شان همه رفت  
 عزت ابدیه از برایانها است در جمیع مرتب الروح حقی  
 ده عالم زاست ملاحظه کنید میبیند آثار  
 و عوقت زدن از این عالم در کفه چیزی نداشت  
 صنعتشان همه رفت بخارشاد همه رفت  
 و عوقت زدن از این عالم در کفه چیزی نداشت  
 باقی است شد سه هزار سال یاد و هزار  
 نیجه نگرفتند !

اما هم روحانی انسان حیات است !  
 سال پیش نفسی بوده و منسوب به عتبه الرشیه  
 بوده مؤمن بوده و منسقی بر این الله بعد ای  
 حیات است که عالمی نشافی با روشن حیات است  
 که انسان از حیران مناز شود حیات است که  
 ابدی است سرمهیت پرور فیض الهیت !  
 حیات روحانی انسان سبب حصول عزت ای الله است  
 حیات روحانی انسان سبب حصول در ملکوت  
 الله است حیات روحانی انسان سبب حصول  
 فضائل کلی است حیات روحانی انسان سبب  
 روشانی عالمی بشاست ملاحظه کنید فرمی  
 را که حیات روحانی شان مکمل بود از برای  
 اینها فنا نیزه اضمحله لذت بوده و از زندگانی  
 نه ازیف و نه شمع نه بروزی و نه خکری و نه ظریح  
 ناتاجی گرفتند و هم رید آن من چه چیزی  
 آن قدریت الهیه است آن حیات اندیه است  
 آن فرازیت سرمهیه است آن حیات نهاد است  
 آن حیات ثبات است آن حیات روشانی است  
 و سارکلاک انسانی حق چون حنفته تربی  
 ملاحظه کنید فرمیکه حیاتشان حیماتی بود و از  
 حیات روحانی نصیبی نگرفتند اما رشاد کلی محو  
 شد نه ذکری نه ازیف نه شمعی و صیغی حتی در  
 کبری جلوی نموده این شمع روشن افر و خشنه شد



# نجف بکتر

۱۳۲۹

شماره ۱۱ - صدر المظفر

فهرست محتوا

- ۱ خطاب مبارک حضرت عبدالجبار حسنی خان
- ۲ جمیان و روحانی
- ۳ لوح بالی حضرت عبدالبیهاد که در چند کیلومتر
- کامن ولث چاپ شده است
- ۴ اول الله حبیکجا
- ۵ نظریہ بالی حضرت عبدالبیهاد در معمر آف امریکا
- ۶ ائمہ خان و مقاو
- ۷ مکتب از منتشرت
- ۸ شمس باخت
- ۹ العارف باللذات ایسا یاری
- ۱۰ لوح مبارک ایسا یکم را تما، الحمد لله ربکا
- ۱۱ برهان کلام

Address: *Najme Bakhtar*, P. O. Box 283, Chicago, Ill., U.S.A.

# Food for Reflection

By

'ABD 'ISA

Christian Literature Society for India

Madras Allahabad Calcutta Rangoon Colombo

1914

PRICE 8 A



# FOOD FOR REFLECTION



# FOOD FOR REFLECTION

BEING AN  
HISTORICAL COMPARISON  
BETWEEN  
MUHAMMADANISM AND CHRISTIANITY

BY  
'ABD 'ISA



THE CHRISTIAN LITERATURE SOCIETY  
FOR INDIA  
MADRAS, ALLAHABAD, CALCUTTA, RANGOON  
AND COLOMBO

1914

S.P.C.K. PRESS, VEPERY, MADRAS—1914

## PREFACE

THIS book was originally written by the Rev. Dr. Koelle, a profound oriental scholar, who for many years resided in Turkey, as a missionary of the Church Missionary Society.

It was published by the Church Missionary Society in 1865, and is now reprinted as it deals with an interesting and important aspect of the Muhammadan controversy. The transliteration has been changed into the form adopted by the C.L.S. and a few notes have been added; otherwise this edition is an exact reproduction of the original.

MADRAS,

E. S.

*October, 1914*



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## INTRODUCTION

I VENTURE to address a few words of truth and love to my Muḥammadan brethren on a subject I well know they agree with me in thinking one of the most important, solemn, and sacred, which can occupy the thoughts of man, namely, religion. If our intercourse is to be really profitable, we must speak according to truth, and our object must be to apprehend God's truth more clearly, and grasp it more firmly and fully, as well as to practise it more diligently. As the claims of truth are paramount, every man ought to be ready to submit himself to it. If, therefore, in the course of our investigation, we become acquainted with divine truths hitherto unknown to us, it is our duty to embrace them ; and should we also arrive at the conviction that there are other points we have held as of divine authority which have not the characteristic and the claims of truth, then we must be ready to renounce them ; for nothing ought to stand in the way of that obedience which every man owes to the truth of God when he knows it. The discovery of error is the first step on the way to truth.

One of the first things that strikes a man in turning his mind to the existing religions, is their great number and variety. No nation has yet been discovered without some kind of religion, or some object of worship. This indicates plainly that man was originally created for God, and that he cannot help feeling at times that there is a higher Being on whom he depends, and to whom he owes something. But the manner in which men seek to serve and worship God differs most widely. There are heathen religions in which the priest can take any piece of stone, wood, or iron, any feather, fruit, or other thing, and consecrate it an object of worship for the people. In some pagan lands God is worshipped under the symbol of animals, such as cows, alligators, serpents, or that of fire and light, or of the sun, moon, and stars. In India, besides the highest God, or Brahm, many subordinate deities are worshipped. Others, again, assert that themselves and all existing things together, constitute the Deity. Now with these different polytheistic and pantheistic systems we will have nothing more to do on the present occasion, as it is not supposed that, for any one reading these lines, they can have the slightest attraction. Nor is any attempt made to persuade us to embrace them. They only show that man cannot live without God and without religion ; so that, if he does not know the true God

and the true religion, he will invent for himself false deities and false modes of worship.

But besides these polytheistic or pantheistic, and therefore erroneous and heathen creeds, there remain three religions claiming an origin in a special divine revelation, and equally professing the worship of the one true God, the Creator and Lord of all, namely, the Jewish, the Muhammadan, and the Christian.<sup>1</sup> These three contain, in their monotheistic character, a most essential element of the true religion. But as they also differ from one another in many respects, and on most important questions, they cannot all be equally true; and if we do not wish to entertain the preposterous idea that all religions are false, and that in regard to his highest, that is his religious, wants man is left entirely in the dark without the unerring light of a divine revelation, we must allow that one of them is the true religion in the highest and absolute sense. Now which of the three is it? On this momentous question we shall endeavour, by what follows, to enable the reader, with the blessing of God, to arrive at a clear and well-founded conviction.

<sup>1</sup> By the terms Judaism and the Jewish religion is meant, in this book, the religion taught in the Old Testament. How far this ancient religion was the same as the now existing modern Judaism is not here discussed.



# FOOD FOR REFLECTION

## PART I

### RELATION BETWEEN JUDAISM AND CHRISTIANITY

OR

THE DISPENSATION OF THE MOSAIC LAW  
FULFILLED AND SUPERSEDED BY  
THE ECONOMY OF THE GOSPEL

## I

JUDAISM SUPERSEDED BY CHRISTIANITY, AS SHOWN BY THE  
WONDERFUL VITALITY OF CHRISTIANITY, ITS CON-  
VERTING EFFECTS, AND TRIUMPHANT SPREAD  
NOTWITHSTANDING THE MOST  
FORMIDABLE OPPPOSITION

THE Jewish religion is the oldest of the three in question. If we date its origin from the giving of the Law on Mount Sinai, in the days of Moses, it is more than fourteen hundred years older than the Christian, and more than two thousand older than the Muhammadan religion. From the time of the giving of the Law to the coming of Jesus Christ, the people of Israel, or the Jews, were the only worshippers of the one true God, and all the other nations of the earth were sunk in ignorance and

idolatry. During that period, therefore, the religion of Israel was the only true religion in the world. But if this is the case—if the religion of Israel was once the only true one, having been revealed by God to Moses on Mount Sinai (see Ex. xix. etc.)—is then our question not answered already, and ought not all Muhammadans and Christians to become Jews? By no means; for it does not follow that what was once the whole revealed truth of God is so still; on the contrary, there was a growth and progress in revelation, as in every thing else, until completeness and maturity were attained. As God created the world, not in one day, but in a succession of days, so also did He reveal the whole of His saving truth, not at once, but gradually. At the call of Abraham, the great ancestor of the Jewish nation, many hundred years had already elapsed since the deluge; and between the call of Abraham and the giving of the Law in the days of Moses again more than four hundred years passed away. God is not dependent on time, but time depends on Him. He can well wait with His manifestations of mercy and judgement till mankind is prepared for them, or till the right time is come. The family of Abraham had first to be prepared by their great affliction in Egypt and their miraculous deliverance from Pharaoh, before God saw fit that they should receive His Law from Sinai. So, likewise, ages of preparation had to pass away, before the time of the

coming of Messiah was fulfilled. And again, generations have come and gone since then ; and still the day of judgement, which will close the present order of things, has not yet broken in upon us, because the world, in the eyes of God, is not yet ripe for it. It seems, then, there is good reason why God should not reveal His truth all at once, or at the beginning of the world, but gradually, and after mankind, by a long history and accumulated experience, has become prepared for it ; and we must easily perceive it to be possible that, when God sends a further revelation, men should sin against Him and His truth, by rejecting the later revelation under the pretence of clinging to that which had been revealed before. Now it appears that this is actually the sin of which the Jews have made themselves guilty ; for when the Messiah came, and proved, by His holy life no less than by His mighty words and works, that He was sent from heaven, only a few thousand Jews glorified God by believing in Him, whereas the nation at large refused to receive the gospel, and the Pharisees, or leaders, said, 'We know that God hath spoken unto Moses : but as for this man, we know not whence he is' (John ix. 29). By thus rejecting the messenger of God, who spoke to them not His own words, but those of the heavenly Father that had sent Him (John xii. 49-50), the Jews separated themselves from the true religion ; and instead of still being God's favoured people, they

have been banished from their own country, and are scattered among all nations, as a punishment for their unbelief and sin. It is therefore plain, that although the Jews had once the true religion, and although they still hold the truth that 'there is no God but one', yet now their doctrine is mixed with error and their religion with unbelief.

Their rejection, then, of Christ, and the divine truth He offered them, was a national crime which a righteous God could not but visit with a condign national punishment. Scarcely forty years elapsed after that crime ere God's judgements overtook the Jewish nation in such a manner, that the towns and villages of their land were destroyed, their temple was burnt, Jerusalem was made a heap of ruins, most of their men were slain by the sword, or perished by famine and disease, and the remainder, with the women and children, were scattered to the four quarters of the globe. This was not done by Christians, but by the heathen Romans, whom God employed as the instruments of His vengeance. Since that time until now the Jews have remained without government and country of their own, frequently oppressed and generally despised by all the nations among whom they are sojourning as strangers.

The number of Christians meanwhile steadily increased everywhere; though fiercely opposed by the Jews up to the destruction of Jerusalem, and afterwards relentlessly persecuted for several centuries

longer by the Roman emperors, who had cause, from the rapid spread of the new faith, to fear for idolatry, the religion of the State.

There were then two monotheistic religions face to face, the Jewish and the Christian; the former (evidently no longer the same with that which anciently bore its name) but powerless, lifeless, productive only of the dead works of an outward legality, substituting a multitude of ritual observances for a living and loving faith; deprived of its sanctuary, its divinely-ordained services and priesthood, yet failing to discern that the time for those services was gone by; professed by a dismembered people, still boasting of ancient privileges, yet unable to make any converts in the many countries over which they were scattered; the latter, or the Christian religion, on the contrary, full of life and power; leading men from a course of sin to a life of holiness; transforming self-righteous Pharisees into humble and honest believers; enabling the selfish to yield up their possessions and their life for the good of others; imparting heavenly wisdom to the unlettered, and undaunted courage to the timid; spreading from city to city, from country to country; emptying the temples of the idols, extinguishing the fire on their altars, gaining converts by its heart-conquering power from amongst the poor and the rich, the simple and the learned, and, in less than three centuries, mounting even upon the throne

of the then mightiest empire in the world. The Jews, whilst they had the power, were not deterred by their religion from persecuting the Christians ; but the Christians were enabled by their's to bear persecution patiently, yea, even, as we are informed by the historians of those days, to suffer death for their faith—death in its most cruel forms, by the sword, by fire, by water, by wild beasts—and tortures even worse than death, and not unfrequently to meet their doom singing songs of joy and triumph with their last breath, as if they were going to a wedding-feast, or to be crowned as victors. To every thoughtful and unprejudiced man it must, then, have appeared indubitable that *Christianity* was the true means to lead the erring into the way of truth, and sinners into the path of righteousness ; that it was a heavenly light, a divine gift, a life stronger than death, a power to overcome the world by its own spiritual nature and influence, without the aid of the sword or other worldly weapons ; and that it was justly entitled to take its place as God's revealed truth, the religion destined for all mankind.

## II

CHRIST AND CHRISTIANITY FORETOLD AND EXPECTED IN  
THE OLD TESTAMENT DISPENSATION

IF this much is clear from the triumphant spread of the new religion, and the effects attending its reception in the hearts of believers, an honest examination

of its nature and evidences can likewise not fail to demonstrate that it is a higher and maturer form of the true religion than the Mosaic law which it has superseded.

The first observation we have to offer in this place is, that Christ and Christianity did not appear without due notice, but that, on the contrary, in the sacred writings of the Jews themselves there were explicit intimations, or prophecies, respecting the coming of a great reformer under the character of a Prophet, Priest, and King, and of a consequent change in the national religion.

We shall now note a few of these prophecies. According to Deut. xviii. 18-19, God said unto Moses, 'I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.' The fulfilment of this prophecy can be gathered from Acts iii. 22-6; Luke xxiv. 19; John iv. 25-26; viii. 28; xii. 49-50; xv. 15; Heb. ii. 3; iii. 1-2; xii. 25. In Psalm cx. 4 we read the remarkable word addressed to one who was then still future, and who was to be not only David's son, but at the same time his Lord (see Matt. xxii. 42-5), 'The Lord has sworn and will not repent, Thou art a priest for ever after the order of Melchizedeck.'

For the fulfilment of this word, see Heb. v. 6; vi. 20; vii. 1-25. Respecting the royal dignity of the Messiah expected by the Jews, we will quote a passage from the book of the prophet Daniel, in which he says (Dan. vii. 13, 14), ‘I saw in the night visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and language should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.’ The fulfilment of this prophecy appears from passage, such as these—Matt. xxiv. 30; xxviii. 18; Eph. i. 20-2; Rev. i. 7; xi. 15; xiv. 14; xix. 11-16. The following is one of those Scriptures in which it is plainly foretold that the form of the true religion should not remain the same to the end of time, but that it should undergo an important amelioration: ‘Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord. But this is the covenant that I will make with the house of Israel

after those days, saith the Lord; I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people: and they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and their sin will I remember no more' (Jer. xxxi. 31-4).

Now if these and similar prophecies were not contained in the sacred writings of the Jews, they would have had a plausible excuse for not believing in Jesus Christ, for they could have said, 'We know that our religion came from God, and that Moses was his chosen servant; how then could we believe in one who claims to be even greater than Moses, or accept his religion, when God had never told us in his word that a prophet should come, or that the Law given by Moses should ever be superseded by another more efficacious, and better adapted to the wants of man?' As it is, they are without excuse in rejecting Jesus Christ, in whom all these predictions are fulfilled, and who has brought in a complete redemption.

### III

CHRIST AND CHRISTIANITY ACTUALLY AROSE AMONG  
THE PEOPLE OF ISRAEL WHERE THE GROUND  
HAD BEEN PREPARED

IT appears, from the preceding observations, that Christianity sprang from the bosom of the ancient

Jewish faith, and was its higher development, just as the boughs and branches of a tree grow out of its stem and roots. God saw fit to withhold the revelation of the Gospel until the ground had first been prepared for it by the Law ; and when He actually gave it, He did so where the preparing process had been going on, namely, among the people of Israel. This seems to deserve special notice ; for though we are unable fully to scan the works of God, yet we reverently discern in this fact a reasonableness that can hardly fail to approve itself to sound judgement. It is what every one would reasonably expect, that the fullest divine revelation should be made among the people where preceding revelations had already prepared men's minds for it. Accordingly, we are not only informed in the Gospel that Christ was born in Bethlehem, the city of David (see Matt. ii. 1 ; Luke ii. 1-7), and grew up in Nazareth, a city of Galilee (Luke ii. 39, 51) ; but also, that during His public ministry He expressly declared that the offer of His salvation was first of all to be freely made to the Jewish nation. So we read, e.g. in Matt. x. 5, 6, that when He first sent forth the twelve apostles to preach and to heal, He charged them in the following words : 'Go not into *any* way of the Gentiles, and enter not into any city of the Samaritans : but go rather to the lost sheep of the house of Israel.' And on another occasion, when His disciples asked Him to heal the daughter of a

Phœnician woman, he replied, ‘I was not sent but unto the lost sheep of the house of Israel’ (Matt. xv. 24). It was only after a number of disciples had been gathered among Israel, and they were qualified by the descent of the Holy Ghost to become preachers of the gospel to other nations, that Jesus Christ ordained His religion to be carried beyond the bounds of Judæa and to the ends of the earth (see Acts i. 3-8). The subsequent history of Christianity plainly shows, that although the bulk of the Jewish nation proved unbelieving, yet its Author had perfectly succeeded in laying among the true Israelites a strong and solid foundation of His Church on which might be securely built the vast and massive superstructure of the future.

## IV

CHRIST'S DIVINE MISSION THE BEGINNING OF A NEW  
DISPENSATION, GLORIOUSLY ESTABLISHED  
BY THE PROOF OF MIRACLES

THE many miracles which Christ did, and which no one had done before Him, were calculated to prove to the thoughtful Jews, that, by embracing the spiritual religion which He preached, they would only act in accordance with the will of God. We read in the beginning of the book of Exodus, that when God called Moses to be a prophet and deliverer to Israel, He gave him power to work a number of miracles, both before Israel and before the people

of Egypt, so that they might understand that he was a true messenger of God, and that the religion which he taught was a divine revelation. It is remarkable, in the case of Moses, that he received no general or indiscriminate power of working miracles, but that, on each occasion, he was specially empowered and directed to act, and that without such a special commission from God it would appear he neither did, nor could, work any miracle. For examples of these special directions, see Exod. iv. 2-9 ; viii. 5, 16, 20-1 ; ix. 3, 8, 9, 22 ; x. 12, 21 ; xiv. 16, 26 ; xviii. 6.

In consequence of these miracles which Moses did in the name of the Lord, the people believed in him, as we read in Exod. iv. 31 ; xiv. 31 ; and it was on the same account, and because the Lord knew him face to face, that we read in Deut. xxxiv. 10-12, that among all the prophets in Israel he had no equal in rank. Now if the Israelites believed in Moses on account of the miracles he did, how much more cause had they for believing in Jesus Christ, whose ministry could thus be described by Himself. ‘The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them’ (see Matt. xi. 5) ; and of whom it is said in Mark iii. 10-11, ‘for he had healed many; insomuch that as many as had plagues pressed upon him that they might touch him. And the unclean spirits,

whensoever they beheld him, fell down before him, and cried, saying, Thou art the Son of God!' Not many days before His own death He called Lazarus out of the grave, though he had been dead four days, by which time, according to the natural course of things in that climate, decomposition would have already begun (see John xi. 39). Surely we cannot wonder that St. Peter, in addressing the Jews on one occasion, described Him to them as 'a man approved of God unto you by mighty works and wonders and signs, which God did by Him in the midst of you, even as ye yourselves know' (see Acts ii. 22); and it is not too much to say, that neither before nor since has there ever lived a man whose actions bore the same impress of boundless beneficence and supernatural power. Therefore He might well challenge the Jews in those wonderfully gentle and condescending words recorded in John x. 37-8: 'If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father.'

## V

THE DIVINE REVELATION BY CHRIST AND THE GOSPEL  
PRESENTS A REAL ADVANCE BEYOND THAT OF THE  
JEWISH DISPENSATION

THIS subject admits of almost an unlimited illustration; but, for the present, we shall restrict our

comparison to six points, the first three bearing more particularly on our relation to God and divine things, and the last three on our relation to our fellow-men.

### 1. With regard to God.

Every attentive reader of the Bible must remark some differences between the views given to us of the God in the Old Testament, and those which are supplied in the New. In the old economy He is predominantly presented as the Almighty Creator and Lord of all, or as the holy and righteous Judge, or the benign and merciful Ruler of men, or (more particularly) as the God of the people of Israel. In Exod. xx. 5-6, e. g. God says: 'I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me; and showing mercy unto thousands, of them that love me and keep my commandments.' And, in the nineteenth verse of the same chapter we read that the people were so afraid of God that they said to Moses, 'Speak thou with us, and we will hear: but let not God speak with us, lest we die.' In Ps. xcv. 6-7, we read, 'O come, let us worship and bow down; let us kneel before the Lord our Maker. For He is our God, and we (i.e. especially we the nation of Israel) are the people of his pasture, and the sheep of his hand.'

It is true that the typical part of the Mosaic Law

threw further light on the divine attributes, and that the prophetical writings contain intimations of the propitiation that the promised Messiah was to effect, and of the glorious manifestation that would thus be made of God's infinite love. But the typical and prophetical teaching in its spiritual character seems to have been but little understood by the nation generally, and they seem to have contented themselves with the more elementary apprehensions of God as stated above.

In the New Testament, however, God is pre-eminently known and adored as the God of love, as our Father in Christ Jesus; an unquestionable advance this from the mere recognition of an omnipotent Creator, or a moral Governor and Judge. In the pattern for prayer which Christ gave to His disciples, He directed them to address God as 'Our Father which art in heaven' (Matt. vi. 9). St. Paul writes to the Christians of Galatia, 'For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye all are one man in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed, heirs according to promise' (Gal. iii. 26-29). And St. John, in the fourth chapter of his first Epistle, wrote to the Christians of his day (iv. 7-8, 16), 'Beloved, let us love one

another; for love is of God; and every one that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love . . . and he that abideth in love abideth in God, and God abideth in him.

But, besides this, the gospel clearly reveals to us what in the law is but darkly intimated, namely, that the unity of the Godhead is not one of poverty or dreary isolation; but that, as the perfection of God consists in its matchless unity, so it also consists in a richness and self-sufficiency of life, rendering God absolutely independent of the world as to His own happiness and glory, and unfolding, in three blessed Persons, the Father, the Son, and the Holy Ghost; and that these three blessed Persons, or Hypostases, who, in the absolute unity of their Godhead, have created the universe with all it contains, both visible and invisible, are also the efficient cause of the salvation of believing man from Satan, sin, and death.

This tri-partite existence of divine life, or this threeness of Persons in the one Godhead, which Christian divines have called the Trinity is undoubtedly revealed in the Gospels in those passages where either to the Son or to the Holy Ghost divine attributes are ascribed, or where the three blessed Persons are expressly mentioned, as e. g. respecting the Son, in John i. 1, 'In the beginning was the Word, and the Word was with God, and the Word was

God' (see vv. 14-17); and John v. 20-3, 'For the Father loveth the Son, and sheweth Him all things that himself doeth: and greater works than these will he show him, that ye may marvel. For as the Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom He will. For neither doth the Father judge any man, but he hath given all judgement unto the Son; that all may honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which sent Him.' The Holy Spirit is sometimes spoken of as sent to the believers by the Father, as e.g. in John xiv. 26, 'The Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you' (comp. also John xiv. 16; Acts xv. 8; Gal. iv. 6); and sometimes as sent by the Son, e.g. Acts ii. 32-3, 'This Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath poured forth this, which ye see and hear.' (See also John xv. 26; xvi. 7; xx. 22.) Of this Holy Spirit it is written in 1 Cor. ii. 10-11, that 'The Spirit searcheth all things, yea, the deep things of God. For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit

of God.' The three Persons of the blessed Godhead are all mentioned together in Matt. xxviii. 19; 2 Cor. xiii. 14; 1 John v. 7. To each of these Persons in the Godhead a share is ascribed in the salvation of fallen man. Of the Father it is said, in Eph. i. 4, that 'he chose us in him (Christ) before the foundation of the world;' and in John iii. 16, that 'He so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have eternal life.' Of the Son it is said that He died a sacrifice for our sins, in order to redeem us from their guilt and power, and to reconcile us unto God (see Matt. xx. 28; 1 Tim. ii. 6; Gal. iii. 13; 1 Pet. ii. 24; Col. i. 19-22.) And regarding the Holy Ghost, we are taught that He sanctifies believers, and makes them, as it were, temples of God (see Rom. xv. 16; 2 Thess. ii. 13; 1 Cor. iii. 26; vi. 19, 20). All this is well comprised in 1 Pet. i. 2, where the true believers are called 'elect . . . according to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.'

... 2. With regard to worship.

The service or worship of God is much more elevated and spiritual in the new economy than in the old. The Law of Moses contains a great many precepts concerning ritual defilement and purification, the observance of certain times or places,

and of different kinds of sacrifices, as will be seen from a perusal of the books of Leviticus and Deuteronomy. Whereas in the New Testament we read that Jesus, far from appointing a new Qibla, or other needless observances, said to an inquiring woman of Samaria, 'Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father . . . . but . . . the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers' (John iv. 21-3). St. James writes in his Epistle (i. 27), 'Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.' According to the gospel, the service which God requires of us does not consist mainly in a number of outward acts, such as frequent ablutions, public prayers, fasting, visiting of particular temples, etc.; but what He requires of us, above all, is repentance from sin, faith in Jesus Christ, the Saviour of sinners, a complete change of mind, a conversion from sin to holiness, so thorough and real that it can be called a 'new or second birth', and then a whole life spent according to His will and for His glory. Hence we read that both John the Baptist and the Lord Jesus began their preaching by the exhortation. . . 'The time is fulfilled, and the kingdom of God is at hand: Repent ye, and believe

in the Gospel: for the kingdom of heaven is at hand' (see Mark i. 15; Matt. iii. 2; iv. 17); and that the Apostles likewise 'went out and preached that men should repent' (see Mark vi. 12, and compare Acts ii. 38; iii. 19; xvii. 30). On one occasion Jesus Christ declared before the Jews, 'For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day' (see John vi. 40); and on another He assured one of their rulers, saying, 'Verily, verily, I say unto thee, Except a man be born anew, he cannot see the kingdom of God' (John iii. 3). St. John writes in his first Epistle (v. 4), 'Whatsoever is begotten of God overcometh the world: and this is the victory that hath overcome the world, even our faith.' We are taught that only such faith leads to eternal salvation, whilst no man can be saved by mere ceremonial observances and legal practices. Thus, for example, it is written in Gal. ii. 16, 'Knowing that a man is not justified by the works of the law, save through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law: because by the works of the law shall no flesh be justified.' And that this saving faith is not a dead and unfruitful thing, or consistent with a life of carelessness and sin, appears with abundant clearness from a number of passages. In 2 Pet. i, 5-8 we read, 'Yea, and for this very

cause adding on your part all diligence; in your faith supply virtue; and in your virtue knowledge; and in your knowledge temperance; and in your temperance patience; and in your patience godliness; and in your godliness love of the brethren; and in your love of the brethren love. For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ.' St. Paul writes to the Romans (Rom. xiii. 1), 'I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service;' and again to the Corinthians (1 Cor. x. 31), 'Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.' Instead of prayer in a certain place or at a certain hour, St. Paul recommends to the Christians the spirit of prayer; or a life of prayer, by exhorting them to 'pray without ceasing' (see 1 Thess. v. 17; Rom. xii. 12). In the Epistle to the Hebrews (x. 1-14) the Christian view of sacrifices is thus expressed: 'The law having a shadow of the good things to come, not the very image of the things, they can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh . . . For it is impossible that the blood of bulls and goats should take away sins. Wherefore when he cometh into the world, he (Jesus Christ) saith . . . Lo, I am come to do thy will, O God, . . . for by one offering he

hath perfected for ever them that are sanctified.' We learn from this and similar passages that the Levitical ceremonies foreshadowed the atoning death of Christ and the blessings He bestows, and that when the realities are come, the types are no longer needed (see also Col. ii. 16-17).

### 3. With respect to the kingdom of God.

By the kingdom of God we mean the institutions which God graciously commenced on the earth for the purpose of reclaiming mankind from the power of sin and Satan, bringing them into communion with Himself, and thus preparing them for heaven. Now in this kingdom of God, or religious economy, as it existed during the Mosaic dispensation, there was much that had an exclusively national character. Israel was God's chosen people (Exod. xix. 5; Deut. x. 15), a 'kingdom of priests,' a 'holy nation' (Exod. xix. 6), and God even called them His 'first-born son' (Exod. iv. 22). They were 'the children of the kingdom' (Matt. viii. 12; xxi. 43); and in their temple at Jerusalem God had 'caused His name to dwell' as in no other place on earth (see Deut. xii. 5, 11, with 2 Chron. vii. 16; and Neh. i. 9), whilst all other nations were living in ignorance (Acts xvii. 30) and 'suffered to walk in their own ways' (Acts xvi. 16). Therefore if any believing Gentile wished to be recognized as a full member of the kingdom of God, he had first, by circumcision, to be naturalized in the Jewish community (Exod. xii. 48),

which, priding itself on its peculiar privileges (Rom. ii. 16-20), despised utterly all who did not undergo that initiatory rite (1 Sam. xxxi. 4; Eph. ii. 11). But with the coming of Christ the kingdom of God dropped its mere national character, or its exclusively Jewish form and colouring, and stood forth fully developed in its universal and truly spiritual nature. His precursor, John, told the Jews plainly, 'Think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham' (Matt. iii. 2-3, 9). St. Paul writes in his Epistle to the Romans (ii. 28-9), 'He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God.' Circumcision as a religious practice is entirely done away with in the gospel, as seen from Gal. v. 2, where the Apostle declares, 'Behold, I Paul say unto you, that, if ye receive circumcision, Christ will profit you nothing;' and from Col. ii. 11, where he says to the Christians, 'In whom ye were also circumcised, with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ.' Jesus Christ Himself states, 'The kingdom of God cometh not with observation: neither shall they say, Lo, here! or, there! for lo, the kingdom of God

is within you' (Luke xvii. 20-1); and on another occasion, 'My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. . . . To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice' (John xviii. 36-7). St. Paul likewise affirms, 'For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but faith working through love' (Gal. v. 6); and again, 'The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost' (Rom. xiv. 17).

#### 4. On Retaliation.

The Mosaic code contained what is called the law of retaliation. In case of a murder it recognized the nearest relative of the person killed as his 'avenger of blood,' or Goel, whose duty it was to kill the murderer. We read in Num. xxxv. 19, 'The avenger of blood shall himself put the manslayer to death: when he meeteth him, he shall put him to death.' And if an intentional murderer had fled to the city of refuge, the elders of his city were commanded in Deut. xix. 12 to 'send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.' Even with regard to other injury inflicted, the law of retaliation was observed, as we gather from Lev. xxiv. 19-20, 'If a

man cause a blemish in his neighbour ; as he hath done, so shall it be done to him ; breach for breach, eye for eye, tooth for tooth ; as he hath caused a blemish in a man, so shall it be rendered unto him.' Now these regulations were designed for the guidance of the civil magistrate; and we must not for a moment doubt that they were perfectly suited to the purpose for which they were given ; but it is known from history that the Jews generally were more enslaved to the letter of their law than animated by its spirit, so that the law of retaliation was often perverted by them to justify private revenge. Jesus Christ therefore found it necessary to declare, according to Matt. v. 38-9, 'Ye have heard that it was said, An eye for an eye, and a tooth for a tooth : but I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also.' The spirit of this precept He Himself exemplified in His own conduct ; for, according to 1 Peter ii. 23, 'when he was reviled, reviled not again ; when he suffered, threatened not ; but committed himself to him that judgeth righteously.' The teaching of His apostles breathes the same spirit of meekness and love. So St. Paul writes to the Romans, 'Avenge not yourselves, beloved, but give place unto wrath : for it is written, "Vengeance belongeth unto me, I will recompense," saith the Lord' (Rom. xii. 19). And St. Peter, in his first Epistle (ii. 19-21), says, 'This is acceptable, if for conscience toward God a

man endureth griefs, suffering wrongfully. For what glory is it, if, when ye sin, and are buffeted for it, ye shall take it patiently? But if, when ye do well, and suffer for it, ye shall take it patiently, this is acceptable with God. For hereunto were ye called; because Christ also suffered for you, leaving you an example, that ye should follow his steps.' If it be asked, Why were not these directions given with equal copiousness in the Mosaic Law? it must be owned that we cannot always explain the actions of the Most High; but it may be suggested, at the same time, that previously to the propitiatory death of Christ there had not been so clear a discovery of the reconciliation between hatred of sin and compassion for the sinner, so that if the same unlimited forgiveness of wrong-doing had then been unreservedly enjoined, it might have led men to think too lightly of the terribleness and malignity of moral and spiritual evil. Still, whatever the cause may have been, there must be recognized in this respect a moral advance in the New Testament as compared with the Old.

##### 5. On the subject of Slavery.

There is every reason to believe that, amongst the Israelites, slaves enjoyed much more consideration and protection than amongst the heathen; for they were not only allowed but enjoined to abstain from work on the Sabbath (see Deut. v. 14), and to participate in the religious festival of the nation (Exod. xii. 44; Deut. xvi. 10-11). The murder-

of a slave was punishable by law (Exod. xxi. 10); and if any master so severely chastised a slave as to cause him a bodily injury, he was bound to give him his liberty (Exod. xxi. 26-7). In general, the Israelites were recommended, in their dealings with their slaves, to remember that they themselves had been bondmen in Egypt (Deut. xv. 12). Nevertheless, the Law of Moses did never bring about the abolition of slavery as an institution, but rather tolerated it, and allowed the bondage of aliens to be severer than that of Israelites (Lev. xxv. 39-46). The whole spirit and tendency of the gospel, on the other hand, is opposed to slavery, and directly tends to its abolition; for whilst it makes man free in the highest sense of the word, as Christ said to the Jews, 'If therefore the Son shall make you free, ye shall be free indeed' (John viii. 36); it also enjoins the rule, 'All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them' (Matt. vii. 12). No rank or position is to exclude a man from the blessings of the gospel, which are equally attainable to all who believe and are baptized, as we read in Gal. iii. 26-8, 'Ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye all are one man in Christ Jesus.' Although it was no purpose of Christ to

revolutionize the world by at once authoritatively prohibiting the slavery then existing everywhere, yet His teaching tended directly to lead to its abolition by sure though slow degrees. Emancipation from the power of sin and Satan is so great a boon, that St. Paul felt it could make even slavery endurable, and yet he advises every Christian slave to seek his liberty, when he can fairly do so, as the servile state was inconsistent with his new standing as a freeman in the Lord Jesus Christ. This we learn plainly from what is written in 1 Cor. vii. 21-3, 'Wast thou called being a bondservant? care not for it: but if thou canst become free, use it rather.' For he that was called in the Lord, being a bondservant, is the Lord's freedman: likewise he that was called, being free, is Christ's bondservant. Ye were bought with a price; become not bondservants of men.' This tendency of Christianity has also been manifestly unfolded in the course of history; for in whatever land the Gospel of Jesus Christ was believed and obeyed, there also slavery was first ameliorated, and then altogether abolished.

#### 6. On Polygamy and Divorce.

Although the Law of Moses protected the rights of women more than the laws of most heathen nations, yet it left the power of divorce in the hands of the husband, who was still legally permitted to send away his wife, if she did not 'find favour in his eyes', as we read in Deut. xxiv. 1-2, 'When a

man taketh a wife, and marrieth her, then it shall be, if she find no favour in his eyes, because he hath found some unseemly thing in her, that he shall write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go, and be another man's wife.'<sup>1</sup> It may also be stated in favour of the Mosaic Law, that it put some check upon the abuse of this power of the husband, by prohibiting him from taking back, under any circumstances, the wife he had divorced, after she had become the wife of another man (Deut. xxiv. 3-4). And in Mal. ii. 16 it is expressly said that divorce is contrary to the will of the Lord. So again, in Gen. ii. 24, it is plainly declared to have been the purpose of the benign Creator, that, by marrying, 'a man shall leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh' (Gen. ii. 24). But there were no legal enactments distinctly framed to carry out this purpose, by enforcing the sanctity of the matrimonial tie. The same may be said with regard to polygamy. God, in originally instituting marriage, joined only one woman with one man (see Gen. i. 27; ii. 21-5); but the law, although acquainting us with the divine institution of monogamy, and thereby representing it as best,

<sup>1</sup>The Hebrew text is not quite so strong as the English translation, inasmuch as, according to the correct construction of the original, the whole of the first three verses from the antecedent, and the consequent only begins with verse four.

did yet not forbid polygamy and concubinage by any express legal enactments, but rather tolerated them, as is seen from a number of passages, for example, Deut. xxi. 15; Ex. xxi. 8-10; 1 Sam. iii. 7; xii. 5.

Jesus Christ, on the contrary, maintained the perfect will of God on this subject in language too plain to be mistaken. We are informed in Matt. xix. 3-9, that, on one occasion, when His enemies sought to entrap Him, He replied to their question, ‘Is it lawful for a man to put away his wife for every cause? And he answered and said, Have ye not read, that he which made them from the beginning made them male and female, and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh? So that they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.’ And He regarded their erroneous view on the subject as so little justified by the Law of Moses, that He exposed its fallacy in these weighty words, ‘Moses, for your hardness of your heart, suffered you to put away your wives: but from the beginning it hath not been so. And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery.’

From these expressions it is plain that Jesus Christ insists upon the original character of matrimony, according to which it is a union for life between only one woman and one man. Polygamy in His eyes has a criminal, an adulterous character; for if He says that a man commits adultery by marrying again, after having put away his wife, it is plain that He would also say a man commits adultery who marries a second wife without putting away the first; the adulterous character of the second marriage resulting only from the circumstance, that, when it was contracted, a previously married wife was still living. Hence, also, the apostles only approved of a man's having one wife; and, when speaking of the married state of the Christians in their days, they speak of it uniformly as being of a monogamistic character. So, for example, St. Paul says in 1 Cor. vii. 2, 'But, because of fornications, let each man have his own wife, and let each woman have her own husband ;' and in vii. 12, 13, 'If any brother hath an unbelieving wife, and she is content to dwell with him, let him not leave her. And the woman which hath an unbelieving husband, and he is content to dwell with her, let her not leave her husband ;' and in Eph. v. 33, 'Nevertheless do ye also severally love each one his own wife even as himself ; and let the wife see that she fear her husband.' This re-assertion and restitution of the sanctity and indissolubility of marriage by Christianity is connected with

its general tendency to raise the woman from the degraded position she occupied in most heathen countries, and even from that state of minority and dependence in which the Law of Moses left her, to the position of a free child of God, a responsible member of His kingdom in this world, and an heir of glory in that to come (see 1 Pet. iii. 7).

PART II  
RELATION BETWEEN MUHAMMADANISM AND CHRISTIANITY  
OR  
CAN THE RELIGION OF THE GOSPEL BE REGARDED  
AS SUPERSEDED BY THAT OF THE QUR'AN?

VI

DID ISLAM, AS A RELIGION, EVINCE A SUPERIORITY TO  
CHRISTIANITY BY A HIGHER VITALITY AND GREATER  
POWER IN CONVERTING MEN, AND IN SPREADING  
SPIRITUAL AND TEMPORAL BLESSINGS

FROM the preceding comparison between Christianity and the Mosaic dispensation it must appear plain beyond any doubt that the former ranks higher than the latter, and is a more advanced revelation of the one true religion God has given to men, so that it must be a sin for any one to remain in the Jewish religion after having received the opportunity of becoming a Christian. The next question for our consideration is this: ' Does Muhammadanism stand in the same relation to Christianity in which Christianity stands to the preceding economy, or, in other words, is it a still higher revelation of the true religion ? ' And if, after carefully and candidly examining the question, we must answer it in the affirmative, we are bound to acknowledge it to be the

duty of every Christian to become a Muhammadan ; but if, on the contrary, we have to answer it in the negative, every Muhammadan, who is really anxious not to be deceived in a matter of such stupendous importance, will learn from his own conscience what step it is his sacred duty to take. In order to avoid every appearance of partiality, we will now examine Muhammadanism on exactly the same points in regard to Christianity on which we have already found Christianity superior to the Mosaic dispensation, and we will do so in the same order in which each point came under treatment in the preceding comparison. Our object will now be, in considering each of these points separately, to see whether or not Muhammadanism is in that particular point as superior to Christianity as we have found Christianity to be superior to the earlier stage of revealed religion.

Above (*ante* p. 1) we recognized, in the vitality and world-overcoming power with which Christianity made its appearance, and effected its rapid spread amongst mankind, a proof that by it God had given to the world a higher stage of the true religion than that which previously existed ; and we likewise discerned, in the awful dissolution of the Jewish commonwealth, soon after the rise of Christianity, a judgement of the Almighty upon the Jewish nation for their culpable rejection of Christ and His religion, as well as a token that the ancient dispensation had been superseded. Now if it is asserted, that, since

the rise of Muḥammadanism, Christianity has similarly been superseded as the true religion, we are entitled to ask, in analogy with the above, whether this assertion is borne out by facts showing that Muḥammadanism possesses greater vitality and power for conquering the hearts of men than the religion of Christ; and that, since Islám has made its appearance in the world, God's judgements so rest upon Christendom as to deaden in it all spiritual life, to deprive the Christian nations of their national blessings and prosperity, and to prevent a Christianizing influence amongst the non-Christian nations of the world.

There is so much undeniable truth in Islám that it would be strange indeed if it did not exercise some power over the hearts of men. At the time Muḥammad began to preach his new religion, most of the Arabs were idolaters, and the Ka'ba contained above three hundred idols ; it was, therefore, natural that the new doctrine, 'There is no god but God', should have made a deep impression upon some minds who felt the hollowness of idol-worship. But to exercise some power over the hearts of men, and to exercise a power stronger than Christianity, are two different things, and the latter is the question now under consideration.

It is true that a comparison between the effects produced respectively by Muḥammadanism and Christianity upon the hearts of men is rendered somewhat

difficult by the fact, that whilst Christianity existed for three hundred years without any political power, Muḥammadanism, from the time of the Hijra, was not a merely religious, but a politico-religious system; so that it is almost impossible to say what results are attributable to the religious element, and what to the political power of Islám. But such a comparison is perfectly feasible for the short period from Muḥammad's entering upon the work of a prophet in Mecca to his assuming the additional function of a temporal ruler in Madína. During this period, generally estimated at thirteen years, the chief exponent of Islám was the person of its founder. Christianity also has such a period in which its chief exponent was its own founder: this was the time of Christ's public ministry, lasting for about three years. Now what was the respective result of the three years' preaching of Christ, and of the thirteen years' preaching of Muḥammad? In Luke vi. 13 we read that out of a larger number of disciples Jesus chose twelve apostles; in Luke x. 1, that on another occasion He could send seventy disciples to preach the gospel. In Matt. xxi. 46, we are told that the reason why His enemies, the chief priests and Pharisees, abstained from laying hands on Him, was their 'fear of the multitude who took Him for a prophet'; and in John vii. 40, 41, that, on hearing His sayings, the people said, 'This is of a truth the Prophet', while others said, 'This is the Christ'. In Acts i.

15, an assembly of one hundred and twenty disciples is mentioned, and in 1 Cor. xv. 6, we are informed, that on one occasion during the forty days between His resurrection from the dead and His ascension into heaven, He was seen by above five hundred brethren, or believing Christians, at once.

From Arabic historians, such as the Kálibu'l-Wáqidí, Ibn Hishám, Tabarí, Ibn Sa'd, and others, we learn, on the other hand, that the first converts of Muhammed were his own wife Khadíja, his adopted son Zaid, his nephew 'Alí, his intimate friend Abú Bakr, and several slaves who appear to have derived benefit from Abú Bakr's riches; that up to 'Umar's adoption of Islám in the house of Arqam, or after Muhammed had been trying to spread his religion for about six or seven years, his converts amounted only to about fifty (namely, forty or forty-five men with ten or eleven women);<sup>1</sup> that, when they fled to Abyssinia from the persecution in Mecca, their number, some time later, rose to one hundred and one (namely eighty-three men and eighteen women), which would seem to comprise all the converts of Mecca, up to the Hijra, inasmuch as the Kálibu'l-Wáqidí states the number of the Meccan fugitives who assisted at the battle of Badr, nineteen months later, to have been eighty-three; and that the converts of Madína, at the time of the Hijra, consisted of seventy-three men and two women. These data cannot leave it doubtful

<sup>1</sup> See *The Life of Muhammed* (C. L. S.), pp. 40-4.

in whose favour the result is, if we compare the success of Muḥammad and the success of Christ, both taken simply in their character of founders and propagators of a religion, independent of worldly means and power: the one, after thirteen years of labour, could count about one hundred and eighty converts, including both men and women; and the other, after three years of labour, at least five hundred converted men, besides the women.

After this short period the proportion in the respective spread of Christianity and Islám changed; but this change was effected by means proving, no doubt, that the Muslims were daring and successful warriors, but by no means that their religion, as such, has more power to subdue the hearts of men than the religion of Christ.

For three hundred years after the death of Christ the religion which He had founded was fiercely persecuted, first by the unbelieving Jews, and afterwards by the formidable power of the heathen empire of Rome. This vast empire comprised almost the whole of the then known world; its emperors' sway extended from the British Isles to India, and from Scandinavia to the *Şahará* of Africa. In this mighty empire the Christian religion was prohibited, and consequently its progress opposed by the most formidable worldly power then in existence. Church historians record ten sanguinary persecutions, instituted by the Roman Government against all who

professed their faith in Christ ; yet in spite of all this opposition and all these persecutions, during which thousands of Christians, old and young men and women, died a martyr's death, Christianity spread far and wide ; and it often happened that the patience, the fervent prayers, the heroic courage and triumphal joys of these martyrs, in the face of death, were the means of converting even their heathen executioners, so that it became a common saying among the Christians, that the blood of the martyrs was the seed of the church. The Christians' faith and patience proved stronger than all the worldly power of the Roman empire. After three centuries of oppression and persecution, Christianity, without once stooping to take up the sword of rebellion, or opposing force by force, had spread so irresistibly by its own inherent power, that thousands of Christians were found even in the legions of the Roman army, or in the palaces of governors ; and their number everywhere had so multiplied that when the first emperor, Constantine, the builder of Stambul, became a Christian, he found that the professors of the hitherto persecuted faith were a more powerful support than the heathen. There can be no doubt that at the end of those persecutions, or at the beginning of Constantine's reign, the Christians in the Roman empire amounted to several millions,<sup>1</sup> and according to the most

<sup>1</sup> A historian so little favourable to Christianity as Gibbon considers it possible that they may have amounted to six millions.

trustworthy ancient records they were already found scattered over the countries of India, Persia, Parthia, Bactria, Media, Armenia, Mesopotamia, Syria, Arabia, Egypt, Africa, Asia Minor, Turkey, Greece, Italy, France, Spain, and England.

It is true, that after the flight of Muḥammad to Madīna his followers soon increased in Arabia, and after his death his religion began to spread rapidly over many countries, so that the Muslims could soon be numbered by thousands and millions. But no one acquainted with the history of those days could say that this rapid spread of Muḥammadanism was effected solely by its spiritual power over the hearts of men ; on the contrary, it is notorious that no tribe or nation has ever embraced Islám without having either been first conquered, which was generally the case, or otherwise affected by its political power. In what degree Muḥammad, from the beginning of his residence in Madīna, combined with the prophetic office the rank of an Arab Emir, or military chief, is evident from the fact, that during the eighteen months intervening between the Hijra and the famous battle of Badr, he had organized with his followers no less than seven marauding expeditions, intended to plunder mercantile caravans on their way to or from Mecca, and that three of these expeditions he had headed in person.<sup>1</sup> If we bear in mind how,

<sup>1</sup> See *Ghazwas and Sariyas* (C.L.S.) for a full account of these expeditions.

from the most ancient times, the numerous independent tribes of Arabia delighted in war and plunder, we can easily conceive, that when the said marauding expeditions, and especially the spoils and ransom after the battle of Badr, had once convinced them that the new prophet intended not only to lead them to a paradise beyond the grave, but was also the man to conduct them to the earthly paradise of victory and plunder, this latter prospect of itself had sufficient charm to induce many to join the new religion. At the death of Muhammad, only nine years after the Hijra, all Arabia had succumbed to the sword of the Muslims, and submitted, though at first very reluctantly, to their religion. The warlike tribes who had before been living in perpetual feuds between themselves, and accustomed to pillage and plunder, were then for the first time united under one head or leader, to whom they had to yield both religious and military obedience. What wonder then that, invited at once by the poverty of their home and the injunctions of a religion in keeping with the strong marauding instincts that had always characterized their race, while the neighbouring empires of Rome and Persia, weakened by a long series of destructive wars against each other, lay before them a tempting bait in their untold wealth and boundless luxury—what wonder, after all this, that we find the Arab armies, under the first energetic Khalifás, pouring forth from

their native deserts, like an irresistible mountain torrent, and conquering in rapid succession all the surrounding countries! As far as the conquests of these armies extended, so far Islámism was made the religion of the state; and although the conquered people were, in most cases, not actually forced to embrace the religion of the conquerors, yet they were put under so many disabilities, and had frequently to suffer such cruel oppressions, while the means of keeping up their faith and learning were greatly curtailed (e.g. as early as the reign of the Khalifá 'Umar 4000 Christian churches are reported to have been destroyed), that it is not very surprising if thousands of worldly-minded, ignorant, and down-trodden people could be found ready, during the first period of confusion and fright, and afterwards from time to time to purchase the privileges and power of the ruling class, by parting with the religion of their fathers. So it came to pass that the armies of Muslim warriors, proved successful missionaries, or propagators of their religion, and that in course of time, after many countries had been subjected to Muhammadian rulers and laws, their converts amounted to millions and tens of millions.

But these many and great victories of the Muslim armies, and the consequent wide spread of Islám, for which they had thus to pave the way, cannot prove the divine character of the religion of the

Qur'án. They are by no means miraculous. General history makes us acquainted with similar and even greater military exploits; e.g. Alexander the Great, who was an idolater, and started from a country much smaller than Arabia, subjugated in nine years almost as large a territory as the Khalifás in ninety, and wherever he went he spread the Greek language and manners with remarkable success.

Besides, let it be observed, that although the Muslims exercised for successive centuries a vast amount of power to subserve the interests and spread of their religion, yet they did not so far succeed with the Christians under their dominion as the Christians had succeeded with the heathen; for whilst in Europe not a single community remains adhering to its original heathenism, the Christians still living in Muhammadan countries, such as Turkey, Syria, Persia, and Egypt, amount to many millions. It is therefore an established fact, and not a mere opinion on which people may differ, that whilst the number of Christians so rapidly increased as now vastly to surpass that of the Jews, the number of Muslims, far from in like degree exceeding that of the Christians, is very much less.

It is likewise a fact of history, that scarcely had the Jews rejected Christianity, when those fearful judgements broke in upon their nation, which deprived them of their fatherland, and scattered them, as poor despised exiles, all over the world.

But if we inquire of history whether the rejection of Islám by the Christians was visited with still greater, or only with similar judgements, the answer is, that though, in countries conquered by Muḥammadan armies, and where many worldly-minded Christians gave up their religion for that of the conquerors, those who remained faithful to the gospel had to suffer the loss of many earthly goods; yet those Christian lands which entirely rejected the religion of the Qur'án and some of which even defeated the invading Muslim armies, were not only unvisited for this with national judgements, but continued to prosper even more than before. The Jews, since their rejection of Christ, have never been able to form a commonwealth of their own; but the Christian nations who rejected the creed of Muḥammad could not only maintain their independence, in spite of vast Muslim armies sent forth for their subjugation; but their population and power has so signally increased, by the blessing of God, that they now possess the greater part of the habitable world, and exercise a more or less powerful influence over every region of the earth. It can now be said, without exaggeration, that the Christians stand highest in the scale of nations, and that the providence of God has already invested them with power over the whole earth. It is a fact worth pondering, that Christianity began with humble individuals, who had no power, apart from the energy of their

convictions ; that for three hundred years its doctrines were propagated amidst cruel persecutions, by the faith, the prayer, the teaching, the sufferings, and the death of an army of martyrs ; and that, nevertheless, it now sits upon the most powerful thrones of the world ; whilst Muḥammadanism, from the beginning aimed at secular conquests, was spread for a time by vast armies of warriors, and has now lost the greater part of the power it once possessed.

A comparison of the internal state and condition of the Muḥammadan and Christian lands is no less suggestive of grave truths. It cannot be doubted that the true religion, by the diffusion of purity, honesty, equity, and the higher happiness of communion with God by a living faith and spiritual worship, must greatly help to elevate a people, and to promote its general prosperity. We have now to apply this standard to the two religions in question ; for if Christianity has ceased to be the true faith since the rise of Islám, as most Muslims assert, we must naturally expect to find Muḥammadan countries distinguished by the highest degree of prosperity, and the Christian world almost entirely without it. But what are the actual facts in this respect ? Arabia is the birth-place of Islám, where it has had undisturbed sway since the days of its founder. The rich spoil of many countries was brought to that land by the victorious armies of the

first Khalífas.<sup>1</sup> The Beduin sons of Arabia were for a time the rulers of some of the richest nations in the world. But these riches and this power were lost again, almost as quickly as they had been acquired ; and the Arabs, instead of becoming a civilized, prosperous people, under the influence of Islám, are still, after enjoying for twelve centuries all the benefits of their religion, the same semi-barbarous, ignorant, and marauding Beduin tribes they were before Muḥammad was born ; not so civilized as some even of the heathen nations. The other countries in which the Muhammadan rule and religion were established shortly after the prophet's death, and where they have prevailed ever since, are, Syria, Persia, Asia Minor, Egypt, and North Africa. At the time when these countries were subjugated by the Muslim armies they abounded with towns and villages, the land was well cultivated, and the population, while generally prosperous, belonged to the most civilized nations of the day. But under the sway of Islám this degree of prosperity and civilization, so far from increasing, has diminished so lamentably, that now those lands are little better than vast deserts, where, in some parts, the traveller can walk for days together without coming to a town, or even a village, and the soil is so little cultivated, that extensive districts, once densely

<sup>1</sup> See *The Khulafá'u'r-Rashidín* (C.L.S.)

inhabited, are now abandoned to the herds of roaming Beduins or Turkomans, and the population is not only greatly reduced in number, but impoverished in an equal degree, and exists in a condition but little above actual barbarism. How different the effects produced by Christianity, where it has been embraced ! If we except Italy and Greece, in which a heathen civilization prevailed, the whole of Europe, when Christianity was first offered to it, was in a barbarous or (to say the least) semi-barbarous condition. In England, people still clothed themselves in the skins of animals, and the Germans were so savage that women went forth with their husbands to battle, and sometimes might be seen driving them back into the fight with reproaches and even whips, if they began to flee. But the gospel was stronger than these indomitable sons and daughters of nature : the love of God in Christ gradually softened and subdued them. All the nations of Europe, one after another, cast away their idols, and worshipped the only true God, revealed to them in His Son Jesus Christ, the Saviour of mankind ; and this new faith proved to them a fountain of blessings, both temporal and spiritual, so that, in their subsequent experience, the truth of the divine word was amply fulfilled, that 'Godliness is profitable for all things, having promise of the life which now is, and of that which is to come' (1 Tim. iv. 8).

Under the beneficial and ennobling influence of Christianity not only has the population of Europe so immensely increased, but the different European nations are all of them vastly more civilized, better educated, and wealthier than before ; and it is so well known as to be almost superfluous to add, that for many generations past Christian Europe has unquestionably been at the head of the nations of the earth, in point of civilization, learning, power, and influence. History therefore brings before our eyes the undeniable fact that Islám failed not only to elevate the nations upon whom it was imposed beyond the level of the Christianity of those early days, but that it had not intrinsic strength enough to prevent them from sinking below the point at which it first met them ; while, on the contrary, Christian lands that refused to submit to its yoke, so far from being punished by God for this by the withdrawal of their national blessings, have gone on improving and prospering till they have left the Muslim nations far behind them in civilization, wealth, and power.

If the assertion were correct that, since the appearance of Islám, Christianity has ceased to be the true religion, and that now it is God's will that all men, Christians and Jews as well as pagans, should embrace the doctrines of the Qur'án, we should naturally expect to find the superseded religion of Christ in a state of decay, without

spiritual life or energy, and destitute of all tokens of divine blessing, and the religion of Muḥammad, if not still in the bloom of youth, at least in the health and vigour of manhood, and still spreading amongst civilized peoples, by God's blessing, either in the track of victorious armies as at the first, or by the gentler but surer method of presenting to the world examples of the happiness, prosperity, and greatness at which nations can arrive under its influence. But how much the reverse of all this is the actual state of things! It is true, the Muḥammadan nations in the interior of Africa, namely, the Bornuese, the Mandengas, and the Phulas or Phelatas, invited by the weak and defenceless condition of the surrounding negro tribes, still make conquests, and after subduing a tribe of pagans, impose upon those that remain the creed of Islám;<sup>1</sup> but, keeping in view the whole of the Muḥammadan world, this fitful and far off activity reminds one only of those green branches sometimes seen on trees already and for long decayed at the core from age. Those countries which form the proper centre and heart of Muḥammadanism, and are still the seat of its political power, namely, Turkey, Persia, and the North of Africa, have long ago ceased to send forth armies for the purpose of

<sup>1</sup> Since Africa has come under the dominating influence of the Christian Powers, the Islámic propaganda is often carried on by peaceful methods. See Sell's *The Religious Orders of Islám* (S.P.C.K., Madras & Simpkins, London.)

subduing fresh nations to the faith. Not merely has the tide of Muḥammadan political conquest ceased to advance ; it has for long been steadily receding, as the page of history amply shows, leaving some of the noblest countries, once owning the Muslim sway, as, e.g. Spain, the whole of the North African coast, almost all the European provinces of Turkey, Greece, India, etc. under the dominion of Christian Governments. Moreover, it is well known, and the confession is often heard from the mouths of Muḥammadans themselves, that hundreds and thousands who bear the name, especially amongst the great, the educated, and the rich, have intellectually lost all faith in Islám, and either lean towards Christianity, or have become the pitiable prey of utter atheism.

But if we turn to those who still honestly believe in the Qur'án—and their number is not small—what proofs do they afford, by their lives and acts, that their religion is more divine; or produces more holiness, righteousness, and charity among men, than any other ? What can the Muslims show at all coming up to the fruits of the Christian religion, as seen in so many thousands of hospitals for all kinds of diseases, so many excellent schools for the young of both sexes and every grade of life, not even excepting the blind, the deaf and dumb ; while for the poor who cannot work, shelter, food, and clothing are legally provided, both in towns and villages ; not to speak

of vast numbers of voluntary societies for mutual aid and support among the working classes, and the equally numerous associations gathered from the higher for visiting the poor, the sick, and dying with words of comfort, or the ungodly and careless with needful advice or warning?

If Islám is now the only true religion, and the only one to enjoy the approval and blessing of God, how is it that it does not spread in Christian lands? How is it that the true Muslims have not love and zeal enough to send millions of Qur'áns, with thousands of Imáms, Khojahs, and 'Ulamás, to all Christian countries, to make known their religion? If Christianity is no longer true, and no longer enjoys God's blessing, why is it not thereby rendered unfruitful? Why does it still spread in every part of the world, amongst idolaters, Jews, and Muslims, so that at this moment the new converts can be counted by hundreds of thousands?

The facts already mentioned, and a number more that might be named, rather seem to indicate, with unmistakable clearness, that though Christianity is six hundred years older than Islám, the former is still in the vigorous health and matured power of manhood, and the latter, for some time past, stricken with the languor and infirmities of old age.

## VII

ARE MUHAMMAD AND ISLAM FORETOLD IN THE NEW  
TESTAMENT, AS CHRIST AND CHRISTIANITY  
HAVE BEEN IN THE OLD?

WE have found above (see p. 6) that it was a token of the truth and divine origin of the Christian religion that the temporary nature of the Mosaic dispensation was proclaimed in the Old Testament itself, and the coming of a higher and more enduring religion foretold. Now every one must allow that it would likewise form a strong argument in favour of Muhammadanism, if passages could be found in the New Testament which either showed that Christianity was also a partial and temporary system, or directed our hopes to another Prophet and Saviour to come. This is so evident, even to Muhammadans, that they have actually attempted to strengthen their position by maintaining that the coming of Muhammad was foretold in the gospel. But, upon examination, we find that this assertion is based upon wholly untenable ground. The assertion occurs already in the Qur'án, namely, in the following general manner: I write it down for those . . . who shall follow the Apostle, the unlettered Prophet, whom they shall find described with them in the Law and Gospel' [Súratu'l-A'ráf (vii) 156-7], and in the more explicit manner in the words: 'Jesus, the son of Mary, said, O children of

Israel, I am God's Apostle to you to confirm the Law which was given before me, and to announce an Apostle that shall come after me, whose name shall be Ah̄mad.' [Súratu's-Şaff (lxii) 6]. In reference to the first passage, which finds a description of Muḥammad already in the Old Testament, it suffices to say that there is indeed a prophet or servant of God foretold, but that he is uniformly represented as springing from the people of Israel, and that no one who has eyes to read what is written can find in the whole Old Testament a single passage speaking of a Prophet who is to arise from among the Arabs. According to the second passage, Christ has not only announced the coming of another apostle after him, but has even foretold his name. Now if we read the New Testament through from beginning to end, we find not a single verse capable of bearing such a construction, and we should be left to suppose that the Qur'án must refer to a book which is not the gospel, but which may have erroneously or perfidiously professed to be so, if the Muḥammadan doctors did not tell us that it refers to those words in which Christ promised to His disciples that He would send them the Holy Spirit, or Comforter, from His Father in heaven, namely, John xiv. 16, 26; xv. 26; xvi. 7. But the Greek term rendered 'Comforter' is derived from a verb signifying 'to call upon some one, to induce him to come and bring help, or to cause him to leave off'

anxiety and be of good cheer'; and, consequently, has nothing to do with the Arabic root 'ḥamada' or 'ḥammada', to praise; so that, if in the days of Muḥammad there should have been an Arabic manuscript of the gospel in which the term 'paraclete' was rendered by 'ahmad' (a supposition which has never been proved), this would have been a wrong translation, arising either from want of knowledge or good faith.<sup>1</sup>

Independently, however, of this, another circumstance at once decides that these promises can never have referred to Muḥammad; for in Acts i. 4-5, we read that the Holy Ghost, or Paraclete, was to come to the apostles 'not many days hence', and that till then they were 'not to depart from Jerusalem.' But every one knows that the Apostles received the Holy Ghost ten days after Christ's ascension (see Acts ii), and that they had all been long dead when Muḥammad arose; six hundred years later.

Not only does the gospel contain no prophecy of the coming of an ahmad, or any one else, to supersede Christ, but it claims for itself so absolute a character as the only true light, and the only right way to God, that there is no room left for any rival system to fill, and no possibility of a higher religion yet to come. Accordingly, we read in Matt. xi, that when John the Baptist, on a certain occasion, sent a deputation

<sup>1</sup> See *The Faith of Islam* (3rd ed.), p. 15.

to Christ to ask Him, 'Art thou He that cometh, or look we for another?' He, instead of encouraging any such hopes of a future prophet, plainly told them, 'Go your way and tell John the things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them. And blessed is he, whosoever shall find none occasion of stumbling in me.' And soon after He added, 'All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest.' On another occasion He said, 'For God so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have eternal life. For God sent not the Son into the world to judge the world; but that the world should be saved through Him. He that believeth on Him is not judged: He that believeth not hath been judged already, because he hath not believed on the name of the only-begotten Son of God. And this is the judgement, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil' (John iii. 16-19). And, again, 'I am the light of the world: he that followeth me shall not walk in the darkness, but

shall have the light of life' (John viii. 12). And again, 'I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever: yea and the bread which I will give is my flesh, for the life of the world. . . . He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me, and I in him. As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me' (John vi. 51, 54-7). So likewise St. Paul writes, in 1 Tim. ii. 5-6, 'For there is one God, one mediator also between God and men, himself man, Christ Jesus, who gave himself a ransom for all; the testimony to be borne in its own times.' And again, in 2 Cor. v. 17-19, 'Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new. But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto Himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation.' And St. Peter testified of Him to the Jews, saying, 'He is the stone which was set at nought of you the builders, which was made the head of the corner. And in none

other is there salvation : for neither is there any other name under heaven, that is given among men, wherein we must be saved' (Acts iv. 11-12).

By the side of such declarations as these, it is indeed natural to find prophecies like that in Matt. xxiv. 11, 'Many false prophets shall arise, and shall lead many astray'; but it would be impossible to imagine any messenger who could do, or be, more for us than is here predicted of Christ. For the Son Himself having come and made known the Father, it is self-evident that higher revelation by a mere servant is for ever superseded. It is because Jesus Christ is revealed in the gospel as the spiritual sun, or the light of the world, and as the only Saviour of mankind, that no other new revelation can be expected after Him, and that the whole Christian dispensation, or the period from Christ's life upon earth to His coming again to judgement, is called 'the last time', or 'the last days', and 'the end of the world'. So we read in 1 Cor. x. 11, 'Now these things . . . were written for our admonition, upon whom the ends of the ages are come,' and in 1 John ii. 18, 'Little children, it is the last hour: and as ye heard that antichrist cometh, even now have there arisen many antichrists; ' and in Heb. i. 1, 2, 'God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through

whom also he made the worlds ;' and St. Peter writes to the believers, ' Ye were redeemed . . . with precious blood, as of a lamb without blemish and without spot, even the blood of Christ : who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake ' (1 Pet. i. 19, 20). It is therefore plain beyond contradiction, that whatever may be the foundations of Islám, it does not rest either on any particular prophecy in the gospel respecting Muhammad and his teaching, or on any deficiency in the Christian religion which it was required to supply.

If, in order to escape this conclusion, any Muhammadans, unacquainted with the history of the New Testament text, should assert that our version of the gospel is not the original one, but has been corrupted by the Christians after Muhammd's appearance, in order thus to suppress one of the most important testimonies to his divine commission, it only remains to say, in reply, that a number of learned Muhammadans, e.g. Imám Muhammd, Ismá'il Bukhári, Sháh Wali Alláh, Imám Fakhru'd, Din Rází, and others, down to the learned Syed Ahmd, our own Indian contemporary, have already expressed their conviction that the gospel now in circulation is still the same as that used before the days of Muhammd ; that from the ancient manuscripts still preserved in the great libraries of Christian

lands, this is so evident as to require no further proof; and that, consequently, it is unfair of Muhammadians still to bring forward this old assertion that the sacred writings have been corrupted, unless they establish the charge by positive proofs, to do which, if they can, we would here publicly challenge them. For so long as they fail to prove this charge, it is only just to pass it over as baseless and unworthy of notice.

### VIII

MUHAMMAD AND ISLAM, INSTEAD OF ORIGINATING IN  
CHRISTENDOM, AS CHRISTIANITY HAD CAST ITS  
FIRST ROOTS AMONG THE ISRAELITES,  
SPRANG FROM THE MIDST OF  
IDOLATERS IN ARABIA

THERE can be no doubt that 'the whole earth is the Lord's' (Psalm xxiv. 1), and that 'He can do whatsoever He pleaseth' (Psalm cxv. 3); but it is no less incontestable, that for all He does He has the best and wisest of reasons. We have already recognized the divine wisdom of first sending the Law of Moses to Israel, in preparation for the perfect and more spiritual religion of Christ (*ante* p. 9); and it must appear perfectly consistent with the supreme wisdom of God to have introduced the Saviour when and where He was expected, and to have laid the first foundation of the church of the future where the ground had been carefully prepared for it. So, likewise, if God had willed to supersede

Christianity, we should have been led, both by analogy and the nature of the case, to expect that this higher development should unfold itself in the bosom of Christendom, where alone it could find a congenial soil ready for its reception. Yet there is no more patent fact in history than that the founder of Islám was neither born nor brought up in a Christian land, not even amidst a Jewish community, but amongst the Arabs who were ignorant idolaters, and who had collected no fewer than three hundred and sixty idols, as Arab tradition says, in their national sanctuary, the Ka'ba. It is also perfectly well known to those acquainted with the Arabic history of those days, that when Muḥammad began to claim the authority of a prophet, and to preach his new religion, the people of Mecca were so little prepared for it that they ridiculed him as a fool, and were so violently opposed to his pretensions that the new religion would have been destroyed in the bud, but for the protection and influence of Abú Tálib and his powerful family, in the first instance; while afterwards it knew how to take advantage of the subsisting feuds and jealousies between the rival cities of Madína and Mecca, and the secular weapons thus placed at its disposal. This free use of carnal means in support of the new religion is itself a plain proof either that Islám is not so spiritual a religion as Christianity; or, if it is, that Arabia was by no means prepared

for its reception when it first appeared ; for were it otherwise, those carnal weapons would have been unnecessary, and it could have spread as quietly and peaceably as Christianity had done before. How, then, can it appear compatible with God's infinite wisdom and immutability, to send a higher religion than Christianity, and yet depart from all precedent, by raising up the last and greatest of all prophets from amongst the idolatrous Arabs, whilst for more than two thousand years before, namely, since the days of Abraham, He had chosen all His prophets, without exception, from amongst the Israelites, so that even Christ was of the seed of Abraham after the flesh ? (See *Súratu'l-Játhiya* (xlv) and *Súratu'l-'Ankabút* (xxix).

Is not this single circumstance, that if Muḥammad be a prophet, he is the sole prophet originating amidst polytheism, sufficient to raise doubts in every thinking mind, as to the divine character of his mission ? Can we at all wonder, if the more intelligent Muhammadans reason thus : ' If Muḥammad had to bring a higher revelation than Christ, why, then, did he not appear in some Christian land, where the way would have been somewhat prepared for him, rather than in idolatrous Arabia, where he could only convert the people to his doctrines by first subjugating them politically ? Or, if it had been possible to bring the highest revelation to idolaters at once, without first preparing them by

the law and the gospel, why then did the all-merciful God not send Islám six hundred years sooner, instead of Christianity, or two thousand years earlier still, instead of the law? why keep it back from mankind for so long a time, if it might just as well have been announced so much earlier? If such questions arise in the mind of thinking Muhammadans, it would seem that they could hardly help arriving at conclusions hostile to the divine mission of the founder of the religion in which they have been brought up.

## IX

### CAN THE CLAIMS OF MUHAMMAD AS THE FOUNDER OF A NEW RELIGION BE ESTABLISHED BY THE PROOF OF MIRACLES?

TURNING now to the subject of miracles, we still find Muhammad's claim to a divine mission resting, to say the least, upon a most doubtful foundation. It has already been mentioned (*ante* p. 11) that Moses and Jesus performed miracles, in order to give the people a rational conviction that they were sent from God; for it is evident that without such a test, any unprincipled man might pretend that he was a special messenger from heaven, and men would have no means whereby to distinguish when God spoke by a prophet, and when He did not. Now, if we apply this test to Muhammad, it will be impossible to concede that his claim to a prophetic mission is as

clearly established as that of Jesus or Moses. It is indeed true, that if we were to believe the traditions of the Muslims, a vast number of miracles took place to establish the apostleship of Muhammad. But even granting the validity of these, we could not be altogether satisfied ; for we should still be struck with remarkable discrepancies in the Muhammadan miracles, as contrasted with those of Jesus Christ and the prophets, rendering it difficult to believe the wonders in both cases could have equally proceeded from God. If we are told, e.g. that at Muhammad's request a tree came to him, ploughing up the ground before it, and said in a loud voice, 'I bear testimony that there is but one God, and that thou art His Prophet ;' that, on other occasions, animals, mountains, stones, and a bunch of dates, similarly testified of him ; or that any dress, short or long, which he put on, would always exactly fit, and the like ; we have a class of miracles so puerile and fantastic, and differing so widely from 'the signs and wonders' of the preceding prophets, that we cannot but feel a certain degree of suspicion. How favourably the conduct of Jesus Christ contrasts with such a display of the supernatural, who did all His wonders with the direct and beneficent object of delivering men from pain, sorrow, and sin ; and who, according to Matt. iv. 1-11, refused to convert stones into bread to satisfy His own want ; and when solicited to make a display of His supernatural power before the

people, by alighting from a pinnacle of the temple, replied to the tempter, 'It is written, Thou shalt not tempt the Lord thy God.'

But besides this, there are other grave doubts attaching to the miracles ascribed to Muḥammad; and it is, in truth, highly probable that he never performed a single one. The fact which must lead any candid inquirer with almost irresistible force to such a conclusion is this, that Muḥammad himself never appealed to his power of working miracles in proof of his prophetic mission; but, on the contrary, admits in the Qur'ān that he possessed no such power, in language sufficiently plain. Now from all we know of Muḥammad, it is indubitably clear that he was entirely free from any rationalistic tendency to explain away miraculous things by natural causes; but that, on the contrary, he was by no means disinclined to regard in the light of a miracle that which was quite natural. So, e.g. he does not hesitate repeatedly to speak of the language of the Qur'ān as something miraculous, and altogether beyond the reach of mere men [Súratu Yúnas (x) 38-9] It is certain, therefore, that if Muḥammad had ever done any miracles, he would have referred to them in proof of his apostleship; and this all the more, as for a long time the most thoughtful and influential among the Arabs doubted his prophetic mission, and repeatedly challenged him to prove it by miracles. The Qur'ān itself alludes to these challenges in the

words 'They (i.e. the unbelievers) say, By no means will we believe on thee till thou cause a fountain to gush forth for us from the earth, or till thou have a garden of palm-trees and grapes, and thou cause gushing rivers to burst forth in its midst ; or thou make the heaven to fall on us, as thou hast given out, in pieces ; or thou bring God and the angels to vouch for thee' [Súratu Baní Isrá'il (xvii) 92-4]. Compare also [Súratu'l-Ra'd (xiii) 30]. Now, how does Muḥammad meet these demands ? Does he say : 'I will do the miracles you require ?' or can he reply : 'It is unnecessary to perform the miracles you demand, for I have already done so many that the superhuman power at my command can no longer be reasonably questioned ?' By no means ; his reply cannot be regarded by the impartial otherwise than as an admission that he possessed no power of working miracles, though demanding belief in his pretensions. The following is the reply which, according to the Qur'án, was given to the above-mentioned challenges : 'Praise be to the Lord ! Am I more than a man, an Apostle ? And what hindereth men from believing, when the guidance hath come to them, but that they say, Hath God sent a man as an Apostle ?' [Súratu Baní Isrá'il (xvii) 95-6.] In full agreement with this we read in Súratu'l-An'ám (vi) 109, that Muḥammad replied to those who swore by God a solemn oath that they would believe in him if a sign were shown

them: 'Signs are in the power of God alone ; but He teacheth you not thereby, because, even if they were wrought, you would not believe.' And in [Súratu'r-Ra'd (xiii) 8], after the unbelievers are made to say: 'If a sign from his Lord be not sent down to him we will not believe,' Muḥammad is thus comforted for not being a worker of miracles : Say I am only the plain spoken warner [Súratu'l-Hijr (xv) 89].'<sup>1</sup>

From these quotations and other similar passages, it appears with sufficient clearness, that if ever Muḥammad performed a miracle, the Qur'án does not record it, but, on the contrary, represents him as not possessed of any miraculous power. Now, bearing in mind that it was on this very ground his claim to a divine mission was repudiated by the more thinking of his countrymen ; that, unlike the earlier prophets, miracles formed no part of his credentials, while yet an intention runs all through the Qur'án to represent him as the last and greatest of prophets, it is self-evident he is called a warner or preacher only, because, in reality, he was nothing more. But if this representation of the Qur'án be true—and who can doubt it?—then it follows of necessity that the miracles ascribed to him by tradition rest on no basis of historical fact, but had their origin in the affectionate remembrance with

<sup>1</sup> See Sell's *Historical Development of the Qur'án* (3rd ed., S.P.C.K.), pp. 32-3.

which all Muslims regarded the memory of so extraordinary and gifted a man. As, in the eyes of all true Muslims, Muḥammad is the greatest of prophets, and they knew that former prophets had attested their mission by signs and wonders, it must have appeared to them a matter of course, that he, in virtue of his pre-eminence, should also exercise supernatural powers; and as whatever tended to exalt him was universally approved, it was an easy task for the glowing imagination and ardent affections of the early Muslims to fill up the void left by history. This seems the only reasonable way in which to reconcile the otherwise contradictory statements of the Qur'án and the assertions of tradition. If, then, on the ground of the document enjoying the highest authority among the Muslims—the Qur'án itself—the conclusion forces itself upon us that Muḥammad has never performed any miracle whatever, we must allow that his claims are not supported by that proof which places the divine mission of Moses and Jesus Christ so completely beyond all suspicion—the proof of miracles; and that the absence of it most seriously compromises the Prophet of Arabia in the opinion of every candid mind; while the doubts which are thus occasioned are rather increased than diminished by the zeal with which Muslim tradition<sup>1</sup> has laboured to make up for the silence of history.

<sup>1</sup> i.e. Al-Aḥádith.

## X

IS THE TEACHING OF ISLAM AS SUPERIOR TO THAT OF THE GOSPEL AS THE TEACHING OF THE GOSPEL IS TO THAT OF THE MOSAIC LAW?

FATAL as that which has already been advanced must appear to the pretension of Islám as the last and highest stage in the development of the true religion, the points we have still to consider would alone suffice to decide the question ; for it is now our duty to examine the revelation or teaching of Islám itself, and to compare it with the revelation or teaching of the religion which it professes to supersede, in order to ascertain whether it really contains a new, a better, and higher revelation.

Every one knows that the value of an assertion depends entirely upon the solidity and strength of its proof. All reasonable men act upon this principle in matters of everyday life. If, e.g. a man were to assert that he had invented a new musket, so greatly preferable to all now in use, that those might be safely dispensed with as antiquated and unfit for retention side by side with the new invention, what would governments do whose desire it is to put the best weapons into the hands of their soldiers ? Would they at once adopt the pretended new and superior one, on the claim of the inventor, and convert those they had forthwith into old iron ? Certainly not. We all know that in such a case the

government would say, We must first examine your musket, and compare it with those now in use, to ascertain whether it is better or not. And such a course is the only reasonable one. Now, if they found on examination that the supposed new and superior weapon had indeed a beautifully carved shaft and a glittering barrel, but was only a flint matchlock after all, somewhat different from those formerly used indeed, but neither shooting as far nor as accurately as the present Enfield rifles, would they not say to the inventor, 'It is impossible for us to adopt your invention, for what we possess already is better than what you offer?' So, likewise, if it be asserted that Islám is a higher form of the true religion than Christianity, it is neither wise nor just at once to accept the assertion without proof. The first duty evidently is to examine whether the teaching of the Qur'án is really higher, nobler, and better than that of the Bible, and only if found to be so would it be right to give up Christianity and embrace Islám; but if it turned out the reverse were true, it would be as wrong to give up the gospel for the Qur'án, as it would be foolish in a soldier to exchange the efficient rifle of the present day for the matchlock of a century ago. But should any Muslims say, 'This argument does not exactly apply to our case, as it is not for us now to ask whether we ought to embrace Islám, having done so long ago,' such an objection has no force; for if it had been right

at any time to have embraced the gospel instead of the Qur'án, it must be right now to give up the Qur'án and embrace the gospel. The principles acted on in daily life again bear out this statement. When the Sublime Porte learned that the other nations of Europe no longer used matchlocks, but a much more efficient weapon, it did not say, 'Because we have now been using matchlocks for several centuries, we cannot change them, for they are much better than the bows and arrows which we used before.' But what did the Sublime Porte do? Every one knows, that after having convinced itself of the superiority of the weapons now used in Christian countries, it was wise enough to make the most strenuous exertions to get rid of the old matchlocks, and supply their place with the superior weapon of friendly Christian neighbours. Every rational Osmanli must approve this course taken by his government; therefore, if consistent with himself, he must also acknowledge, that if now, after a careful and thoughtful examination, the Muslims find the religion of the gospel superior to that of the Qur'án, they ought to give up the latter and embrace the former, although many bygone generations had not light and experience enough to recognize this duty. There can be no doubt, that for the present generation of Muhammadans also it is of the utmost importance to know clearly whether the Qur'án really is what they believe and the Christians deny,

namely, a higher development of divine truths than the gospel. But this is not possible, so long as they only read the Qur'án or Muḥammadan writings; and it must be clear as daylight that every Muslim who wishes to arrive at the truth on this momentous question will have carefully to examine the gospel, and, if he can, other Christian writings. The comparison we are now going to institute between the doctrines of the Qur'án and the gospel, as already made between the gospel and the law (see p. 13), will, we trust, help the Muslim reader to obtain a correct view of the relative position of Muḥammadanism and Christianity, and to ascertain which of the two represents the higher stage of revealed truth.

### 1. The Doctrine of God.

We have found above, where we considered the relation between the law and the gospel (see p. 13), that the belief in which both Muslims and Christians agree is well founded, namely, that the gospel contains a higher relation of God's truth than the law. This belief was fully borne out and justified by a comparison of the respective teaching of the two books on a number of important subjects. The first of these was the doctrine of God ; and on this head we noticed particularly two heads on which the superiority of the one over the other was manifest, namely, first, that whilst the law regarded God chiefly as the almighty and omniscient Creator of the world, or the righteous and merciful Lord of

man, or the divine King (by special covenant) of the people of Israel, the gospel regarded Him especially as a loving Father, who seeks to lead His children in the path of righteousness and happiness; and secondly, that whilst the law only dimly foreshadows, the gospel clearly reveals, God, the eternally One, in an adorable Trinity of Persons, the Father, the Son, and the Holy Ghost, equally interested in our salvation, and having actually accomplished it. Now if the Qur'án is really a higher revelation than the Gospel, it must necessarily throw a still fuller and brighter light upon all these points. But, alas! if we examine its pages, how sadly are our expectations disappointed!

Instead of finding additional proofs and more striking illustrations of God's paternal love towards man, that sweetest, most touching and comforting-name of Father is not even once mentioned among the ninety-nine appellations which the Muslims find given him in the Qur'án. We are constantly exhorted to remember that God is the righteous judge and requiter of man's deserts, and that He is infinitely exalted above us and every other creature; and we are told over and over again, on almost every page, that God alone is almighty, and knoweth everything, even the secrets of our inmost hearts; nor is the praise of God's kindness and mercy at all neglected. All these, and similar statements found in the Qur'án, are quite true; but they contain nothing

new, nothing that is not already known from the gospel, yea, nothing that is not already found even in the Psalms and the law. To mention only one particular: the omnipresence and omniscience of God is so beautifully and touchingly described in Psalm cxxxix, that in the whole Qur'an there is not a single passage describing it with more, or even equal force and beauty. The actual fact of the case, then, is this, that the Qur'an, instead of revealing the love of God towards man, and His paternal dealings with him more fully than the gospel, does not reveal it as clearly and fully by far, nay, it abhors the idea of a Father; and that, therefore, it cannot have been intended by God to supersede the gospel; and its appearance, after the gospel, is therefore a strange anomaly.

So with regard to the doctrine of the 'Trinity in Unity', it is notorious that the Qur'an, instead of revealing it more fully than the gospel, does not throw any light upon it, but rejects it altogether as opposed to its notions of the Divine Being, and consequently falls back, not upon the standpoint of the Old Testament, where this doctrine had at least been dimly foreshadowed, but on the standpoint of a mere natural religion which is entirely ignorant of the inner life of God, and only knows Him from His works, as the Creator, the Preserver, the Ruler, and the Judge. If the Qur'an insists with such force upon the doctrine of the Unity, as to assert it on almost every

page, it insists upon a doctrine which is perfectly orthodox, and which every true believer holds fast against the errors of polytheism; but this doctrine is not new, not one of which the world would be destitute without the Qur'án; for it is already taught in the Old and New Testaments with a distinctness and authority to which nothing can be added by all the repetitions of the Qur'án. While, therefore, asserting with great emphasis that 'there is no god but God', the Qur'án only placed itself upon common ground with the Toráh and the New Testament: by rejecting the doctrine of the Trinity, indicated in the one, and clearly taught in the other, it receded from the height of revelation already attained before the time of the Arabian prophet. This is a fact so unquestionable, that every Muslim who carefully compares the Qur'án and the Bible must allow it. But the consequence inevitably resulting from it is in the highest degree prejudicial to the Qur'án, as a book of God; for although it is quite natural that God should at an early time reveal His truth only partially, or as far as the people were prepared for it, and at a later time more fully, because they were then ready for more; yet it is neither natural nor credible, that, after having once revealed His truth clearly and fully to mankind in one book, He should again reveal it to them dimly and partially in another. This is as little probable as that a teacher, after having taught his scholars to read fluently, would

again send them back to the alphabet. But God is certainly the best and wisest of teachers ; we can therefore leave it safely to the judgement of every candid Musalmán to decide whether the Qur'án can be a revelation from God to mankind, seeing that it reveals less than was already revealed before it in the gospel.

As the Qur'án knows nothing of a 'Trinity in Unity', it must naturally also fall short of the teaching of the gospel respecting the accomplishment of man's salvation and regeneration by the three Persons of the blessed Trinity. Besides many other passages of a similar character, we read in the gospel as follows : ' Not by works done in righteousness, which we did ourselves, but according to His mercy, He saved us, through the washing of regeneration and renewing of the Holy Ghost, which He poured out upon us richly, through Jesus Christ our Saviour ; that, being justified by His grace, we might be made heirs according to the hope of eternal life ' (See Tit. iii. 5-7). Here we read the important truth which no human mind could have discovered, and could only have been received by divine revelation, that man is not saved by his own works, but by the mercy of God; that Jesus Christ is our Saviour, i.e. that by His merits and death we obtain forgiveness of sins, and are justified before God ; that we must be born again and renewed by the Holy Spirit ; and that only thus we can hope to inherit eternal life and glory. Two

important, and apparently contradictory truths are here brought into beautiful harmony, namely, on the one hand that man is not saved by his own good works, but that God alone, as Father, Son and Holy Ghost, saves man, and brings him to eternal blessedness ; and on the other hand, that a man thus saved by grace alone must yet not lead a life of carelessness and sin, because purity, veracity, love, and all virtues naturally result from the indwelling of the Holy Ghost, as good fruit naturally grows upon good trees. Now if we ask what further light the Qur'án throws upon these important subjects, the answer is, that it knows nothing whatever of a Father in heaven who 'so loved the world that he gave His only-begotten Son that all who believe in Him should not perish, but have everlasting life ;' that it knows nothing of a divine Saviour who took upon Himself our flesh, that in a perfectly human life He might defeat Satan in all his temptations ; and that by His meritorious death He might become a sacrifice for our sins, and deliver those who, through fear of death, were all their lifetime subject to bondage ; and that it knows nothing of the abiding Comforter or Holy Spirit who fills the hearts of believers with light, joy, and peace, and enables them to live a life of holiness and usefulness in this world, and to become meet for the blessedness and glory of the world to come. Instead of pointing out this divine way of salvation more clearly than the gospel, the

Qur'án leaves man again to the hopeless task of meriting salvation by his own works, such as public prayers, alms, fasting and pilgrimages, and thereby places itself upon a level with many heathen religions, e.g. with Brahmanism and Buddhism, which recommend the very same means to obtain eternal happiness. It is therefore a fact of which there can be no doubt with the well-informed, that the doctrine of God and His relation to man, especially in man's salvation, not only receives no further development in the Qur'án, but that the development to which it had already attained in the gospel is given up, and a return made to views which had been entertained for centuries before Christ came into the world. From this it must appear evident to every one who is not blinded by prejudice, that on whatever else the claim of Islám may rest to being the highest and last revelation, it cannot be its doctrine of God.

## 2. The Service and Worship of God.

Above, where we compared the Jewish and the Christian religion (*ante p. 18*), we found that the latter was superior to the former because it disjoined, the service of God from many outward ceremonies and burdensome rules concerning times and places, thus making it a service 'in spirit and in truth', and because it insists upon a living faith in the divinely-appointed Saviour, instead of those ritual observances, and upon a complete renewal or regeneration of heart and life. Here, therefore, it becomes our duty to

ask, what is the teaching of Islám upon these subjects? and how does that teaching justify the assertion of the Muhammadans, that their religion is more developed and elevated than that of Jesus Christ? What, then, is the brighter light in which the Qur'án sets forth the doctrine of faith in the Saviour of sinners, and the doctrine of regeneration? And what is the more effectual help it affords to obtain that faith and to experience that regeneration? Alas for the answer we must give to these questions! Whilst we are told in the gospel, that already before the birth of the Messiah the angel of the Lord appeared unto Joseph, saying, 'and thou shalt call his name Jesus; for it is he that shall save his people from their sins' (Matt. i. 21); the Qur'án not only observes a complete silence on the subject of Jesus Christ being the Saviour of sinners, but it even asserts that He was a Prophet, and nothing more, e. g. in Súratu'l-Má'ida (v) 79: 'The Messiah, son of Mary, is but an apostle; other apostles have flourished before Him.'

Now if man's present state were only one of ignorance and error, it might suffice to have a mere apostle or prophet to teach him the truth; but as he is by nature not only ignorant and erring, but also in bondage to sin and Satan, a mere teacher is not enough, and if he would not be lost eternally, he must have a Saviour. This want of man is fully met by the gospel because it points out Jesus Christ

as both a Prophet and Saviour sent from God. But as the Qur'án only speaks of prophets, and not of a Saviour, we would seem justified in concluding either that it was not fully aware of man's actual necessities, or, being aware of them, did not supply the means for their removal; and in either case its doctrines on this head would be less satisfactory than those of the gospel.

So likewise with regard to the doctrine of regeneration and renewing of the Holy Ghost, upon which so much stress is laid throughout the gospel, and of which Jesus Christ said, ' Except a man be born anew, he cannot see the kingdom of God' (John iii. 3), the Qur'án not only throws no further light upon it, but it does not so much as even refer to it. Yet every one who has a judgement in spiritual things must see that such a regeneration or renewal of heart and life, according to the will of God, must be a much more acceptable service to Him than the performance of ever so many external rites, whilst the heart is not truly turned to Him. Yea, we know from God's own word that He attaches no value to formal prayers and religious observances, when the heart is given up to sin; for thus He addressed the Jews of old through the Prophet Isaiah, ' Bring no more vain oblations; incense is an abomination unto me; new moon and sabbath, the calling of assemblies---I cannot away with iniquity and the solemn meeting. Your new moons and your

appointed feasts my soul hateth : they are a trouble unto me ; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you : yea, when ye make many prayers, I will not hear : your hands are full of blood. Wash you, make you clean ; put away the evil of your doings from before mine eyes ; cease to do evil : learn to do well ; seek judgement, relieve the oppressed, judge the fatherless, plead for the widow' (Isa. i. 13-17). Nevertheless, the Qur'an lays the chief stress upon man's confession of the doctrine of the Unity, and upon the observance of a number of religious ceremonies, as if such a confession and such an observance could save a man from condemnation, and procure for him eternal blessedness ; whilst it cannot be hid from the thoughtful observer that it is quite possible to be loud in the confession of the Unity, and punctual in the observance of religious forms, and yet remain inwardly estranged from God, and addicted to grievous sins.

The gospel chiefly urges us to glorify God by sincere repentance and genuine faith in the Saviour of sinners, no less than by earnestly seeking the renewing influences of the Holy Spirit, and worshipping the only true God in spirit and in truth. While the gospel thus emancipates the believer from those many outward forms and religious ceremonies which were in use among the Jews in the days of Jesus (see e. g. Mark vii. 3, 4), and makes

His worship a truly reasonable service (Rom. xii. 1), the Qur'án returns again to many of these elementary forms and outward usages which are characteristic of a less elevated and spiritual religion.

This is well illustrated by the ceremonial observances with which Muslim prayer is inseparably connected. The Muhammadian doctors enumerate no less than twelve requisites to a true and acceptable prayer, and maintain that if any one of these is wanting, the whole prayer is useless, and rejected by God. But if we examine their directions, we find that, instead of giving such spiritual injunctions as the New Testament does, by requiring a prayer to be simple, unostentatious, humbly sincere, earnest, fervent, and believing, they refer only to unimportant external accidents.

It may not be amiss to consider these requisites a little more closely. The twelve requisites are divided into seven external conditions, and five internal pillars, or essentials. The former are, the observance of the Qibla, the previous ablutions, the cleaning of the place of prayer, the proper time of beginning, the actual purposing to pray, the body being decently covered, and the beginning the prayer by the exclamation, 'Allah akbar!'

The institution of the Qibla, or the direction in which the Muslims have to turn their faces in prayer, we find thus recorded in Súratu'l-Baqara (ii) 139: 'We have seen thee turning thy face towards every

part of heaven ; but we will have thee turn to a Qibla which shall please thee. Turn thy face towards the sacred mosque, and wherever ye be, turn your faces towards that part.' This verse not only proves that the observance of a local Qibla in prayer forms part of the religion of Islám ; but we can also gather from it that the temple of Mecca had not hitherto been looked upon as such by the Arabs, and that it was not till some time after Muḥammad claimed to be a prophet that it was so regarded. The institution itself, therefore, was not of Arabic origin ; and it is highly probable Muḥammad adopted it from the Jews. This would appear from the circumstance that the Jews, from very ancient times, made the temple at Jerusalem their Qibla, as we may fairly gather from passages such as Psalm v. 7, Isaiah ii. 4, Dan. vi. 10 ; and still more plainly from the fact that Muḥammad himself for many years turned to Jerusalem as his Qibla, a fact recorded by Arabic historians, e.g. Tabarí, and also alluded to in Súratu'l-Baqara (ii) 136 : 'The foolish ones will say, What has turned them from the Qibla which they used ?' It may therefore be looked upon as a fact of which little doubt can be entertained, that Muḥammad accepted the idea of a Qibla from the Jews ; that for a considerable time he agreed with them in turning towards their temple in Jerusalem, though he ended by adopting the shrine of Mecca for his Qibla. But however this may be, one thing is

certain, namely, that with regard to this observance of a Qihla, the religion of the Muslims stands exactly on the same level with that of the Jews, and that the Christian system is in this particular decidedly superior to both, having entirely dropped the observance of a Qihla, as inconsistent with the absolute spirituality of God, and in no way assisting in the worship of Him. Christians act up to the truth once expressed in the Qur'án [Súratu'l-Baqara (ii) 109] 'The east and the west are God's: therefore, whichever way ye turn, there is the face of God ;' and the rejection of a Qibla with them naturally springs from the full recognition of the spirit of this passage in Isaiah lvii. 15: 'For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.'

Next to the Qibla, the ablutions or lustrations are mentioned which the orthodox Muslim has to regard as an essential requisite to acceptable prayer. They are enjoined in the Qur'án in these words: 'O believers, when ye address yourselves to prayer, wash your faces, and your hands up to the elbow, and wipe your heads, and your feet to the ankles. And if ye find no water, then take clean sand, and rub your faces and your hands with it' [Súratu'l-Má'ida (v) 8-9]. If this direction had been given merely to insure

cleanliness among the people, we should not have a word here to say against it ; but if it is made an indispensable condition of acceptable prayer, we naturally remember the word of God to the prophet Samuel, which is thus recorded in 1 Sam. xvi. 7 : 'For the Lord seeth not as man seeth ; for man looketh on the outward appearance, but the Lord looketh on the heart.' But after such a declaration, every thoughtful man may see that lustrations before prayer can at best have a mere symbolical meaning, in no way affecting the prayer itself, or its acceptability to God. It is not even expressly stated that ablutions before prayer were observed by the Jews, although we know that eternal and typical purifications of this kind were common amongst them. (See Num. xix ; Lev. xv ; Mark vii. 1-4.) Certain it is that Jesus Christ never prescribed any such to his followers as a condition of true prayer ; and in what light He would regard such an injunction may be gathered from Matt. xxiii. 25-6 : 'Woe unto you, scribes and Pharisees, hypocrites ! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.' (See also Mark vii. 6-23.) And it is therefore plain that the washing of hands and feet can add nothing to the efficiency of prayer which is necessarily a mental and spiritual exercise : the

Qur'án by insisting upon lustrations before prayer, enjoins a needless outward observance no way helpful to real devotion. It is also worth remembering, that while for the bare-footed Arabs, and other inhabitants of hot countries, it is an easy and pleasant affair to wash their arms and feet frequently during the day, the command would prove exceedingly irksome to more civilized people accustomed to wear shoes and stockings ; and as to the inhabitants of northern latitudes, where the snow never melts, and the people are thickly clad from head to foot to keep them from freezing, it would become a hardship endangering health and life, to be obliged partially to undress and wash their hands and feet five times a day, either with water or with sand. We see, then, the objection to these lustrations is two-fold : their purely physical character, after the gospel had already declared that God requires spiritual worship, and their striking want of adaptation to countries and climates differing from Arabia.

The cleaning of the place of prayer is doubtless very proper, like cleanliness in general, and due care for consecrated things ; but it can have no more to do with the prayer itself than the washing of the body ; and how it should depend upon an external act of this kind must be incomprehensible to any one who remembers that God is a Spirit, and 'dwelleth not in temples made with hands'. Can any one doubt that the earnest prayers of persecuted believers

who had to assemble for divine worship in dark caves or lonely mountain-tops were more acceptable to God than prayers in the finest and cleanest mosque or church, if not proceeding from a devout believing heart ?

But as all this is sufficiently clear, we may, without further dwelling on the remaining conditions above mentioned, at once pass on to the five 'internal pillars' or essentials of a true prayer. They are : the standing erect ; the rehearsal of portions of the Qur'án and other forms ; the bending forward with the whole body ; the prostration in which to touch the earth with the forehead ; and the sitting on the thighs after prayer. After reading this can the true and spiritual worshipper of God help exclaiming, 'Alas for a religion that can regard such externals as the internal essentials of genuine prayer !' It is true, they are not all expressly insisted upon in the Qur'án, but they are found in the earliest traditions, so that there can be no doubt Muḥammad himself prescribed and practised them, as his followers have done ever since. The unspiritual, external character of four out of these five points is so self-evident, that we need not enlarge upon them. The remaining point, namely, the rehearsing, might possibly be of a nature to compensate in some degree for their want of spirituality. But, alas ! upon investigation, how far otherwise do we find it ! Even this rehearsing bears the impress, not of an elevated and spiritual,

but of a most formal and mechanical religion. To illustrate this, it will be sufficient to advert to the fact, that during the five daily prayers enjoined upon every Muslim, the first Súra of the Qur'án and several other formulas are repeated forty times, the words 'Subhána rabbíya-láāla', i.e. 'Praised be the highest Lord', one hundred and twenty times; and the ejaculation, 'Alláhuákbar', i.e. 'God is great', two hundred and twenty-one times; whilst the words, 'Subhána rabbiya-l-'azim', i.e. 'Praised be the great Lord', are repeated no less than two hundred and forty times.<sup>1</sup> Human nature must change, before such a practice, carried on day after day, from one year's end to another, can issue in aught else than a most withering and deadening formalism, so that the warning of the Lord Jesus, recorded in Matt. vi. 7-8, becomes truly applicable—'And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask Him.'

Besides prayer, the pilgrimage to the shrine of Mecca has to be regarded by the Muslims as part of their divine service. This we learn from the words: 'The first temple that was founded for mankind was that in Becca, blessed, and a guidance to human

<sup>1</sup> See *The Faith of Islam* (3rd ed.), pp. 294-321 for the ritual of the prayers.

beings. In it are evident signs, even the standing-place of Abraham : and he who entereth it is safe. And the pilgrimage to the temple is a service due to God from those who are able to journey thither' [Súratu Áli 'Imrán (iii) 90-1]. The obligation thus laid upon the Muslims corresponds to that once binding on the Jews of visiting the ark of the covenant, and, later, the temple of Jerusalein, three times a year (see Exod. xxiii. 17 ; Deut. xvi. 16). This latter ordinance, respecting the Jews, rested upon the promise given them by God, that he would especially dwell and reveal Himself to them in that chosen sanctuary, as we can gather from Exod. xxv. 22 ; Num. vii. 89 ; Deut. xii. 5-14. But at a later period, when God had suffered their nation to be broken up, on account of their many sins (see 2 Chron. xxxvi. 13-19), He made the person of the Lord Jesus Christ a new temple in which to reveal Himself to man (see John ii. 19, 21 ; iv. 6, 9 ; Heb. i. 2-3), and poured out His Holy Spirit into the hearts of believers, making them likewise temples of the living God (see Acts ii ; 1 Cor. iii. 16-17 ; 2 Cor. vi. 16). This is the great fulfilment of which His dwelling in Israel's sanctuary was only a type. After this it could not be expected that He should again choose any particular temple, constructed by human hands, in order to make it the place of His special manifestation to mankind. Accordingly the gospel enjoins

no pilgrimage to any place whatsoever, and the word of the Lord Jesus Christ must hold good to the end of time, which we find written in John iv. 21, 23 : 'The hour cometh, when neither in this mountain (i.e. on Gerizim, near Nablus), nor in Jerusalem, shall ye worship the Father. . . . But the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be His worshippers.' If, therefore, the religion of Islám again points to a stone-built temple in a special locality, and enjoins people to make pilgrimages thither, in order thus to obtain blessings which cannot be procured elsewhere, it recedes from the high standard of spirituality attained by the Christian religion, and returns to a position which has been long since abandoned.

Fasting during the month of Ramaðán may also be mentioned as one of the religious duties enjoined upon the Muslims. It is ordained for them in these terms: 'O believers, a fast is prescribed to you, as it was prescribed to those before you, that ye may fear God. As to the month of Ramaðán, in which the Qur'án was sent down to be man's guidance, as soon as any one of you observeth the moon, let him set about the fast; but he who is sick, or upon a journey, shall fast a like number of other days' [Súratu'l-Baqara (ii) 179-183]. The clause 'as it was prescribed to those before you', is an intimation that the custom of

fasting was, like many others, adopted from the Israelites. In fact, we learn from Arabic historians, e. g. Tabarí, that Muhammad at first observed for a number of years the well-known Jewish fast of the Atonement, which was even called by its Hebrew name 'Ashur', i.e. the tenth, because it always took place on the tenth day of the seventh month of the Jews (Lcv. xxiii. 27). But when his power increased in Madina, and the breach between him and the Jews grew wider, he superseded the Ashur, by introducing the Ramadán fast. Now the New Testament by no means prohibits fasting; on the contrary, it leaves every one free to fast, if he finds such abstinence necessary in order the better to overcome sinful appetites, or the more efficiently to accomplish spiritual duties (see Matt. iv. 2; vi. 16-17; ix. 15; Acts xiii. 2-3) but in no part of the New Testament is there a command to abstain from food binding on all, either for a single day amongst the Jews, or for a whole month among the Muhammadans. If some Christians, namely, those belonging to the Latin, Greek, and Armenian churches, observe a kind of general fast, they do so from regard to an ancient custom, and not in obedience to any command in the word of God; but the great Church of England, and all other Protestant churches throughout the world, do not impose such a burden equally on the necks of all, but only recommend the practice of sobriety and abstinence in

general, and leave its detailed application to the enlightened conscience of the individual believer. There can be no doubt that a religion giving this latitude to the individual, on matters of an external and subordinate nature, ranks much higher than another which, like Islám, seeks to enforce all things of that kind by strict formal laws. For whatever is done spontaneously, and from pure love to God, partakes of the character of a child's loving obedience to his parents; but what is done from mere submission to an unbending law, is more like the forced obedience of a slave to his master. But it is not merely on this general religious ground that a thinking believer must doubt the propriety of the introduction of the Ramadán fast, after the gospel had set the example of not enforcing such observances by law. There exist also special reasons from which this institution appears to be opposed to the benignity, equity, and wisdom of God, and therefore not likely to have been introduced with His sanction, or now enforced by His approval. Though the Ramadán fast may be kept in many cases without injury to health, yet the observation of the most eminent medical men goes to prove, that, in not a few cases, the daily abstinence from all eating and drinking, and the nightly free indulgence in both for a whole month, especially if the Ramadán falls in summer, is prejudicial to health, and often lays the foundation of serious

diseases. Would it, therefore, be consistent with the goodness and wisdom of God to enjoin a fast which in many cases destroys health, that best of man's earthly blessings, whilst its moral object of self-restraint might be obtained in other ways not endangering health?

Nor is this all; for we have to consider the question from yet another point of view. It is certain that Christianity claims to be a universal religion, divinely intended for all men, and equally suited to all the nations of the earth. As, therefore, Islám assumes to be a religion superior to Christianity, it ought to be better adapted to the varying circumstances of mankind than the system it seeks to displace. But what is actually the case with regard to the institution in question? Every one at all acquainted with geography knows that within the tropics days and nights are equal all the year round, but that in the temperate and arctic zones their respective lengths vary so much that, e. g. in some localities the day may last four or six times as long as the night, and vice versa. Now as the Muslims have to fast during the Ramadán from sunrise to sunset, it must follow that, whilst they within the tropics had only to fast about twelve hours, those living in higher latitudes (e.g. in Stambul and further north) would have to do the same for sixteen or twenty hours: but how could this be consistent with the perfect equity of God? We know,

moreover, that about the 67th degree north latitude the day lasts about one month, about the 69th two, and about the 73rd three months, i.e. one, two, or three months intervene between a sunrise and the next sunset. Now if the inhabitants of these northern latitudes were to carry out the Muham-madan rule respecting the Ramađán fast, by abstaining from all eating and drinking for only a single such day, the simple consequence would be, death from starvation, long before the time had arrived to say the midday prayer. From this it is clear as noon-day that the existing rules of the Ramađán fast are completely inapplicable to a whole portion of the human family, whilst it is a matter of fact, that in those very regions there are already thousands who confess the Christian religion, without finding in it any precept the observance of which would be certain death to them. It is therefore demonstrated, that so far from being in this particular superior to Christianity, Islám could not exist at all in its present form in vast northern countries, from the simple reason that the first Ramađán would cause the death of all its faithful observers. But would it be consistent with the wisdom of God to enforce a law on man so obviously inapplicable to the whole race? Shall we believe that the all-wise God made a mistake by giving a law which in many countries could not be observed; or shall we believe that Muham-mad made a mistake-

by requiring all believers throughout the world to fast every Ramadán from sunrise to sunset? We confidently leave the answering of these questions to every thinking and right-minded Musalmán.

### 3. The Kingdom of God.

When we considered the relation of Christianity to the Mosaic dispensation in this respect (*ante p. 22*), we noticed that the advent of Jesus Christ was a most important turning-point in the kingdom of God, which divested it of its preceding national character (involving also the discontinuance of the rite of circumcision) and which manifested it to be a kingdom truly spiritual and universal, addressing itself to man as such, without distinction of race, rank, or sex, and seeking, in a purely spiritual manner, without the use of compulsion or force, simply by precept and example, to rectify and sanctify all his relations to God and to his fellow-creatures. The kingdom of God, according to the teaching of Jesus Christ, can exist independently of the political combinations, or the social institutions and domestic habits of any one nation; it can be established in a land without necessarily disturbing its temporal government; it is not of this world, and, unlike all others, it is a kingdom of truth. On account of its truly spiritual and specifically religious character, it is adapted to every condition and every clime in which men are found, neither courting nor refusing the favour of rulers. Its object is not to

extend the power of any one nation in the world, but to promote the glory of God and His reign in the heart of every man, in the bosom of every family, and in the people of every land. All who receive it, and submit to its influence, it cannot fail to unite in the bonds of a holy brotherhood, making them better, wiser, happier men here below, while preparing them for the services and enjoyments of the world to come. Now, if the assertion were correct that Muhammadanism is a higher revelation than Christianity, would it not necessarily have to show us the kingdom of God in a still higher and more spiritual light, in a form more adapted to the circumstances of the nations of the earth, and with still greater power to make men truly happy, wise, and righteous in this world, and to furnish them in death with a brighter hope of immortality and glory? It is well known to all persons really acquainted with both systems and their working, that the actual state of things is far otherwise.

To begin with the point last mentioned, namely, hope in death, it is admitted that every Christian man sees in the resurrection of Jesus Christ a pledge and guarantee of his own resurrection, and that to him death has so completely lost its terrors, that 'to die' is a 'falling asleep in Jesus' (see 1 Cor. xv; Acts vii. 60; 1 Thess. iv. 14); not a loss, but a most desirable gain (Phil. i. 21; Rev. xiv. 13). Nor do we deny, that although most Muslims

are afraid of death, yet their religion says a great deal to make them desire the next world, and that there have been instances of some who, especially under the excitement of battle, could be heard to exclaim, in the near prospect of death, 'I think I already see the black-eyed Húris of paradise beckoning me to come.' But in this very joy which some may have felt in the prospect of death, there is something which marks their religion as less heavenly and less spiritual than Christianity. The Muslim's joy, where it is found, is based on the expectation of sensual pleasures in the next world, such as splendid clothing, luxurious eating and drinking, and dalliance with a host of tempting Húris, etc.; but the Christian's joy in prospect of death rests on the assurance of coming to his Lord, and enjoying God's presence in a new body, purified from all taint of sin, and made perfect in holiness (see 2 Cor. v. 1-9; Phil. i. 20-3; Rom. viii. 10-25; Rev. xxi. 1-7). In the Qur'án we read, 'Theirs shall be Húris, with large dark eyes, like pearls hidden in their shells, in recompense of their past labours. . . . Of a rare creation have we created the Húris, and we have made them ever virgins dear to their spouses, of equal age with them, for the people of the right hand, a crowd for the former and a crowd for the latter generations' [Súratu'l-Wágí'a (lvi) 22-3, 34-9]. But in direct contradiction of such carnal views of the kingdom of God in the next

world, we read in the gospel the following declaration of Jesus Christ : 'For in the resurrection they neither marry, nor are given in marriage, but are as angels in heaven' i. e. not living together as man and wife, as in this present world (see Matt. xxii. 23-33). It is therefore evident to all, that in this particular the Qur'an has declined from the exalted spiritual views expressed in the gospel, and sunk down to views thoroughly material and earthly.

A similar retrogression may be seen in the retention of circumcision, which, amongst the Jews, was the sign of their belonging to God's people; for though its performance is not demanded in the Qur'an yet every one knows that the Muslims still practise it as a religious duty. But, from the Scriptures above quoted (see p. 22), it is abundantly clear that the Christian religion no longer requires the circumcision of the flesh, but in its stead purity of heart and life; and therefore the Muhammadian Sunna, by still insisting upon it, enforces a law of which God has already declared in the gospel that He no longer requires the observance.

But a most striking difference between Christianity and Islám concerns the very nature of the kingdom of God itself. We understand by that term, as already indicated, the peculiar economy God has graciously introduced in this world, and which He himself carries on by His chosen instruments, in order to reclaim mankind from sin, and all the other

consequences of the fall, and to prepare them for heaven. Jesus Himself laid the foundation of this kingdom while He was upon the earth. It formally commenced on the day of Pentecost. And how did He describe its character? He declared it to be a kingdom of truth, and, as such, divine and inward. This we find stated both in the words that came from His own lips, and in the inspired words of His apostles. Consequently, neither Christ nor His apostles ever deposed any earthly king or ruler for refusing to believe the gospel. The New Testament rather commands all men to be obedient to civil magistrates, and even gave these commands at a time when the civil magistrates were not only unbelievers, but persecutors of the faith. Muḥammad, on the contrary, at once assailed the governments that would not yield him implicit obedience, and occupied himself the first place both in the mosque and in civil and military councils; so that, from the commencement, Islámism appeared in the character not simply of a religion, but of a worldly polity. While Jesus Christ distinguished between religion and the state, saying, on one occasion, ' Give to Cæsar the things that are Cæsar's, and to God the things that are God's', Muḥammad confounded religion and the state, arrogating to himself both the sacredness of a messenger of God and the power of a Cæsar. A superficial judge might perhaps say that the union of worldly power and religion in

Muhammadanism is a perfection, and the absolutely spiritual character of Christianity the reverse ; but in reality the identification of religion and the state in the one system has proved a source of weakness and decay to both, while the distinction of Church and state in the other has turned out a fountain of strength, and a safeguard against decay ; for the political aspect of Islám being calculated to attract the worldly-minded who cared more for power and earthly riches than for truth, holiness, and communion with God, it could not fail, as a religious institution, to be of a mixed and impure character from its very origin ; whereas the purely spiritual nature of Christianity, its disclaimer of earthly grandeur, its demand of entire self-dedication to God, and the long and bloody persecution it underwent, must have acted from the beginning as a check upon the worldly-minded, so that its first ages reflected in great measure the heavenly purity and elevation of its Founder, by the confession of enemies themselves. This glaring defect of Islám in identifying religion with worldly politics could not but manifest itself in a variety of ways, all of which show, that instead of being more adapted to the religious wants of mankind than Christianity, it is decidedly less so, and consequently not a higher but a lower form of religion. We have now to illustrate some of the evils resulting from the inseparable connexion just named.

The first of these, as considered from a religious point of view, is that Muḥammad had to be followed by Khalífas, or successors. Had he been the founder of a religion only, there would have been no need of Khalífas after him, but merely of teachers to propagate his tenets, and of people to practise them; just as the Lord Jesus Christ left no Khalífa to succeed Him, but only a number of preachers and teachers, through whose instrumentality His religion spread far and wide, by its own inherent power as such, and its adaptation to human nature. Jesus Christ, as the Founder of Christianity, could have no successor, because He himself has effected, once for all, a complete salvation for the race, leaving nothing to be done except to receive it with true and living faith; and He needs no successor for the further reason, that having risen from the dead, He is still Himself invisibly present with His Church, and with every individual believer, as the Lord and ruler of their hearts. But, because Muḥammad founded not merely a religion but also a worldly empire, which could not exist without a visible head, therefore he had to be succeeded by Khalífas. Muḥammad being at the same time the Prophet and Sultán of his followers, his second successor, 'Umar, could consistently assume for his title *Amiru'l-Mu'mínún* i.e. the Commander of the Faithful. Mixed up as religion and politics are in Islám, it cannot be denied that it was fully in accordance with its spirit that the

Khalífas claimed the obedience of subjects from all Muslims, and that the latter should wish to be governed only by the rightful successors of their Prophet. But by doing so the Khalífas and Muḥammadans outstepped the limits of religion, and passed into the domain of worldly government, the unavoidable consequence of which was, that they had to participate in the ordinary fate of political institutions. Being then not mere teachers of religion, but secular sovereigns, the Khalífas exposed themselves to the intrigues and hostilities common in the world, but alien to the spirit of true religion, till, ere long, it was not uncommon to see the Muslim world divided into hostile camps, leading to the actual effusion of blood, so that, e.g. in the 'battle of the Camel', only twenty-five years after Muḥammad's death, 10,000 Muslims were slain by fellow-believers. It is also well known, that no less than three of the first four Khalífas suffered a violent death, one being stabbed by a Persian wishing to avenge the wrongs of his country, and the two others falling by the hands of Muslims, from political reasons; while the last of these, 'Alí, though the Prophet's nephew and son-in-law, never succeeded in subduing Mu'áwiya and the Muhammadans of Syria who rejected his government; and, after his death, his son Ḥasan found it impossible to succeed his father in the Khalifate, and had to leave it to his rival. It is also notorious that the right of the first four Khalífas

to the position they occupied was much contested, and separated the Shí'ahs and Sunnis at last into two opposite parties, mutually hating, cursing, and combating each other.<sup>1</sup> That these are serious evils and elements of weakness and decay in Islám from the beginning, and naturally resulting from the mixture of religion and politics in the Qur'anic system, must be evident to every thinking man. It is true that there have also been religious wars among several Christian nations, but these did not arise until centuries after Christ's ascension into heaven, when, in times of prevailing ignorance, the true faith, as taught in the gospel, was little understood and practised.

Another evil, springing from the same fruitful source of mischief, manifested itself particularly with regard to the non-Muslims. While the Christians are taught in the gospel to look with pity on unbelievers as unfortunate wanderers from the right way of God, who ought to be kindly invited to come to the one heavenly Father, by true repentance and a living faith in Jesus Christ whom He has sent to redeem them, the Muhammadans are directed by their religion to regard all non-Muhammadans, not only as infidels, but political enemies, whom they must try to convert and subjugate by force. Accordingly we read: 'Fight, then, against the unbelievers till strife be at an end,

<sup>1</sup> For a full account, see *The Four Rightly-Guided Khalifas* (C.L.S.) (Ed.)

and the religion be all of it God's' [Súratu'l-Anfál (viii) 40]; and again, in v. 66, 'O prophet, stir up the faithful to the fight. Twenty of you who stand firm shall vanquish two hundred: and if there be a hundred of you, they shall vanquish a thousand of the infidels, for they are a people devoid of understanding.' That the purport of these and similar passages in the Qur'án is really this, that the Muslims were to compel, by force of arms, to obedience to their prophet, when nations refused it, can be gathered from the summons sent by Muḥammad, in the seventh year of the Hijra, to the sovereigns of the surrounding empires to submit to his authority, and the devastating wars by which the Muḥammadans afterwards actually sought to enforce obedience to that summons, as well as from words spoken not long before His death, according to the statement of Wáqídí's secretary: 'There shall not cease from the midst of my people a party engaged in wars for the truth, even until Antichrist appear.' These injunctions were not lost upon the Muslims. General history tells us how they strove to carry them out, and how many countries were in consequence deluged with the horrors and miseries of war, in the name of religion. Nor were the sufferings of a country over, when it had passed through the fires of a Muḥammadan conquest. If the conquered people persevered in refusing to adopt a religion brought to them by a conquering army, instead of self-denying, loving

teachers, they were subjected to many troublesome and humiliating conditions. Not one country is known where the Muslims, after conquering it, treated the inhabitants who were of another faith, as their fellow-citizens, with equal civil rights and duties. On the contrary, they were always dealt with as an inferior, conquered race, who had to look up to the Muslims as their masters. This practice was carried to such an extent, that, even in official documents, contemptuous and insulting appellations used to be applied to them. So it became abundantly manifest that the unnatural combination of religion and politics in Muhammadanism not only deprived the religious element of its spirituality and purity, but also prevented the Muhammadan governments from doing full justice to that first and plainest of the duties of a government, namely, to treat all their subjects with equality before the law, without respect of persons, and to seek to benefit them all alike. It is a real pleasure on this occasion to notice that in the largest of the existing Muslim states, i.e. in Turkey, the use of offensive terms in official documents, respecting subjects of another faith, has now for some years been forbidden,<sup>1</sup> and the latter are now very nearly treated by those in authority in the same way as the Muslims; but it is well known that this praiseworthy advance of a Muhammadan government in the path of justice and equity is by no means

<sup>1</sup> Written in 1865, the date of the first edition of this book.

owing to the teaching of the Qur'án, or the spirit of Islám, but to the wisdom with which the latest illustrious Sultáns allowed themselves to be induced to benefit their realm by important reforms, adopted from the more advanced Christian governments of Europe. At all events this much is certain from what has been stated, that the mixture of religion and politics in Muhammadanism, originating the sanguinary wars, and organizing the vast armies that spread it, brought untold misery upon the nations to which it was offered, and that it caused the degradation and oppression to a deplorable extent of any people once subjected to Muhammadan sway. Christianity on the other hand, being a pure religion, was from the commencement intended to spread only by the peaceful means of persuasion and holy example; so much so, that if the government of any Christian land were to send forth an army to compel Muhammadans or idolaters to embrace Christianity, such conduct would be equally repugnant to the teaching of Christ, and the feelings of every true Christian. Now in spite of this difference, it is demonstrated that the latter has already, and is now, spreading far more rapidly throughout the world than the former. If, therefore, it is a fact of indisputable certainty, not only that Christianity spreads more steadily and more widely in the world than Islám, but also that it confers its benefits upon those who embrace it, without causing bloodshed,

oppression, or insult to those who do not, whilst Islám, from its very nature, is bound to make war against those who reject it, or, where it has the power, to keep them in humiliating subjection, in order to confer its benefits, such as they are, upon its professors ; then it must be easy for every unprejudiced mind to discern which of the two religions in question can claim pre-eminence on the score of benevolence, or on the score of the adaptation of its nature and constitution to the requirements of mankind.

But whilst it is certain that the politico-religious constitution of Muhammadanism is calculated to prove injurious to non-Muslims, it can by no means be proved that it is an unqualified benefit to the Muslims themselves. On the contrary, even for them it has some disadvantages which are but too obvious. For as Islám makes no distinction between civil and religious laws, but derives them both equally from one source, its author ; it follows that a thoroughly Muhamadan government must enforce the observance of religious ordinances with the same rigour of the law, as the fulfilment of ordinary civil duties. But this must prove a great snare and danger to true morality amongst the Muslims ; for it is plain beyond contradiction that a religious observance is only acceptable to God if it proceeds from religious motives, i.e. from obedience or love to God ; and that if it proceeds from contrary motives, it has only the form of religion, not its essence, and, in fact,

becomes hypocrisy. Now if a Muslim, e.g. wishes not to fast in Ramadán, because he believes that God does not require it of him, but if he fasts nevertheless, from fear of being sent about the town on a donkey, with its tail in his hand, the religious observance which he performs is no longer a service to God, but a hypocritical act ; and thus Islám, by enforcing religious practices with the threat of civil punishments, has become to him a cause of hypocrisy, i.e. of sin. So likewise a Muhammadan may become convinced that Islám is not the true religion, and may therefore wish to embrace another which he considers to be the true one ; but finding that such an act, though it concerns no one but his own soul and God, would yet be regarded as a civil crime punishable with death, he outwardly remains a Musalmán, though against his will, but gives his heart and affections to another religion. Now has not such a man also been led into hypocrisy by the strange laws of Islám ? What use can there be in forcing a man to remain in a religion against his will ? It is plain that such a law is not in conformity with God's own dealings ; for He does not force any man to embrace or retain a religion against his will, but addresses him with arguments and motives calculated to influence that will—arguments, the validity of which man's own understanding, if rightly used, is able to perceive, and motives, the force of which man's heart is capable of appreciating. We indeed

find once the wise and equitable injunction of the Qur'án, 'Let there be no compulsion in religion' [Súratu'l-Baqara (ii) 257]; but this remains quite isolated, and is deprived of all influence by others of an entirely opposite character.<sup>1</sup> Here it is not surprising that, in spite of such an isolated word of moderation, Muḥammadanism wherever it was in power never tolerated religious liberty, but oppressed as much and as long as it could all other religions; and it is no secret that down to our own times the orthodox Musalmáns, who have kept aloof from the more humane influences of Christianity, have always considered it a sacred duty to kill any one of their number who dared to embrace another religion. How very different from this is the whole spirit of the gospel, and how instructive what we read in John vi. 66-8; namely, that on one occasion, when some of the disciples of Christ had taken offence at the truths He uttered, and left Him, He addressed these words to His twelve Apostles : 'Would ye also go away?' Whereupon one of them answered in the name of all the rest : 'Lord, to whom shall we go? Thou hast the words of eternal life.' It is again a great pleasure to state, that in this particular also the government of Turkey has of late years risen above old prejudices, and taken a decided step towards Christian liberality, by proclaiming perfect liberty to

<sup>1</sup> For a critical study of this verse, showing its limited nature, see Sell, *The Historical Development of the Qur'án*, pp. 229-30. (Ed.)

all their subjects to embrace and exercise whatever religion they think best; an enlightened course, deserving the commendation not only of every Muslim, but of every man.

Now, as the mixture of religion and politics in Islám proves injurious both to Muslims and non-Muslims, so it is also calculated, under certain circumstances, to impede its own progress, or even to endanger its very existence. The pages of history show, that as soon as Muḥammad had entered upon a career of conquests the number of his followers rapidly increased; and after he had once been able to enrich them by the frequent distribution of valuable spoil, many instances occurred of different Arabic tribes sending embassies to the new Amír-proprietor, to declare their willing submission to him. This rapid spread of Islám also continued during the reign of the early Khalífas, whose armies conquered many countries in quick succession; and it has afterwards been renewed from time to time in various countries, under Muslim sovereigns, who were more than usually powerful and victorious. It was perfectly natural that such should be the effect; for as Muḥammadanism is not merely a religion, but at the same time an earthly empire, the power and success of the latter appeared to many as a proof of the truth of the former. On the supposition that Islám is the last and highest stage in the development of the kingdom of God, as yet granted to the

world, and containing both a divinely-inspired religion and a divinely-inspired polity, it is unquestionably logical and consistent to expect that it should not only, as a religion, contain the sublimest truth, but also, as a polity, secure the greatest amount of military victories, temporal power, and earthly prosperity. Therefore, as long as the Muhammadian world was distinguished by its victories and power, and enriched by the booty of other countries, it could hardly be otherwise than that every Musalmán saw proof of the religious truth of Islám in this tangible success of its worldly polity, which was an essential part of it. But, assuming the legitimacy and fairness of this chain of argument, does not its cogency and force continue when the premises have become such as to lead to an entirely opposite conclusion? If in times past the Muslims argued: 'Our religion must be from God because we can see with our eyes that our polity, which forms an inseparable part of it, answers so well, and makes us more powerful than all the surrounding nations,' can they now consistently avoid arguing in a similar manner, by saying: 'How can we any longer put implicit confidence in our religion, since it is a palpable fact that our polity, which forms part of it, has so signally failed, that many countries, once swayed by it, have passed into Christian hands; that more than thirty millions of Muslims have now to pay tribute to Christian governments; and that

Muhammadan Turkey has found it absolutely necessary, in order to be able to exist at all, to introduce important reforms in opposition to the political principles of Islám ?' The inseparable connexion between religion and politics in Islám naturally suggests this mode of reasoning to every thoughtful Muhammadan, and wherever it is entered upon it cannot but lead to conclusions inimical to the system of the Arabian Prophet, more especially in those regions where the political power has entirely passed from the Muslims into other hands. The grave facts which, on the subject in question, present themselves to the reflection of every Musalmán, are these : that Muhammadanism, on the one hand, is by principle, and actually from its commencement, not a mere religion, but a system into which religion and politics, or things spiritual and temporal, are so closely united and almost identified, that the failure of the one cannot but shake confidence in the other ; whereas Christianity, on the other hand, expressly declares, that its object in the present era of the world is by no means to set up a visible earthly kingdom, but simply to deliver man from the ruinous power of sin and Satan, and to restore him to blessed communion with God ; but that, notwithstanding all this, i.e., notwithstanding that Islám expressly aims at earthly dominion and the subjugation of the non-Muhammadan nations, and notwithstanding that Christianity is purely a religion, and

for three hundred years spread without any political power, amidst cruel persecutions, God, in His all-wise providence, has yet so diminished the worldly power of the Muslim nations, and so marvellously increased the general prosperity and political power of the nations professing Christianity, that there are a number of Christian lands, e. g. England, America, France, Prussia, Austria, Italy, and Russia, each one of which is more civilized, more generally educated, and politically more powerful, than the Osmánli empire, which, of all remaining Muhammadan states, is, without contradiction, the most civilized, the best educated, and the most powerful.

The facts referred to having shown that the politico-religious system of Islám, as compared with the pure religion of Christianity, has proved a failure, so far as the Muhammadan nations themselves and mankind in general are concerned, we have now to draw attention to another point in which Muhammadanism is likewise inferior to Christianity. The gospel, as has been already noticed, shows us the kingdom of God, or the true religion, in its most spiritual and universal character, no less applicable to, than intended for, the whole human race, and not encumbered by the trammels of any particular nationality. But what the Qur'án presents to us as the highest and last stage of the kingdom of God in this world wears again an unmistakable national character, and is burdened with

a load of external forms which must not only retard its propagation, but actually prevent its establishment over the entire globe. Having already had occasion to show how the external forms of Islám deprive it of a truly universal character, or render it inapplicable to all the various nations of the earth (see p. 93), we may here confine ourselves to two points—the extensive introduction of the Arabic language wherever Muhammadanism becomes the religion of a people, and the injunction to take a pilgrimage to Mecca and Madína as a religious duty.

To begin with the latter, i.e. the pilgrimage to Mecca, it is a fact known to every one acquainted with Arabic history, that the Arabs observed this national custom for many centuries before Muhammad. The different tribes had agreed, when still given to idolatry, to assemble every year as one nation before their national sanctuary at Mecca, during which time all their feuds were suspended, and they could meet in brotherly concord as members of one great nation. No one can deny, that from a national point of view this was a wise and useful arrangement, the observance of which by a people of more or less nomadic habits involved no very considerable sacrifice. But when this institution was also adopted, though with some modifications, into the religion of Muhammad, claiming a mission to all the nations of the earth, it became

liable to two serious objections. In the first place it must be readily conceded, that whilst there was no insuperable obstacle in the way of Arabs visiting Mecca, with their multitudes of camels and horses, yet at present, since there are Muḥammadans in Turkey, Persia, Afghanistan, India, Algiers, Morocco, and other remote parts of Africa, it cannot but be difficult for the less wealthy, and almost impossible for the poor, to afford the time and money required for so long a pilgrimage ; and if Islám were to spread to still more distant lands, it would, in proportion, become less possible for the inhabitants to fulfil this demand of their faith, and reap the benefits held out by it. Where then, in a religion claiming universality, is the wisdom of an injunction, or the benefit of a promise which must remain beyond the reach of a very large proportion of Musalmáns, in spite of their most earnest desires ? In the second place, this obligation on Muslims to visit Mecca and Madína once at least in their life, shows that these are still to be regarded as the proper centre of the entire Muḥammadan world, to which they must turn in veneration, and from which they must be more or less influenced, or, in other words, it indicates a design and tendency in Islám to preserve as much as possible its original Arabic character, in whatever country it may be professed. There would be no harm in such a tendency if Islám pretended only to be the religion of the

Arabic tribes ; but asserting a mission for all other nations as well, and yet retaining the peculiar Arabic impress, it cannot fail to do great violence to the other races over which it gains power. The Arabic nationality being so prominently brought forward, the others, equally God's creatures, must in proportion be undervalued and slighted. To what extent this can be done can easily be seen from the existing state of things : e. g. although Arabia, at the present moment, has not even political independence, but is subjected to the Osmánlis, yet these latter, being Muḥammadans, are enjoined by their religion to regard Mecca and Madína as more sacred than their own capital Stambul, and to take a long pilgrimage to Arabia, as if this were more pleasing to God than if they remained in their own native land to serve Him. How different Christianity in this respect, having no provincial or local garb, but equally at home in every town and country, in virtue of its own divine and essentially spiritual character.

The other point above referred to as likewise showing how little Islám was able to shake off the trammels of the nationality amidst which it arose, and to adapt itself to the various exigencies of mankind, is its servile dependence on the Arabic language, which must to some extent be adopted by every nation embracing Islám. To prove this, nothing more is required than to examine the

languages of Muḥammadan nations, e. g. the Turkish, the Persian, and the Hindostani, all of which had to accept more or less from the Arabic. But the chief ground upon which Muḥammadanism must be charged with tyranny over the languages of its non-Arabic professors is this, that it requires them to read the Qur'án and to perform the public services in the Arabic language only, instead of using their own for that purpose. This tyrannous practice unduly raises the language of the Arabs, and invests it with an air of unique authority and sacredness, while degrading all others as unhallowed and profane. Arabic must, therefore, be the language of theology and devotion wherever the religion of Muḥammad prevails. None can be a true disciple who does not learn so much of it as to be able to join in the public prayers, and none can read the book on which his religion is based except through the same medium. Hence it is patent to all, that, so far as language is concerned, Islám has retained a mere national, i. e. an Arabic character, and that consequently its spread involves to a great extent also that of the Arabic language. Every one must perceive that this cannot fail to act as a hindrance to the propagation of Islám in a quiet and spontaneous way, and that it is a decided and serious defect in a religion claiming a universal destiny. How could it be expected, e.g. that the great nations who now pray to God, and read His word, in English,

German, French, or Russian, should ever feel disposed to learn Arabic, in order to do much more imperfectly, in a foreign language, that which they can already do in their own? Surely it must be easy for every nation that has embraced the religion of Arabia to find out, by actual experience, that the compulsory use of a foreign language where their own vernacular might be employed, is a hindrance and not a help to devotion and growth in religious knowledge. To take one instance only: how many thousand Osmánlis are there not the least understanding the Arabic prayers which they have to repeat, or the Súras read to them from an Arabic Qur'án? and how many more thousands there are who understand them only imperfectly, and could derive much more benefit from them if they might repeat them in Turkish? No thinking man can hesitate to pronounce it more useful and natural for a nation to pray to God and read His word in its own language, that everybody understands, than in one which few understand well, many only imperfectly, and the vast majority not at all. Nor can it be less easy for any one to decide which is most suitable to become the universal religion—Christianity, with its gospel already translated and circulating in several hundred languages; or Islám, with its Qur'án in the one language of the Arabs? Which must appear to the judgement of every thoughtful man to be most in accordance with the benignity

and wisdom of God, to send the gospel of man's salvation to every nation in their own tongue, or to send them an Arabic Qur'án, which no one can understand out of Arabia, without first spending years in its study? Can any one suppose that the time will come when all the nations—we will not say of the whole world, but merely of Europe—will learn so much Arabic that they may perform their prayers and read the Qur'án in that language? Surely no man, and no Musalmán, who knows the world, will believe this, unless, perhaps, some whose veneration for the Arabic leads them even to believe that 'no doubt Arabic is the language of heaven'. The conclusion, therefore, at which a reflecting and sincere Muhammadan must arrive, when comparing the national Arabic character of Islám with the spiritual and universal nature of Christianity, can hardly fail to be any other than this, that the former, instead of being a higher development of the true religion, falls far short of the lofty, spiritual, and universal adaptation of the latter.

#### 4. Retaliation.

We have already remarked (p. 24) how far the gospel advances beyond the law in its requirement of a spirit of love, forbearance, and forgiveness in the private conduct of individuals. As it is impossible to conceive nobler and more spiritual principles of action between man and man, we cannot but wonder that Islám, instead of presenting a higher

standard in this particular than Christianity, falls back to the level—we will not say, of the Mosaic law—but of that law as misunderstood by the Jews. The retention and sanction by Muḥammad of the right of private revenge appears from the following passages of the Qur'án : ‘ Whosoever shall be slain wrongfully, to his heir have we given powers ; but let him not outstep bounds in putting the man-slayer to death, for he too, in his turn, will be assisted and avenged ’ [Súratu Baní Isrá’il (xvii) 35]. And again, ‘ O believers, retaliation for blood-shedding is prescribed to you : the free man for the free, and the slave for the slave, and the woman for the woman ; but be to whom his brother shall make any remission is to be dealt with equitably, and to him should he pay a fine with liberality ’ [Súratu'l-Baqara (ii) 173]. And it is to be observed that the Qur'án has not, like the Toráh, taken sufficient steps to check the abuse to which such an enactment is plainly liable. Many Muslim tribes think themselves entitled by the Qur'án not merely to punish an actual murderer, but also to exact vengeance on any member of his family or tribe, so that, in the name of their religion, they slay the innocent for the guilty. Against such an abuse of the law of retaliation the Toráh had expressly guarded, by enjoining, in Deut. xxiv. 16, ‘ The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers : every man shall be put to death for his own

sin.' Besides retaliation in case of murder, the Qur'án seems also to approve of private revenge for any minor injuries, in the following passage, 'And whoever, in making exact reprisal for injury done him, shall again be wronged, God will assuredly aid him' [Súratu'l-Hajj (xxii) 59]. Such teaching cannot but foster a harsh and vindictive spirit towards one another, instead of that noble spirit of kindly forbearance and love recommended in the gospel. Whilst, therefore, in regard to the duty we owe our fellow-men, the gospel is characterized by pure love, and the Toráh by strict justice, the Qur'án seems to expose itself in some measure to the charge of injustice and cruelty. This appears to be felt, and tacitly admitted, by Muslims themselves; for even professedly Muhammadan Governments, such, e.g. as that of the Osmánlis, do not think of carrying out such cruel laws as those prescribed in the following verses of the Qur'án: 'The recompense of those who war against God and His apostle, and go about to commit disorders on the earth, shall be, that they shall be slain, or crucified, or have their hands and feet cut off on opposite sides, or be banished the land' [Súratu'l-Má'ida (v) 39]. And again in verse forty-two: 'As for the thief, whether man or woman, cut ye off their hands in recompense for their doing.'

### 5. Slavery.

We have seen above (p. 26) that the Old Testament tolerated and recognized slavery, although it

considerably mitigated its hardships, and placed the slaves under the protection of the public laws, whilst we found the whole spirit and tendencies of Christianity to be opposed to it, and calculated, wherever it can exercise its legitimate influence, to bring about its entire abolition. Here, therefore, we have to ask the question: 'Does Islám assume a diviner, i.e. more generous and benevolent aspect as regards that most degraded class of men, the slaves, than Christianity?' History answers 'No,' emphatically: on the contrary, it is a fact that to this moment slavery remains undisturbed in every country under Muhammadan rule, Muslims buying and selling not only non-Muslims, but even their brethren in the Faith, especially the Negroes, as they buy and sell cattle; and that never yet has the religion of the Qur'án produced in any place an amount of philanthropy and generosity sufficient to effect the general emancipation of slaves, whilst in none of the great empires of Christian Europe is domestic slavery tolerated, or would the public spirit suffer human beings to be sold like brutes; and throughout the vast dominions of England, comprising about one-fifth of the human race, a law is in force, that, as soon as any slave sets his foot on English ground, that moment he becomes a free man. So different has been the respective influence of Muhammadanism and Christianity in regard to slavery; and all this is the natural fruit of the

principles and tendencies they respectively bring to bear on social relations in general. It is true the Qur'án contains some passages similar to those found in the Old Testament, in which humanity and even liberality towards slaves are recommended; but even in this respect there are one or two particulars which stamp the teaching of the Qur'án as inferior even to that of the Toráh. The Qur'án expressly leaves the virtue of all female slaves, even of the married ones, to the mercy of their master, whilst the Toráh gives no such license. It cannot but be regarded as a great hardship and cruelty to the female slaves to declare them unprotected in what every right-minded woman prizes most, her feminine virtue. That this is done by the Qur'án will be seen from the following questions : 'The believers are continent, except as regards their wives, or the slaves whom their right-hands possess; for in respect of them they shall be blameless' [Súratu'l-Mu'árij (lxx) 29-30]. Again : 'Forbidden to you are married women, except those who are in your hands as slaves' [Súratu'n-Nisá' (iv) 28]. So likewise, whilst it was ordered in the Toráh that every Hebrew slave should only have to serve his master six years, and in the seventh he should go out free (Exod. xxi. 2); and whilst it was further provided that any master who killed his slave was to be 'surely punished' (Exod. xxi. 20); and if he inflicted any bodily injury upon any of them, he was bound to give

them their liberty in return (Exod. xxi. 26-7); there is no such safeguard found in the Qur'án; and the result is, that masters can exercise cruelties towards their slaves in Muhammadan countries for which they would have been punished by the law of Moses. It, then, is a fact beyond contradiction, that slaves are less protected by the Qur'anic than the Mosaic code; it is a fact that slavery still exists all over the Muhammadan world, and that in no single Muslim country has it ever been abolished; and it is a fact that in the whole of Christian Europe slavery is only known as a thing of the past, and that every living man is free, whilst Christian England, actuated by the spirit of the gospel, has conferred the blessing of liberty upon all the millions formerly kept in bondage throughout her immense possessions in every part of the world. Hence every man of common sense must perceive that, with regard to slaves and slavery, Islám, so far from being more just, humane, and merciful than Christianity, is quite the reverse, not even reaching the Mosaic standard.

#### 6. Polygamy and divorce.

This is the last point of comparison between the teaching of the Old and New Testament which we have considered above (see p. 28), and in which we have found the latter superior to the former; for whilst the law of Moses did not forbid polygamy by any legal enactment, and expressly tolerated divorce,

the gospel of Jesus Christ is directly opposed to both divorce and polygamy, and emancipates the woman in general from those restrictions which are inimical to her position as a free-born child of God. Here it is our duty to examine the question whether, in this respect, Islám proceeds still farther in the course marked out by the gospel, as it ought to do, if it were a still higher revelation, or whether it disappoints such expectations.

As regards polygamy, the Qur'án instead of disavowing it still more strongly than Christianity, stops short even of the indirect disapproval of it which we find in the law of Moses, and completely departs, on this point, from all the previous teaching of revealed religion, by expressly sanctioning it; for we read: 'And if ye fear lest ye should deal unfairly with orphans, then marry of other women who please you, two, or three, or four; and if ye fear lest you should act equitably, then one, or the slaves whom ye have acquired' [Súratu'n-Nisá' (iv) 3]. While thus every Muslim, who is so disposed and has the means, may lawfully marry as many as four wives at a time, and may, besides, cohabit with as many female slaves as he chooses, without marrying them, Muḥammad was not satisfied for his own person with even so great a license, but took to himself more than ten wives, besides the slaves; and his doing so is expressly sanctioned in the Qur'án as one of the special prerogatives

of the prophet, in these words : 'O prophet, we allow thee thy wives whom thou hast dowered, and the slaves whom thy right-hand possesses out of the booty which God has granted thee, and the daughters of thy uncle and of thy paternal and maternal aunts who fled with thee (to Madina), and any believing woman who has given herself up to the prophet, if the prophet desired to wed her ; a privilege far the above the rest of the faithful' [Súratu'l-Aḥzáb (xxxiii) 49]. Such being the teaching of the Qur'an, and the practice of the Arabian prophet, we cannot wonder that to the present day polygamy is considered as a lawful institution in all Muhammadan countries, indulged in by Muslims who do not mind the domestic inconveniences and expense it entails ; and that female slavery is continued, not only for the sake of labour, but also for the gratification of the carnal lusts of masters. But such a state cannot be pleasing in the sight of a just and holy God ; for it is destructive of true, divinely-appointed matrimony, and can only exist where woman is regarded not as God has intended her, namely, man's rational companion, a help meet for him, but only as an inferior minister to his carnal desires. Polygamy is incompatible with true marriage, inasmuch as it frustrates one of the chief objects for which God has instituted it, by preventing perfect union between husband and wife, and rendering healthy family-life impossible.

The normal idea of matrimony supposes a perfect union, in which husband and wife mutually live for each other: but if a man has several wives, all of whom have to regard him as their only husband, and to bear him unswerving fealty, how can he reciprocate this devotion, seeing that he cannot belong wholly to more than one? In polygamy there cannot be a perfect matrimonial alliance, or an equal surrender of husband and wife to one another; for whilst each wife is expected to devote herself wholly to the husband, the husband, being only one, cannot give himself wholly to each one of several wives, and consequently he is not a true and real husband to any of them. The union between husband and wife being thus incomplete, how could we expect it to produce a united and healthy family life? The house of a man living in polygamy cannot form one united family at all, but as many defective families as there are wives. Each wife of a polygamist, with her children, has her own separate family interests, differing from those of her husband, and those of every one of his other wives. Hence the common experience, to which even the harem of the Arabian prophet itself proved no exception [see *Súratu't-Táhrím* (lxvi) 1-5], that wherever there is more than one wife, there must also be endless feuds and jealousies.<sup>1</sup> It is therefore not surprising, that, in spite of the sanction of their

<sup>1</sup> See *The Life of Muhammad* (C.L.S.), pp. 199-202. (ED.)

religion, comparatively few of the richer Muslims, especially in Turkey, indulge in marrying more than one wife, and the poor very rarely ; a fact which clearly proves that polygamy is an unnatural institution, unsuited to the actual circumstances of human society. Nor can it be denied that it is degrading to the female sex ; for it rests upon the admission that one woman is inadequate to the duty and dignity of conjugal companionship, and that a man consults his happiness more by having two, three, or four wives. There can be little doubt, that if women in Muhammadan countries were more enlightened and educated, they would scorn to accept so degrading a position. It is undeniable that Islám, in sanctioning polygamy, departed at once from the practice of the Christian world during the previous six hundred years, and the normal law of the divine Creator ; for nothing is more clearly established by the statistical science of modern times than that the primal law of the Creator, ordaining one woman for one man, remains unaltered ; since it is found all over the world that the proportion of male and female births is still about equal. It is evident, then, that no provision has been made by the God of nature for Muhammad's plurality of wives, and that his precepts and practice on this head are in direct antagonism to natural and revealed law. Hence it follows as a general result, in ordinary circumstances, that where

one Muḥmmadan has two, three or four wives, there must be a corresponding number of others who cannot marry at all. Defenders of Islám might perhaps assert that the exigency of the case was met by the many victories God had given them over other nations. But in reply to this it must be observed that it does not follow from God's permitting the Muslims to conquer foreign nations, that He did so in order to enable them to fill their harems with female captives. Besides, although it is quite true that, in times past, hundreds of thousands of poor women have been carried into captivity, to become the slaves or wives of their Muslim conquerors, yet it is no less an undeniable fact, that the laws of God in history have so operated, that it has now become an impossibility for Muslim armies to capture and bring home thousands of unfortunate young creatures from conquered non-Muḥmmadan countries. This change in the political state of the world which Providence has brought about, shows as little intention in history as in nature to provide the Muḥammadans with the number of wives allowed them by their religion. It may therefore be regarded as demonstrated by unquestionable facts that the manifest will of God and the Muḥmmadan laws are diametrically opposed to one another, as regards polygamy.

Divorce which, as we have already seen (p. 28), was only tolerated by the law of Moses, and positively

prohibited by the Gospel of Jesus Christ, is expressly sanctioned by the Qur'án of Muhammad. The title of the Súratu't-Taláq (lxv) is 'Divorce', as treating largely on this subject. There we read: 'O Prophet, when ye divorce women, divorce them at their special times; and reckon those times exactly, and fear God your Lord . . . As to such of your wives who have no hope of the recurrence of their times, if ye have doubts in regard to them, then reckon three months, and let the same be the term of those who have not yet had them. And as to those who are with child, their period shall be until they are delivered of their burden. God will make His command easy to him who feareth Him' (verses 1 and 4). In another Súra we find the following declaration, 'Ye may divorce your wives twice. Keep them honourably, or put them away with kindness. But it is not allowed you to appropriate to yourselves aught of what ye have given to them, unless both fear that they cannot keep within the bounds set up by God. And if ye fear that they cannot observe the ordinances of God, no blame shall attach to either of you for what the wife shall herself give for her redemption. And when ye divorce your wives, and have waited the prescribed time, hinder them not from marrying their husbands, when they have agreed among themselves in an honourable way. This warning is for him among you who believeth in God and in the last day.'

This is most pure for you and most decent. God knoweth, but ye know not' [Súratu'l-Baqara (ii) 229, 232]. We shall quote one more verse from the Qur'án on this subject, namely, Súratu'n-Nisá (iv) 24: 'If ye be desirous to exchange one wife for another, and have given the one a talent, make no deduction from it.' These quotations establish it beyond a doubt that the Qur'án legalizes divorce, and the re-marrying of the divorced, and that no weightier reason is required from a man who wants to divorce his wife than his mere wish to do so, the wife herself having no right secured her than that of claiming the sum of money settled upon her by her husband at the time of marrying. If we compare with this unlimited licence granted by the Qur'án the peremptory prohibition of divorce conveyed in the word of the Lord Jesus, 'What therefore God hath joined together let not man put asunder' (Matt. xix. 6), then we cannot for a moment remain doubtful as to the fact whether the Qur'án is a confirmation and higher development of the doctrines of the Gospel in this respect, or whether the teaching of the Arabian Prophet is diametrically opposed to the declaration of the Messiah. One thing is certain, that God ordained matrimony as early as He created the first human couple, but that He gave them not the slightest intimation that they were at liberty to tear asunder that conjugal tie with which He had united them;

and another thing is no less certain, namely, that, four thousand years afterwards, the Lord Jesus, whom every orthodox Musalmán regards as a true prophet sent by God, expressly forbade the dissolution of the marriage tie by man himself; but if, six hundred and ninety years later, another law is propagated, giving every married man full liberty to divorce his wife for any reason he pleases, and to repeat such divorce as often as he chooses, so that cases become possible, as are known to have actually happened amongst the Muslims, of men successively marrying and divorcing twenty, thirty, or more wives, then the question naturally suggests itself to every reflecting mind, 'Can such a law likewise have emanated from the unchangeable God ?'

It cannot be denied, that, in consequence of the legitimate character with which their law invests divorce, and the great facility it provides for effecting it, divorces have become of amazing frequency among the Muhammadans, incomparably more so than the practice of polygamy; and the evils inseparable from them must therefore have a most baneful effect upon Muslim society. Every one living in a Muhammadan country, especially in large cities, has abundant opportunity to observe how frequently divorce is the source of cruel injustice, and extreme distress to the divorced woman. To mention only one case out of a great many. The writer of this book knows a Muslim

in his neighbourhood who had been married to a woman for thirty years, and had two grown-up sons by her, when he began to dislike her, and to wish for a younger wife. He therefore divorced her, and married a girl younger than his eldest son. As he was in Government service, and had a handsome salary, his wife had been used to all the comforts of life. But the small sum of money she received at her divorce was soon expended, and as she was too old to find another husband, and had no relatives to take her in, she was reduced to the most abject poverty and distress, often having nothing to eat to satisfy her hunger. Cases of similar hardship, resulting from heartless divorce, are so common that probably every Muslim reader will remember some from among his own acquaintances or his own neighbourhood. It is not a rare thing that such poor divorced women give themselves up to a life of sin and profligacy in order to avoid starvation. On the other hand, unprincipled men are enabled by this facility of divorce to indulge their illicit appetite to an almost unlimited extent. Not long ago a Turk was pointed out to me who looked about fifty years old only, and yet I was assured by a learned Imám that this man had already divorced seventy wives, and was just then living with two newly-married ones; so that if he married the first time in his twentieth year, he must have divorced at the rate of more than two

wives annually for thirty successive years. How much soever conduct like this may have the form of legitimacy, according to Muḥammadan law, yet before a holy God, and even in the eyes of every strictly moral man, it must appear as a life of fornication and sin.

Apart from such cases of extraordinary distress, or legalized excess of sensuality, resulting from the existing laws of Islám respecting divorce, the whole married state, and society in general, cannot fail to be most injuriously and banefully affected. Every Muḥammadan who marries does so with the knowledge that at any time he pleases, he can again dissolve that matrimonial tie, without having to dread any check whatever from law, provided he be prepared to pay the sum of money settled upon his wife at the time of marrying. And every woman marrying a Muslim is aware, that if, at any time, she ceases to please her husband, or he would be better pleased with another, he has the legal right to put her away, and take some one else in stead. This state of things deprives matrimony at the outset of the importance and solemnity it has with those who know that they unite for no less a term than life. To the Muḥammadan it is not so, but merely a union for as long or as short a time as he himself pleases; and its dissolution is for him not a matter of conscience and morality, but simply a question of money and convenience. This must be productive of evil in a variety of ways. It is

sure to destroy the unity of aim and interest which ought to characterize husband and wife, as the heads of a family; for the wife having cause to dread, from the commencement, that at some future time her husband may take it into his head, in some evil hour, to divorce her, her aim will naturally be, instead of devoting herself to promote the general prosperity of the family, to secure for herself a separate portion, at the expense of her husband, so that, in case of divorce, she may not be destitute. The husband, knowing this, will probably be disposed to withhold from her that confidence and that share in the management of the household which he would gladly accord if he were sure that she had no interests apart from his own. It is not uncommon to hear a Muhammadan ascribe want of success in advancing the interests of his family to the circumstance that his wife, instead of seconding his endeavours, only seeks to obtain as much of his income as she can for herself and her relatives. Wherever such is the case, there is an end of a family union and healthy family life.

The laws and practice in question also exercise an injurious influence on the welfare of children. The mother is greatly tempted to spoil them by over-indulgence, from a mistaken hope of thus gaining and securing their affections so effectually as to retain them even in case of separation by divorce. The father likewise inflicts a cruel wrong

upon his own children by divorcing their mother. For as thenceforth he is not only indifferent, but hostile to her, and she can no longer visit his house, his children are deprived of their mother almost as entirely as if she were dead. They may indeed, now and then, find an opportunity of visiting her, but in most cases this is not approved of, perhaps even prohibited by the father, and the whole spirit of his house tends to alienate them from her who gave them birth. Thus the practice of divorce, where there are children, strongly tends to deaden the tenderest feelings and strongest instincts that God has implanted in the human heart, namely, those that form the maternal and filial bond.

Another evil result of the unlimited authorization of divorce is the strong ground thus afforded for feelings of jealousy between the married parties, and the moral impossibility of the natural and free intercourse between the two sexes, which proves such an advantage to society in general where Christian principles prevail. Whilst in well-regulated Christian society husband and wife are perfectly sure of one another, from the fact that, so long as there is no criminal cause, divorce is an impossibility, married Muhammadans, especially the wives, must be greatly susceptible of jealous surmisings, or disquieting apprehensions, because they are never sure whether the slightest real or imagined coolness in

conjugal affections, or any other incidental occurrence, may not be the first symptom of an impending divorce. Among Christians every married man knows that he can neither add a wife to the one he has, nor exchange her for another, as the Muslims can ; and therefore his relation to the female sex in general assumes much of the purity and sacredness of the relationship between brothers and sisters, so that he can have social intercourse with womankind in general, and benefit by their keener observation, their kindlier sympathy, their more refined manners and tastes, with almost the same propriety and freedom he enjoys in conversing with his sisters or with individuals of his own sex. Every married Muhammadan, on the other hand, knows that the fact of his having a wife by no means precludes the possibility of his courting and marrying another, either in addition to the one he has, or after having sent her away. Every Muslim is also aware that the fact of a woman being married does not absolutely prevent her from becoming his wife ; for it is possible that he may induce her husband, either by bribery or intimidation, to divorce her ; or the married woman herself, if bent on getting free from her husband, may so annoy and irritate him as to bring about a divorce, enabling her to become another man's wife. As every Muhammadan husband and wife are led by their religion to look upon the tie of matrimony as not hindring till death, but merely till it is found

convenient and pleasant to dissolve it, the fact of being married does not debar a Musalmán from seeking another wife, perhaps even amongst those who are already provided with a husband, but who may be rendered eligible by means of divorce; nor does it prevent a Muslim woman from seeking to win the affections of another man, in the hope that a divorce may enable her to become his wife. The consequence of this is, that in order to save matrimony from becoming practically altogether useless, and sinking down to the level of lawless concubinage, the custom has become necessary among the Muhammadans of most rigidly separating even the married portion of the two sexes, and completely preventing any friendly intercourse between them, so that general society has altogether ceased to consist of men and women, as God originally designed it, and as it still is among Christians, and has been reduced to a company of men only, whilst the poor women are kept shut up in harems, and not permitted to appear out of doors without carefully hiding their faces. This unnatural exclusion of the female sex from society, rendered necessary by the unlimited license of divorce, cannot but prove a great evil, inasmuch as it deprives the society of men not only of a highly agreeable, but also of a most refining element, and inasmuch as it confines one half, and this the more sociable half, of mankind to the bleak monotony of harem-life, cruelly debarring them from

the loftier sphere, the wider horizon, and the more intellectual tone of the society of men. By stopping the excessive facility of divorce, the unsightly and ghastly covering of the face could be safely dispensed with, and womankind restored to society, both to their own inestimable benefit, and that of the stronger sex.

It may also be worth mentioning that, as an indirect result of the facility of divorce, and of the complete separation of the sexes, the strange custom has become universally prevalent, that parties entering on the married state are not allowed to have any personal or friendly intercourse, but must individually remain strangers to each other up to the day of marriage. The only way in which they can hear or know any thing of each other before marriage, is through the medium of near relatives and friends. It is therefore impossible to judge for themselves whether their characters and tempers, their habits and tastes, their principles and views of life, or even their personal appearance, are likely to coalesce and prove mutually agreeable. Whilst no man willingly buys a house or horse, without first seeing them for himself, and no woman thinks of purchasing an article of dress or ornament, without first looking at it, yet so great is the tyranny of Muhammadan custom as to require that two persons going to marry shall have no acquaintance with each other, but that in this most weighty matter they shall depend solely

on the information and judgement of others. It cannot be wondered at, therefore, that cases are not rare in which two persons, utterly unacquainted with each other, join in marriage but find out directly afterwards that their characters, tastes and views of life are so uncongenial, or even the personal appearance is so different from what had been expected, that a dissolution of the marriage union is sought almost from the very day they have come together. It is even said, that sometimes, especially in large towns, unprincipled girls induce men to marry them, simply for the sake of the sum of money to be settled upon them in the marriage-contract, and with the intention, from the very first, of so annoying and troubling their husband as to force him to divorce them. Thus we see that the excessive facility of divorce leads to levity in marrying; and marrying without that mutual esteem and love which can flow only from knowledge and sympathy, leads again to a deplorable increase of divorces. Every one must acknowledge that such a state of things cannot but act most injuriously on society in general, and the well-being of individuals in particular.

It is now abundantly evident that the Qur'án, instead of further developing the true religion in regard to matrimony and divorce, stops even far short of the teaching of the gospel and the Mosaic law on the subject. But there is one enactment in the Qur'anic law which must still be mentioned as a

most striking illustration of its retrograde and deteriorating character. Whilst in the law of Moses it is expressly forbidden for a man who has once divorced his wife to take her back again, under any circumstance, the Qur'án allows him to do so, not only after a first, but also after a second, and, on a most singular condition, even after a third divorce. In the Súratu'l-Baqara (ii) 230 we read: 'But if the husband divorce her a third time, it is not lawful for him to take her again, until she shall have married another husband; and if he also divorce her, then shall no blame attach to them if they return to each other, thinking that they can keep within the bounds fixed by God: He maketh them clear to those who have knowledge.' Upon this verse a Muhammadan custom is founded altogether opposed to the chaste spirit of both the Old and New Testament, and which cannot be pronounced otherwise than revolting to every feeling of common delicacy. It consists in this, that if a man, after having thrice divorced his wife, wishes to take her back again, he can only do so by first marrying her to what is called a *Mustahill*, i.e. a man generally of the lowest character, coarsest manners, and most forbidding appearance, hired for the purpose of going through the marriage-ceremony with the woman, living with her as her husband for one night, and divorcing her again the next day. Whatever the original end of so odious an enactment may have been, it cannot be justified from any

possible point of view, and is doubtless considered by every sober judge as both a most flagrant profanation of the sacred rite of marriage, and a degrading cruelty to the woman, who may possibly be quite innocent, and owe her repeated divorce solely to the angry passion of her husband.

The disability and ignominy of woman's position under Islám has nothing accidental in it, but is founded on the doctrine openly propounded in the Qur'án, of an essential inferiority of woman to man. It is thus expressed : ' Men are superior to women on account of the qualities with which God has gifted the one above the other, and on account of the outlay they make of their substance for them. Virtuous women are obedient, careful during the husband's absence, because God has of them been careful. But chide those for whose refractoriness ye have cause to fear ; remove them into beds apart, and scourge them : but if they are obedient to you, then seek not occasion against them : verily God is high and great ' [Súratu'n-Nisá (iv) 38]. The subordinate and degrading position of woman in Muhammadan society is therefore a natural and inevitable deduction from the Qur'án. We have already referred to the fact, that, according to the same authority, two, three, or even four wives go to form the conjugal equivalent of one husband ; and also to the other that it leaves the power of divorce entirely to the will or whim of the husband, independent of the

consent of the wife, and even irrespective of any misconduct on her part, whilst no corresponding right is conceded to her of similarly claiming a divorce. We have also had occasion to notice the rigid exclusion of the female element from general society, as if not good enough for it, an exclusion carried to such an extent as to forbid women to appear in public, unless with their faces carefully concealed, and to shut them up so completely, even in their own houses, in secluded apartments called 'the harem,' that if a Muhammadan gentleman is visited in his house, it looks as if he and his sons were its only occupants, his wife or wives and daughters being hidden away all the while, as if he were ashamed of letting them be seen; and it would actually amount to a breach of etiquette to ask after his wife. It may further be mentioned in illustration of the inferior position the law of the Arabian prophet assigns to woman that, on the death of parents, a daughter inherits only half a son's portion [see *Súratu'n-Nisá* (iv) 12]; and such a difference being expressly sanctioned by their law, it cannot be surprising that, though the education of the boys is neither as general nor as thorough as would be desirable, yet that of the girls is most sadly and most generally neglected. Even with wives of Pashas, or other high dignitaries, it is by no means a matter of course that they can read or write. Most of those who can boast of some education

are limited in their literary acquirements to the mechanical reading of the Qur'án, and a very few specially favoured ones in great cities may, perhaps, add to this the *ne plus ultra* of some music and a little French or English. Now if mothers have no thorough education themselves, how can they be expected to lay a solid foundation for that of their children ; and if women are kept back from the path of knowledge and science, how can they rise above that state of ignorance and tutelage in which they now are ? Even in public attendance on religious duties and in regard to the promised enjoyments of the next world, the poor female sex must rest content with an inferior position. It is a fact known to every one acquainted with the religious customs of the Muhammadans, that in most of their mosques the assembly of worshippers consists ordinarily of men only, the women either neglecting the prescribed forms of prayer altogether, or performing them privately in their own houses ; and that even in those mosques where it is customary for women to worship, they are not allowed to do so in the large central space, but are compelled to meet by themselves in side-galleries, where they cannot be seen. This rigid seclusion of women from men, even in public places of worship, appears all the more strange, since, according to the statements of the Qur'án itself, wives will be permitted in the world to come to enter even Paradise with their husbands [see Súratu'r-Ra'd

(xiii) 23 ; Súratu'sh-Shu'ará (xxvi) 56 ; Súratu'l-Mú'min (xl) 8 ; Súratu'z-Zukhruf (xlivi) 70]. It is true, we must be careful not to infer too much from this latter concession; for in spite of it the Qur'án remains far from admitting that their assumed inferiority to men will disappear even there. On the contrary, it promises rewards and enjoyments to the male sex [see, e.g. Súratu'l-Wáqi'a (lvi) 23-4 ; Súratu'r-Rahmán (lv) 56, 70-8], for which women will search in vain in the same book with regard to their own sex.

After all this, we can hardly wonder that men should be admirers of a religion which gives them so great a superiority over the other sex, extending even to the future world ; but if women could be found who were Muslims by choice, and not from the mere force of circumstances, this would be strange indeed, and could only be accounted for on the ground that their want of education must prevent them from duly reflecting upon, and fully realizing, the degradation to which they are reduced by Islám, both in the life which now is, and in that which is to come.

### CONCLUSION

WE have now done with our subject, so far as it was intended to be discussed on the present occasion. Adopting the statements of both Muhammadan and Christian theologians that God did not reveal His true and saving religion at once, but gradually and

at long intervals of time, we applied this principle to the three widely-spread monotheistic religions—Judaism, Christianity and Muhammadanism.<sup>1</sup> The professed believers of these three religions all agree in this, that Judaism, or the religion communicated to Moses, and other Israelitish prophets after him, was revealed by God, and consequently was a true religion. Hence it was not thought necessary to adduce proofs in support of the true religion in its Jewish or Israelitish form. But after God had ceased for several hundred years to send prophets to the Jews, a new religion sprung up in Judea, claiming to be the higher development or fulfilment of Judaism, or the true religion in its highest form, and in the absolute sense. That this new religion, i.e. Christianity, was likewise a genuine revelation from God, and ranked higher than Judaism, upon this both Muhammadans and Christians also essentially agree, while the Jews deny it. On this latter account we found it necessary to show what strong reasons the Muhammadans and Christians have for believing that Christianity is a higher stage of the true religion than Judaism. It was not our object to enlarge on that head, in order not to exceed the limits of this present pamphlet. Accordingly we only referred, first, to the wonderful intrinsic life and victorious

<sup>1</sup> It must be remembered that we do not affirm modern Judaism to be the same as the religion that was communicated to Moses. It claims to be the same, but most, if not all, Christians deny the truth of the claim.

power of Christianity, manifested by its rapid spread in the world, notwithstanding the most cruel and protracted persecutions, and without the use of worldly weapons ; secondly, to the promises or prophecies contained in the Old Testament itself respecting a coming Messiah, and a higher stage of religion ; thirdly, to the fact that Christianity actually sprang from the bosom of the Jewish religion, the ground having there been prepared for it by those prophecies ; fourthly, to the well-attested miracles performed by the Author of Christianity in proof of His divine mission ; and fifthly, to the actual progress evident in the religious teaching of the New Testament, as compared with that of the Old. This latter point was illustrated by six doctrinal subjects, three of them having particular reference to God and divine things, namely, the revelation of God Himself, His worship, and His kingdom ; and the other three to our intercourse with our fellow-men, namely, retaliation, slavery, and the treatment of the female sex, with special regard to polygamy and divorce. Respecting all these six subjects, we found the teaching of the gospel of Jesus Christ so much more suited to man's deepest wants and loftiest aspirations, so much more spiritual and mature than the law of Moses, that we felt fully justified in regarding them, together with the four preceding subjects of consideration, as conclusive proofs of the belief of both Muslims and Christians, that Christianity is a higher

stage of the one true religion of God than the religion of the ancient Jews.

The next great object of our investigation was the mutual relation between Christianity and Muhammadanism, or the question whether the Qur'án was as much a fulfilment and further development of the gospel, as we had found this to be a fulfilment and further development of the Mosaic law. While all parties, Jews, Christians, and Muslims, agree that the Mosaic or Israelitish religion was a gift from God, and while Christians and Muslims likewise agree in the belief that the Christian religion was a still nobler and greater gift from God, the Muhammadans stand alone in asserting, and the Jews and Christians unite in denying, that Islám is the greatest of all the gifts of God, nobler and higher than both Judaism and Christianity. But without permitting ourselves to be swayed in our investigation by this state of prevailing opinions, we examined the question upon its own merits; for our object was to ascertain whether there really were valid reasons to bear out the Muhamadan assertion. In order, therefore, to avoid all appearance of unfairness or partiality one way or another, we conducted our investigation of the relation between Islám and Christianity on exactly the same points, and in the same order, as we had previously examined the relation between Christianity and Judaism. Thus we had to do, not merely with opinions and doctrines

respecting which different views may be formed by different persons, but with documentary statements, with known facts of history, and with statistics, respecting which there can be no doubt, and from which arguments resulted of irresistible cogency. The tendency of all these arguments, and the result of our whole examination, proved decidedly antagonistic to the claims of Islám, and we were driven by logical necessity to concede, that on not one of these points brought under our consideration did Islám exhibit a real advance or higher development, as compared with Christianity, but in many respects an unquestionable falling back on an inferior and long superseded standpoint. If, therefore, we accept the force of logical reasoning, or think at all on the subject, we cannot help arriving at the conclusion that Islám is not a higher stage of the true religion ; and if we were still to profess a belief that it is, such faith must be blind and unmeaning, because without inward assurance or real conviction. Accordingly it must appear, not merely reasonable, but a positive and sacred duty, acknowledged as such by every thinking and right-minded man, openly and unflinchingly to accept the logical result of the preceding honest and close investigations, namely, that Muḥammadanism, while holding some essential principles in common with the two preceding systems, is yet inferior to the earlier in several vital points, and immeasurably below the later in nearly all.

While thus frankly enunciating a conclusion from which both reason and conscience leave no escape, we disclaim all desire of detracting the least from the merits which may justly belong to Islám. It must also be distinctly understood that we have hitherto regarded it mainly in the light of a religion ; and as it confessedly unites religion and politics, the result now announced cannot be intended to deter any one, be he Muslim or non-Muslim, from examining whether Islám does not carry the palm before the other political systems.

With this explanation, and the frank statement of the result of our preceding investigation, the author of this pamphlet has finished his proper task on the present occasion. Whether Muslim readers will think their work is likewise ended, after accompanying him thus far, is a different question. If they are reflective and earnest men, they will not rest satisfied with a negative result. Being once convinced on this head, they will probably reason further thus : 'If Islám is not a higher religion than Christianity, can it be a divinely revealed religion at all ? Is it the least reconcilable with the supreme wisdom and goodness of God that He should once have given to mankind a superior religion by Jesus Christ, and, six hundred years later, an inferior one by Muham-mad ? Is it more credible that God should, on the latter occasion, send Gabriel as an express messenger from heaven to reveal what had been known to "the

people of the book " hundreds and thousands of years before, or that Muḥammad should concoct a religious system from the writings of Christians and Jews, and other sources, and present it to his ignorant and heathen countrymen as a new religion directly revealed from heaven ? ' Nor does it seem possible that a sincere and thinking Muslim could long weigh such questions in his mind, without forming the resolution : ' I shall no longer remain in uncertainty on this most momentous subject : being constrained by irrefragable proof and evidence to allow that Islám is not a higher religion than Christianity, I shall try whether my mind will not find more light, and my heart more peace, by deciding for Christianity as a higher and purer religion than Islám.' There are a number of Muslims even now, in various countries, who thank God for having been led to take this step. They testify that the faith they have embraced approves itself as nobler and better than the one they have renounced. They wish and pray that all their Muslim brethren may find the same light of mind and peace of heart which they themselves enjoy, and which they have found nowhere than where alone they are to be had, in the religion of Jesus Christ. The writer of these lines, who is not a Christian merely because his parents were so, but because he is convinced that he has found in Christianity the highest revelation of the saving truth and love of God, prays, with thousands and tens of thousands of

his fellow-believers, that God in His infinite mercy may hasten the time when the Muslim nations shall walk with us in the same light of truth, and rejoice with us in the same experience of the saving love of God. We have no selfish motive, and no worldly interest in all this. If thousands of Muhammadians in Turkey, in Egypt, in Syria, in India, and other countries, become true Christians, this will bring us no earthly gain ; it will only make themselves better and happier in life, hopeful in death, and blessed in eternity ; and this is our only wish and aim—their salvation as well as our own. We remember that we are standing on the brink of eternity, and that before many years are passed, both the writer and the readers of these lines will be summoned before the judgement-seat of God, where all the secrets of the heart are made manifest : how, then, could we dare to invite any one to follow Christ and His religion, without being perfectly assured, from our own inmost experience, that this leads to that peace of mind, and to that blessed communion with God our Maker, which every human being consciously or unconsciously seeks ? We know that the Lord Jesus Christ still verifies that blessed word which He addressed to weary souls in the days of His life on earth, ‘ Come unto me, all ye that labour and are heavy laden, and I will give you rest.’ (Matt. xi. 28). We know that His testimony is faithful and true, as if sealed with the seal of God—that

testimony which He bore of His own mediatorship between God and man, when He said : ' I am the way, and the truth, and the life : no one cometh unto the Father, but by me ' (John xiv. 6). Therefore we confidently invite every one bearing the name of man, to test in his own person, and by his own experience, the truth of what the Lord once said to a multitude of His followers : ' Every one therefore which heareth these words of mine, and doeth them, shall be likened unto a wise man, which built his house upon the rock : and the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell not : for it was founded upon the rock ' (Matt. vii. 24-5).





The One  
and  
The Three.

"Thy Word is truth."  
—John 17: 17.

## The Word of God teaches:

That there is One God and that there is none other.

That this One God is a Person, not merely an essence.

That this One God is a Person in the highest sense of the term—underived, unconditioned, absolute.

That, in the revelation of the One God, there are three stages—Elohim, Creator; Jehovah, Creator and Preserver; the God and Father of our Lord Jesus Christ, Creator, Preserver and Redeemer.

That there are three Subsistences in the Godhead or Nature of God—Father, Son and Spirit, the same in essence.

That the Son and Spirit are derived from the Father.

That the Son and Spirit do the will of the Father.

That the Son and Spirit belong to the Father.

That the Son and Spirit are included in the Father.

That personality, in the highest sense of the term—underived, unconditioned, absolute—cannot be predicated of the Son and Spirit.

**Suggestions Thankfully Received**

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**REV. PETER Z. EASTON,**  
**Tabriz, Persia.**

# 9

**"WHOSO READETH, LET HIM UNDERSTAND"**

**MAT. 24:15**

"GOD SCREENS US EVERMORE FROM PREMATURE IDEAS . . . . OUR EYES ARE HOLDEN THAT WE CANNOT SEE THINGS THAT STARE US IN THE FACE UNTIL THE HOUR ARRIVES WHEN THE MIND IS RIPENED, . . . . THEN WE BEHOLD THEM, AND THE TIME WHEN WE SAW THEM NOT IS LIKE A DREAM."

"IF Thou Searchest As For Hid Treasure Thou Shalt Find." Proverbs 2:45



**"WHEN THE SON OF MAN COMETH, SHALL HE FIND FAITH ON  
EARTH?" Luke 18:8.**

What does the question imply?

**"FOR AS A SNARE SHALL IT COME ON ALL THEM THAT OWELL  
ON THE FACE OF THE WHOLE EARTH." Luke 21:35.**

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**"MY SHEEP SHALL KNOW MY VOICE."**

If the promised "Second Coming" were to be in such manner that it would be known to all, why would this have been said? Consider well the Parable of the Vineyard.  
Mat. 21:33-46.

**"IF IT WERE POSSIBLE IT WILL DECEIVE THE VERY ELECT."**

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**"FOR THE BOOK IS SEALED TILL THE TIME OF THE END." Dan. 12.**

If the "Time of the end" has not arrived, can we accept the interpretations and teachings of the theologians and religious doctors?

"WHAT I SAY UNTO YOU I SAY UNTO ALL, WATCH." . . . . . Mark 13:37.

Is any soul exempt?

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If the "Second Coming" were to be with physical phenomena, or in so universal a way that all would comprehend, why the warning—

"BEWARE OF FALSE CHRISTS."

What need of such warning if the coming were not in human form?

What did Jesus mean when He said He would return as a Son of MAN—that He would come in the Kingdom of His Father?

"YE MEN OF GALILEE, WHY STAND YE GAZING UP INTO HEAVEN?"

Acts 1:11.

"THE KINGDOM OF GOD COMETH NOT WITH OBSERVATION."

Luke 17:20.

Jesus was rejected, reviled, spat upon by the intellectual men of the time--the Chief Priests and the Scribes--those who claimed to be the appointed protectors of the religion of God, because His coming was not after the manner they expected--did not fulfill their literal interpretations. Were we not warned that He would come silently?

"**AS A THIEF IN THE NIGHT.**" Read the warning in Luke 21:34-35

If His coming were again in human form, in an obscure way, as before, would we in this day profit by that terrible lesson of Jesus' time?

### **IF HISTORY SHOULD REPEAT ITSELF?**

Read Acts 1:11

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"**BE AWAKE, LEST THE SON OF MAN COME AND FIND YE ASLEEP.**"

Read Isaiah 60:1.

"**WHEREFORE, LET HIM THAT THINKETH HE STANDETH TAKE  
HEED LEST HE FALL.**" 1 Cor. 10:12.

## LISSEN TO THE VOICE OF THE PROMISED ONE.

O SON OF SPIRIT! The first counsel is: Possess a good, a pure, an enlightened heart, that thou mayest possess a Kingdom eternal, Immortal, ancient, and without end.

O SON OF HUMANITY! If thou lovest Me, turn away from thyself; if My Will thou seekest, regard not thine own, that thou mayest die in Me, and I live in thee.

O SON OF SPIRIT! No peace is ordained for thee save by departing from thyself and coming to Me. Verily, thy glory should be in My Name, not in thy name; thy trust upon My Countenance, not upon thine own; for I will to be loved above all that is.

O SON OF PERCEPTION! My Fort thou art: Enter thou in that thou mayest be safe. My Love is in thee: Seek, and thou wilt find Me near.

O SON OF EXISTENCE! My Lamp thou art, and My Light is in thee: Therefore be illumined by It, and seek no one but Me, for I have created thee rich and upon thee have I showered abundant grace.

O SON OF SPIRIT! I have created thee rich: Why dost thou make thyself poor? Noble have I made thee: Why dost thou degrade thyself? Of

the essence of Knowledge have I manifested thee: Why searchest thou for another than Me? From the clay of Love I have kneaded thee: Why seekest thou another? Turn thy sight unto thyself, that thou mayest find Me standing within thee, Powerful, Mighty and Supreme.

O SON OF PERCEPTION! Look thou to My Face, and turn from all save Me, for My Authority is eternal and shall never cease, My Kingdom is lasting and shall not be overthrown. If thou seekest another than Me, yea, if thou searchest the universe forevermore, yet shall thy search be vain.

O SON OF SPIRIT! My Right to thee is great and cannot be denied. My Mercy for thee is ample and cannot be ignored. My Love in thee exists and cannot be concealed. My Light to thee is manifest and cannot be obscured.

O SON OF SUPREME! I beckon thee to Life, but thou desirest death: Why hast thou neglected My Will and followed thy desire?

O SON OF SPIRIT! Boast not of thine own glory over the poor, for I walk before him, and I see thee in thy miserable condition and ever grieve for thee.

O SON OF MAN! Breathe not the sins of any one as long as thou art a sinner. If thou doest contrary to this command thou art not of Me: To this

I bear witness.

O SON OF SPIRIT! Know verily that he who exhorts men to equity and himself does injustice, is not of Me, even though he bear My Name.

O SON OF EXISTENCE! Attribute not to any soul that which thou desirest not to be attributed to thyself, and do not promise that which thou dost not fulfil. This is My Command to thee: obey it.

O SON OF EXISTENCE! Examine thy deeds each day, before thou art judged, for death will suddenly overtake thee, and then thy deeds shall judge thee.

O SON OF SPIRIT! The Gospel of Light I herald to thee: Rejoice in it. And to the state of Holiness I call thee: Abide in it, that thou mayest be in peace for ever and ever.

O SON OF MAN! Be submissive to Me that I may descend to thee, and serve My Cause that thou mayest be victorious in Me.

O SON OF EXISTENCE! Remember Me in My earth that I may remember thee in My Heaven; thus may our eyes delight therein.

O SON OF THE THRONE! Thy hearing is My Hearing: hear thou with it. Thy sight is My Sight: see thou with it. Thus mayest thou attest within

thyself My Holiness, that I may attest within Myself a place of exaltation  
for thee.

O SON OF MAN! For everything there is a sign. The sign of love is  
patience through My Ordeal and long-suffering for My Sake.

O SON OF MAN! My Calamity is My Providence. In appearance it is  
fire and vengeance; in reality it is Light and Mercy. Therefore approach it,  
that thou mayest become an Eternal Light and an Immortal Spirit. This is  
My Command: know thou it.

O SON OF HUMANITY! Rejoice not if fortune smile upon thee; and if  
humility overtake thee, mourn not because of it, for in their time, they both  
shall cease and be no more.

O SON OF EXISTENCE! If thou lovest the Immortal and Eternal King-  
dom, the Ancient and Everlasting Life, then forsake this mortal and vanish-  
ing kingdom.

O SON OF EXISTENCE! Be not engrossed with this world, for with  
fire We test the gold, and with gold We try the servants.

O SON OF MAN! Thou desirest gold, and We desire thy separation  
from it. Thou hast realized therein the riches of thyself, while I realize thy

wealth to consist in thy freedom from it. By My Life! This is My Knowledge, while that is thine Imagining: how can My Thought agree with thine?

O SON OF MAN! Distribute My possessions among My poor, that in Heaven thou mayest receive from the boundless treasures of Glory and from the stores of Eternal Bliss. But by My Life! The sacrifice of the spirit is more glorious, couldst thou see with Mine Eye.

O SON OF EXISTENCE! Thy heart is My Home: purify it for My Oescence: Thy spirit Is My Outlook: prepare it for My Manifestation.

O SON OF MAN! Put thy hand into My Treasury; then will I lift My Head radiant above thy treasures.

O SON OF MAN! Ascend to My Heaven that thou mayest drink of the pure Wine which has no likeness—from the Chalice of everlasting Glory.

O SON OF MAN! The Light has shewn upon thee from the horizon of the Mount, and the Spirit of Purity has breathed in the Sinai of thy heart. Therefore empty thyself of doubts and fancies; then enter into this Mansion, that thou mayest be prepared for the Eternal Life, and ready to meet Me. Herein there is no death, no trouble nor burden.

O SON OF BEAUTY! By My Spirit and by My Providence! By My

Mercy and by My Beauty! All that I uttered for thee by the Tongue of Power and wrote with the Pen of Strength, verily, We revealed it according to thy capacity and perception, not according to My State and Reality.

O CHILDREN OF THE INVISIBLE ENTITY! Ye shall be hindered from My Love, and souls shall be disturbed when I am mentioned, for the mind cannot grasp Me, nor the heart contain Me.

O CHILDREN OF MEN! Do ye know why We have created ye from one clay? That no one should glorify himself over the other. Be ye ever mindful of how ye were created. Since We created ye all from the same substance, ye must be as one soul, walking with the same feet, eating with one mouth and living in one land, that ye may manifest with your being, and by your deeds and actions, the signs of unity and the spirit of oneness. This is My Counsel to ye, O people of Lights! Therefore follow It that ye may attain the fruits of holiness from the Tree of Might and Power.

O SON OF SPIRIT! Every bird seeks a nest, and each nightingale desires the beauty of the flower, but the birds of the minds of men which are content with mortal dust, and are far from the Eternal Nest; viewing the mirre of remoteness and bereft of the flowers of Nearness. Strange, grievous

and pitiable is it that for a single cup they have deprived themselves of the waves of the Supreme Companion and have remained far from the Glorious Horizon.

O FRIEND! In the garden of the heart plant only flowers of Love, and withdraw not from clinging to the nightingale of love and yearning. Esteem the friendship of the just, but withdraw both mind and hand from the company of the wicked.

O SON OF DUST! Verily I say the most negligent of the servants is he who disputes and prefers himself to his brother. Say, O brethren! Adorn yourselves with deeds rather than words.

O SONS OF EARTH! Know the truth that a heart, wherein lingers the least trace of envy, shall never attain unto My immortal Dominion, nor feel the fragrances of purity from My Holy Kingdom.

O SON OF LOVE! Only one step separates thee from the plane of nearness and the Exalted Tree of Love. Plant the first foot, and, with the other, step into the Kingdom of Eternity and enter the Pavilion of Immortality. Then harken to what has descended from the Pen of Glory.

O FLEETING SHADOW! Pass by the low degrees of fancy, and soar to

the exalted heights of Certainty. Open the eye of Truth that thou mayest behold the Radiant Beauty, and say: "Blessed be God, the Most Excellent of Creators!"

O SON OF DESIRE! Listen truly: Mortal eye shall never perceive the Everlasting Beauty, and the dead mind delights only in lifeless clay, for like seeks like and has affinity with its own kind.

O SON OF CLAY! Be blind, that thou mayest behold My Beauty: Be deaf, that thou mayest hear My Sweet Melody and Voice: Be ignorant, that thou mayest enjoy a portion from My Knowledge: Be poor, that thou mayest obtain an everlasting share from the sea of My Eternal Wealth.

Be blind, that is, to all save My Beauty: Be deaf, that is, to all except My Words: Be ignorant, that is, of all but My Knowledge. Thus shalt thou enter My Holy Presence with pure eyes, keen ears and a mind undimmed.

O POSSESSOR OF TWO EYES! Close one eye, and open the other. Close the one to the world and all that is therein, and open the other to the Holy Beauty of the Beloved.

O FRIENDS! Be not satisfied with the beauty that is mortal, discarding the Eternal Beauty, and attach not thyself to the world of clay.

**O ESSENCE OF NEGLIGENCE!** Alas, that a hundred thousand Ideal languages are spoken by One Tongue, and that a hundred thousand hidden meanings are unfolded in One Melody, and there is no ear to harken, nor any heart to perceive a single letter!

**O COMRADES!** The doors of the Placeless are opened, and the City of the Beloved is adorned with the blood of the lovers, but all are bereft of this spiritual City, except a few; and out of this few, have appeared but very few with pure hearts and holy souls.

**O MY FRIENDS!** Have ye forgotten that true, bright morn when ye were all in My Presence on that blessed plane under the shade of the Tree of Life, planted in the Great Paradise, when I addressed to thee three Holy Words; ye heard them and were overwhelmed!

The words are these: "O Friends! Prefer not your will to Mine; desire not that which I have not desired for thee; approach Me not with dead minds stained with desire and hope." If ye purify your breasts, that condition, and the view of that Open Court will appear to you, and my Explanation will become manifest.

**O DEAD MEN ON THE BED OF NEGLIGENCE!** Centuries have

passed, and ye have ended your precious lives; yet not a single breath of purity hath ever come from ye to Our Holy Presence. Ye are drowned in the sea of polytheism while talking of Oneness. Ye have loved that which hateth Me, and ye have taken My foe to be your friend. Ye are walking with mirth and pleasure upon My earth, heedless that it detests you, and that the things of the earth are fleeing from you. Should ye open your eyes but a little ye shall know that a hundred thousand griefs are preferable to this pleasure, and ye will consider death to be preferred before this life.

O MOVING DUST! I am attached to thee, while thou art without hope in Me. The sword of rebellion has severed the tree of thy hope. I am always near unto thee, while in every condition thou art far from Me. I have chosen unceasing honor for thee, while thou hast sought an endless humility for thyself. While there is yet time avail yourself of the opportunity, and return.

O SON OF PASSION! The people of wisdom and insight struggled for years, and failed to attain the meeting of the Exalted One, hastened all their lives, and did not see the Most Beautiful; while thou hast arrived at home without hastening, and hast attained the goal without search. Yet, after

gaining all these degrees and ranks, thou wert so veiled with thyself that thine eyes did not behold the Beauty of the Beloved, and thine hand did not reach to the Hem of the Friend. Therefore marvel at this, O possessors of Insight.

O PEOPLE OF THE COUNTRY OF LOVE! The Eternal Candle is besieged by mortal winds, and the beauty of the Spiritual Servant is shrouded in the darkness of dust. The King of kings of Love is oppressed under the hand of the subjects of tyranny, and the Dove of Holiness is clutched in the talons of owls. All the people of the Pavilion of Glory and of the Supreme Concourse are mourning and wailing, while ye are living at ease upon the earth of negligence, and have counted yourselves of the sincere lovers. Therefore that which ye have assumed is false.

O IGNORANT ONES WHO HAVE A REPUTATION FOR KNOWLEDGE! Why do ye outwardly claim to be shepherds while inwardly ye have become wolves of My sheep? Your example resembles the star preceding dawn, which is apparently bright and luminous, but in reality leads the caravans of My City astray, and causes their destruction.

O MY FRIEND BY WORD! Reflect a little! Hast thou ever heard of

the beloved and the stranger dwelling in the same heart? Therefore, send away the stranger, so that the Beloved may enter His home.

O SON OF DUST! All things in the heavens and in the earth have I ordained for thee, except the hearts which I have appointed as a place for the descent of the Manifestation of My Beauty and Glory; but thou hast given up My place to another than Me. Thus, whenever My Holy Manifestation came to His own place, finding there the stranger, homeless He hastened to the sacred precincts of the Beloved. Yet have I concealed this as secret, desiring not thy shame.

O ESSENCE OF PASSION! Many a morning have I come from the orient of the Placeless unto thy place, and found thee upon the bed of ease, engaged with other than Myself. Then, like Spiritual Lightning, I return to the clouds of Regal Honor, and, in the retreat of My Nearness, revealed it not to the hosts of Holiness.

O SON OF THE EARTH! If thou desirest Me, desire no other than Me. If thou seekest My Beauty, withdraw thy glance from the people of the world, for My Will and the will of another is like fire and water which can not be contained in the same mind and heart.

O MY BROTHER! Hear My Beautiful Words from My sweet Tongue, and drink the Water of Life from the Fountain of My Lips. That is, sow the seeds of My innate Wisdom in the pure ground of the heart and water it with conviction; then the hyacinth of My Knowledge and Wisdom shall spring up verdantly in the holy city of the heart.

O STRANGER TO THE FRIEND! The candle of thy mind is lighted by the hand of My Power; extinguish it not with the contrary winds of desires and passions. The healer of all thy troubles is remembrance of Me; forget it not. Make My Love thy capital, and cherish it as the spirit of thine eye.

O PEOPLE OF MY GARDEN! I set the plant of your love and friendship in the holy garden of Paradise with the hand of Tenderness and watered it with the showers of Mercy. The time for its fruitage is at hand; endeavor that it be preserved and be not burned with the fire of desire and lust.

O MY FRIENDS! Extinguish the lamp of ignorance and kindle the everburning torch of guidance in the heart and mind. For in a short while the Assayers of Being shall accept naught but pure virtue in the portico of the Presence of the Adored One, and will receive none but holy deeds.

**O SON OF DUST!** The wise men of the people are those who speak not unless they find a listener; as the cup-bearer never offers a cup unless he find one who desires, nor does the lover cry out from the depth of his heart until he attains to the beauty of the beloved. Therefore sow the seeds of knowledge and wisdom in the fertile ground of the mind, and conceal them there until the hyacinth of Divine Wisdom springs up in the heart, and not in the clay.

**O MY SERVANT!** Abandon not the Eternal Dominion for a carnal desire, and relinquish not the Kingdom of Paradise for a lust. This is the "River of Life" which flows from the fountain of the Pen of the Merciful. Blessed are they who drink.

**O SON OF SPIRIT!** Break the cage, and like unto the bird of love soar in the atmosphere of holiness; leave the self, and rest with heavenly souls upon the sacred Plain of God.

**O MY SERVANT!** Free thyself from the worldly bond, and escape from the prison of the self. Appreciate the value of the time, for thou shalt never see it again, nor shalt thou find a like opportunity.

**O SON OF MY MAID-SERVANT!** Wert thou to see the Immortal King-

dom, verily thou wouldest abandon the mortal possessions of earth; yet there is a wisdom in the former being concealed and in the latter being manifest, and this is known only to hearts that are pure.

O COMPANION OF MY THRONE! Hear no evil and see no evill; degrade not thyself, neither lament: That is—speak no evil, that thou mayest not hear it; think not the faults of others to be great, that thine own may not seem great; approve not the abasement of any soul, that thine own abasement may not be exposed. Then with stainless mind, holy heart, sanctified breast, and pure thoughts, thou mayest be free all the days of thy life which are counted less than an instant, and with freedom may return from this mortal body to the paradise of Inner Significances, and abide in the Immortal Kingdom.

ALAS! ALAS! O LOVERS OF PASSION! With the swiftness of lightning ye have left the Spiritual Beloved, and to satanic thoughts have ye attached your minds. Ye worship fancy and call it a fact; ye are gazing at a thorn, and call it a flower. Not an unselfish breath have ye breathed, nor hath a breeze of self-denial come from the garden of your hearts. Ye have cast to the winds the merciful counsels of the Beloved, have effaced them

from the tablet of your minds, and have become as low animals feasting in the pastures of lust and desire.

O BROTHERS OF THE PATH! Why are ye heedless of the remembrance of the Beloved, and why are ye far from the Presence of the Friend? The Absolute Beauty is established upon the Throne of Glory, under the Peerless Canopy, while ye are engaged in contention according to your own desire. The fragrances of holiness are wafted, and the breezes of generosity are blowing, but ye have lost the power of scent, and are bereft of them all. Alas for you, and for them who follow in your steps and walk after your ways!

O BROTHERS! Deal with one another in patience: Sever your minds from the world: Boast not thyself when in honor: And be not ashamed in abasement. I declare by My Beauty that I have created ye all from the dust, and to dust shall I turn ye again.

O YE WHO BOAST BECAUSE OF MORTAL POSSESSIONS! Know ye that wealth is a strong barrier between the seeker and the Desired One, between the lover and the Beloved. Never shall the rich arrive at the abode of nearness, nor enter into the city of contentment and resignation, save

only a few. Then good is the state of that wealthy one, whose wealth preventeth him not from the Everlasting Kingdom, and depriveth him not of the Eternal Possessions. Verily, I declare by the Greatest Name that the light of that wealthy one shall illumine the people of Heaven, as the sun shines upon the people of the earth.

O YE WHO ARE WEALTHY ON EARTH! The poor among ye are My Trust. Therefore guard My Trust, and be not wholly occupied with your own ease.

O MY SONI The company of the wicked increaseth sorrow, and the fellowship of the righteous removeth the rust of the mind. He who desires to associate with God, let him associate with His beloved; and he who desires to hear the Word of God, let him hear the words of His chosen ones.

O HEEDLESS ONES! Think not that the mysteries of hearts are concealed; nay, rather know with certainty that they are inscribed in clear type and are openly manifest in the Presence.

O SON OF DUST! Close not thine eye to the peerless Wine of the Eternal Beloved, and open not thine eye to the turbid and mortal wine. Take

Immortal Cups from the hand of the Cup-Bearer of Oneness, and thou shalt become all consciousness, and hear the Invisible Utterance of Reality. Say: O worthless ones: why have ye turned from My Eternal Holy Wine to mortal water?

O PEOPLE OF THE EARTH! I Know verily a sudden ordeal is following ye and a great eagle is pursuing ye. Think not that all ye have committed is effaced from before the Sight. I declare by My Beauty that all your deeds are engraved in clear type upon Chrysolite Tablets.

C YE OPPRESSORS ON EARTH! Withdraw your hands from oppression, for I have vowed to pass not over any one's oppression. This is a Covenant which I have decreed in the Preserved Tablet, and sealed it with the seal of Power.

O REBELLIOUS ONES! My forbearance hath made thee bold and My patience hath made thee negligent, so that ye fearlessly ride upon the steeds of the fire of passion in the pathways of destruction. Perchance ye have thought Me heedless, and considered Me to be ignorant.

O EMIGRANTS! The tongue is especially for the mention of Me: stain it not with slander. If the fire of self overcome ye, be mindful to remember

your own faults, and speak not evil of My creatures, because each one of ye  
is more conscious and better informed of his own self than of my creatures.

O SONS OF ADAM! O ye discerning ones of the people! Verily the  
Words which have descended from the heaven of the Will of God are the  
source of unity and harmony for the world. Close your eyes to racial dif-  
ferences and welcome all with the light of Oneness. Be the cause of com-  
fort and promotion of humanity. Live among the people a life that will man-  
fest signs of GOD. This handful of dust, the world, is one home: let it be  
in unity. Forsake pride, it is a cause of discord. Follow that which tends  
to harmony.

O PLANT OF THE EARTH! How is it that thou wilt not touch thine  
own garment with hands soiled with sugar, while, with thy mind soiled with  
the filth of passion and lust, thou seekest companionship with Me, and de-  
sirest to be directed to the dominions of My Holiness. Alas! Alas! for that  
which ye have desired!

O FRIENDS! Consort with all the people of the world with joy and  
fragrance. Fellowship is the cause of unity, and unity is the source of order  
in the world. Blessed are they who are kind and serve with love. if there

be to you a word of essence whereof others than you are devoid, communicate it and shew it forth in the language of affection and kindness; if it be received and be effective the object is attained.

Do not allow the opportunity to fall from your grasp; and spend not your time uselessly. I swear by the Ocean of the Godly Knowledge that a moment in these Days is more excellent than past centuries and ages,—to this beareth witness your Lord!

The growth of man and the development of humanity depend upon obedience to the laws established for their welfare. Thus may man live secure happy and attain eternal life.

O SON OF DELIGHT! The plain of being is a pleasant plain, if thou dost reach it; the home of immortality is a goodly home, if thou wilt step beyond the dominion of mortality; the ecstasy of wine is sweet, if thou drinkest it from the Chalice of Inner Significances passed by the hand of the Divine Servant. Shouldst thou attain to these degrees thou shalt become free from mortality, affliction and error. The language of love is the lodestone of hearts and the food of the soul.

O MY SERVANT! Thou art like unto a jeweled sword concealed in a

dark sheath, by reason of which its value is unknown to the jewelers. Then come forth from the sheath of self and desire, that thy jewels may become open and manifest to the people of the world.

O MY FRIEND! Thou art the sun of the heaven of My Holiness; defile not thyself with the eclipse of the world. Tear asunder the veil of negligence, that thou mayest emerge from behind the veil, be uncovered from the cloud, and array all beings with the robe of Life.

O SONS OF PRIDE! For a few days' mortal reign ye have rejected My Immortal Dominion, and are arraying yourselves in robes of red and yellow, and boasting because of this. I declare by My Beauty that I will bring ye all together under the uncolored tent of dust, and will efface the colors of all, save those who choose My Color which is pure from all color.

O SONS OF NEGLIGENCE! Attach not your minds to mortal sovereignty, and rejoice not therein. You are like unto the heedless bird, warbling with all tranquillity upon a branch in the garden, when suddenly the hunter of death brings it down to the dust. Then will there remain no trace of melody, form or color. Therefore be admonished, O servant of desire.

O SON OF DESIRE! How long fleest thou in the atmosphere of self? I have granted thee wings that thou mightest soar in the holy atmosphere of realities, and not in the air of satanic fancies. I favored thee with a comb, that thou mightest comb My Black Locks, and not to wound My Throat.

O MY SERVANTS! Ye are the trees of My garden; ye must bear fresh and beautiful fruits, that ye and others may be profited by them. Therefore it is necessary for ye to engage in arts and business. This is the means of attaining wealth, O ye possessors of intellect. Affairs depend upon means, and the blessing of God will appear therein and will enrich ye. Fruitless trees have been and will be only fit for fire.

O MY SERVANT! The lowest of men are those who bear no fruit upon the earth; they are indeed counted as dead. Nay, the dead are preferred in the Presence of God before those who are indolent and negligent.

O MY SERVANT! The best of people are they who gain by work, and spend for themselves and their kindred in the Love of God, the Lord of the creatures.

The bride of wonderful Significances, who was concealed behind the veils of words, hath appeared through Divine Providence and Heavenly

Bounties, like unto the radiance of the Beauty of the Beloved. I testify, O Friends, that the Bounty has become complete, the Eyldence is accomplished, the Argument manifested, and the Reason affirmed. Now what will your endeavors shew forth from the degrees of devotion? Thus are the favors perfected unto ye and unto all who are in the Heavens and earths. Praise be unto God, the Lord of mankind!

### "WORDS OF WISDOM"

The Sun of Truth is the Word of God, upon which depends the training of the people of the country of thought. It is the Spirit of Reality and the Water of Life. All things owe their existence to It. Its manifestation is ever according to the capacity and coloring of the mirror through which It may reflect. For example: Its Light, when cast on the mirrors of the wise, gives expression to wisdom; when reflected from the minds of artists It produces manifestations of new and beautiful arts; when it shines through the minds of students it reveals knowledge and unfolds mysteries.

All things of the world arise through man and are manifest in Him, through whom they find life and development; and man is dependent for his

(Spiritual) existence upon the Sun of the Word of God. All the good names and lofty qualities are of the Word. The Word is the Fire of God, which, glowing in the hearts of people, burns away all things that are not of God. The minds of the lovers are ever aflame with this fire, it is the essence of water, which has manifested itself in the form of fire. Outwardly it is the burning fire, while inwardly it is calm light. This is the Water which giveth life to all things.

O Son of Man! Wert thou to observe Mercy thou wouldest not regard thine own interest, but the interest of mankind. Wert thou to observe Justice, choose thou for others what thou choosest for thyself.

Verily, man is uplifted to the heaven of glory and power through Meekness; again, through Pride, is he degraded to the lowest station.

In this day he who seeks the Light of the Sun of Truth must free his mind from the tales of the past, must adorn his head with the crown of severance, and his temple with the robe of virtue. Then shall he arrive at the ocean of Oneness and enter the presence of Singleness. The heart must become free from the fire of superstitions, that it may receive the light of Assurance, and that it may perceive the Glory of God.

\* Oneness, in its true significance, means that God alone should be realized as the One Power which animates and dominates all things, which are but manifestations of its energy.

God, singly and alone, abideth in His Own Place which is Holy above space and time, mention and utterance, sign, description and definition, height and depth.

O my God! O my God! Adorn the heads of Thy chosen ones with the crown of Love, and their temples with the robes of virtue.

The people of Baha must serve the Lord with wisdom, teach others by their lives and manifest the Light of God in their deeds. The effect of deeds is in truth more powerful than that of words.

The progress of man depends upon faithfulness, wisdom, chastity, intelligence and deeds. He is ever degraded by ignorance, lack of faith, untruth and selfishness. Verily, man is not called man until he be imbued with the attributes of the Merciful. He is not man because of wealth and adornment, learning and refinement. Blessed is he who is free from the names, seeking the shore of the sea of Purity, and loving the melody of the dove of Virtue.

In this Day all must serve God with purity and virtue. The effect of the word spoken by the teacher depends upon his purity of purpose and his severance. Some are content with words, but the truth of words is tested by deeds and dependent upon life. Deeds reveal the station of the man. The words must be according to what has proceeded from the Mouth of the Will of God and is recorded in Tablets.

The source of all good is trust in God, obedience to His Command, and satisfaction in His Will.

The principle of religion is to acknowledge what is revealed by God, and to obey the Laws established in His Book.

The origin of glory is to be content with that which God has provided, and to be satisfied with what He has ordained.

The source of love is to advance to the Beloved and to abandon all else save Him, and to have no hope save His Will.

The principle of faith is to lessen words and to increase deeds. He whose words exceed his acts, know verily, that his non-being is better than his being and death better than his life.

The root of all knowledge is the Knowledge of God: Glory be to Him!

And this Knowledge is impossible save through His Manifestation.

The beginning of strength and bravery is to promote the Word of God and to remain firm in His Love.

The cause of all benefit is to manifest the blessings of God and to be thankful under all conditions.

The source of all these utterances is Justice. It is the freedom of man from superstition, and imitation that he may discern the Manifestations of God with the eye of Oneness, and to consider all affairs with keen sight.

—EXHORTATION—                    BAHÁ'ULLÁH.

O PEOPLE! The Doors of the Kingdom are opened—the Sun of Truth is shining upon the world—the Fountains of Life are flowing—the Day-springs of Mercy have appeared—the Greatest and most Glorious Light is now manifest to illuminate the hearts of men: Wake up and hear the Voice of GOD calling from all parts of the Supreme World—"COME UNTO ME, O ye children of men; come unto Me, O ye who are thirsty, and drink from this sweet Water which is descending in torrents upon all parts of the globe!"

Now is the time! NOW IS THE ACCEPTED TIME!

Look ye at the time of Christ; had the people realized that the Holy Spirit of GOD was speaking to them through His Olivine Mouth they would

not have waited three centuries, before accepting Him. And now is it meet for you that ye are sleeping upon the beds of idleness and neglect, while the Father foretold by Christ has come amongst us and opened the Greatest Door of Bounteous Gifts and Divine Favors? Let us not be like those in past centuries who were deaf to His Call and blind to His Beauty; but let us try to open our eyes that we may see Him, and open our ears that we may hear Him, and cleanse our hearts that He may come and abide in our temples.

These days are the days of faith and deeds, not the days of words and lip service. Let us arise from the sleep of negligence and realize what a great feast is prepared for us, first eating thereof ourselves, then giving unto others who are thirsting for the Water of Knowledge and hungering for the BREAD OF LIFE.

These Great Days are swiftly passing and once gone can never be recalled; so while the Rays of the Sun of Truth are still shining, and the "Center of the Covenant of GOD" is manifest, let us go forth to work, for after a while the night will come and the way to the Vineyard will not then be so easy to find.

The Light of Knowledge hath appeared, before which the darkness of

every superstitious fancy will be annihilated. The hosts of the Supreme Concourse are descending to assist all those who rise up to serve their Lord, to subdue and gain the victory over the city of the hearts, to proclaim the Glad Tidings of the Coming of GOD, and to unite the souls of His creatures.

ABDOL-BAHA.

A PRAYER: O Thou God! Keep this sinner clear from the strangers and engage me in Thy Love. Release me from the chains and noose of desire and fancy, and put me under the bond of the Love of the Beauty of ABHA; so that I may forget all that is beside him, and be exhilarated and intoxicated with the Wine of His Love.

O GOD! I am ignorant, and entangled in my own supposition! Apply Thou a remedy and deliver this helpless one from the inordinate self. It tempts every moment and spreads a new snare at every breath. O God! do Thou deliver and release me, and remedy this through the Fragrances of Thy Sanctity; so that this heart may be freed from the world of water and clay, and soar up in the Apex of the Merciful, and rest, with a spirit of severance.

ABDOL-BAHA.

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"Arise, Shine; For Thy Light Is Come, And The Glory Of The Lord IS Risen Upon Thee." Isaiah 60:1.

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Sincere seekers may address ROY, 226 West 58th Street, New York City.

"For as a snare shall it come on ALL them that dwell on the Face of the whole earth." Luke 21:35

"If it were possible it will deceive the very elect."

"Wherefore, let him that thinketh he standeth take heed lest he fall."

"Be awake, lest the son of MAN come and find ye asleep."

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"In that day also he shall come even to thee from Assyria, and from the fortified cities, and from the fortress even to the river, and from sea to sea, and from mountain to mountain." Micah 7:12

"And I will give her the valley of Achor for a door of hope." Hosea 2:15

"For out of prison he cometh to reign; whereas also he that is born In his kingdom becometh poor." Eccl. 4:14

"He shall not cry, nor lift up, nor cause his voice to be heard in the street." Isaiah 42:2

"But he that is greatest among you shall be your servant." Matt. 23:11

WE DESIRE BUT THE GOOD OF THE WORLD AND THE HAPPINESS OF THE NATIONS; YET THEY DEEM US A STIRREB UP OF STRIFE AND SEDITION WOBTHY OF BONDAGE AND BANISHMENT . . . THAT ALL NATIONS SHOULD BECOME ONE IN FAITH AND ALL MEN AS BROTHERS; THAT THE BONDS OF AFFECTION AND UNITY BETWEEN THE SONS OF MEN SHOULD BE STRENGTHENED; THAT DIVERSITY OF RELIGION SHOULD CEASE, AND DIFFERENCES OF RACE BE ANNULLED . . . WHAT HARM IS THERE IN THIS? YET SO IT SHALL BE; THESE FRUITLESS STRIFES, THESE RUINOUS WARS SHALL PASS AWAY, AND THE "MOST GREAT PEACE" SHALL COME . . . IS NOT THIS THAT WHICH CHRIST FORETOLD? YET DO WE SEE YOUR KINGS AND RULEBS LAVISHING THEIR TREASURES MORE FREELY ON MEANS FOR THE DESTRUCTION OF THE HUMAN RACE THAN ON THAT WHICH WOULD CONDUCE TO THE HAPPINESS OF MANKIND . . . THESE STRIFES AND THIS BLOODSHED AND DISCORD MUST CEASE, AND ALL MEN BE AS ONE KINDRED AND ONE FAMILY . . . LET NOT A MAN GLORY IN THIS, THAT HE LOVES HIS COUNTRY, LET HIM RATHEB GLORY IN THIS, THAT HE LOVES HIS KIND.

BAHĀ'Ο'LLĀH (Glory of God).

9

KNOCK AND IT SHALL  
BE OPENED UNTO YOU

MATT. 7:7





## He that is Greatest Among You shall be Your Servant

Matt. 23:11

In the penal fortress of Acca\*, in Palestine, on the eastern shore of the Mediterranean, the "Tideless Sea," there is a prisoner and an exile. His name is Abdul-Bahá, which means, the Servant of GOD. "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street." (Isaiah, 42).

It was in this Holy Land that Jesus of Nazareth traveled nineteen hundred years ago, preaching and teaching in the streets of the cities the simple Truth of GOD. It is true that only a few ignorant fishermen were able to comprehend His message.

That which most impresses the pilgrim to the "Most Great Prison," at Acca, is the spirit of sacrifice. Nowhere have I witnessed such love, such perfect harmony. The desire of those in that prison is to serve one another.

In our western liberty it is difficult to realize the bitter antagonism and hatred which exists in the East between the followers of the several great religious systems. For example, a Jew and a Mohammedan would refuse to sit at meat together: a Hindu to draw water from the well of either. Yet, in the house of Abdul-Bahá we found Christians, Jews, Mohammedans, Zoroastrians, Hindus, blending together as children of the one GOD, living in perfect love and harmony.

Each of these systems proclaims that it is striving to promote the "Fatherhood of

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\*Variously spelled Akka, Acre, Achor.

GOD and the brotherhood of man." To accomplish this end the Christians have sent out many missionaries into the East, and from the systems of the East have come missionaries into the West. Each has seen the realization of its dreams only through the triumph of its own over all the other systems, but during all the centuries none has succeeded in consuming another. It is estimated that the three foremost in point of numbers stand about as follows: Buddhists, 550,000,000; Christians, 500,000,000; Mohammedans, 350,000,000. Like the Christians, all the others have divided and subdivided into many branches, some of them as antagonistic as the systems themselves.

At the house of Ahdúl-Bahá, in Acca, we met many of these peoples, but they had lost all trace of the discord and hatred which has been inbred and cultivated for centuries, and now they are as members of one Household. They sacrifice their lives for one another. To what shall we attribute this miracle of unity?

At Port Said, Egypt, a resident Bahai came to the steamer with a boat to carry us ashore. After the formalities of the Custom House, we were driven to our hotel, where we remained two days awaiting the arrival of a Russian steamer for Haifa, Syria, the regular steamer being obliged to omit its trip on account of a Sirocco (hot wind and sand storm), which came from the desert and visited Port Said the day after our arrival, virtually suspending traffic on both land and water for about twelve hours. The evening of the second day four of our American friends returning from Acca arrived in Port Said, and we had a most interesting meeting with the resident believers. We had heard much of the love and kindness shown by the Oriental brothers to the pilgrims from the West—after our visit to Port Said we understood.

The following evening, April 20th, we sailed on the Russian ship for Haifa. It was still quite rough as a result of the Sirocco. The next morning at eight-thirty we reached Jaffa, the port of Jerusalem, where the unloading of cargo caused a delay. At one o'clock we left for Haifa and the little vessel was pushed to its fullest capacity in the hope that it might make port before sunset, which would enable the passengers to land. Fortunately we arrived just in time, and at six-thirty dropped anchor a mile from shore. Owing to the shallowness of the water passengers are landed in small boats, and this is easy only under the most favorable weather conditions. Although the storm had subsided there was still some sea running, which made the landing difficult, particularly as it was dark when we reached shore. We were not delayed by the inspection of our baggage and so immediately took a carriage to the hotel Carmel, which we reached after ten minutes drive.

Our friend at Port Said had given us letters to two merchants in Haifa, but the messenger we dispatched to them returned with the information that both had gone to Acca. We had the address of another believer, whose son we knew in this country, and we then sent to him, but it was so late that he did not receive our message until the following morning. He came quite early to the hotel, and his warm welcome made us feel that close relationship into which this Revelation brings all people.

In the afternoon we went to his home and later visited the Tomb of the Bab, which is about a mile above Haifa on Mt. Carmel and which overlooks the city and the bay. The Tomb faces Acca, which place one can plainly see on a clear day.

I preceded the others a half hour in order to make some photographs before the sun was too low. Upon reaching the Tomb I

found only one room open and within were several Persians sitting about a table. They did not understand English, but by tapping my camera and making signs I made my wishes known and received permission to take some pictures.

I saw upon the finger of one of them, a venerable man with flowing white beard, a ring such as is worn by many of the believers. As he was close to me, I whispered in his ear in Arabic the universal Bahai greeting; he immediately cried it aloud, and as he grasped me in his arms and kissed me on both cheeks the tears came into his eyes. Then they all crowded round, pressing my hands, and I knew that I was among friends. In the meeting of the West with the East is fulfilled the prophecies of the Books.

The following morning our friend received permission for us to proceed to Acca, and we engaged a high-hodded carriage for the drive of ten miles, as two streams had to be forded. The smooth hard sand at the edge of the Mediterranean is the road, and as we drove along, the waves would frequently wash up against the horses' feet. The little horses knew that the sand was hardest at the water's edge, and they followed the waves as they washed up and receded, traveling in scallops, as it were. It is a low sandy coast and the outline is broken only by an occasional clump of date palms and tall cactus plants. We passed here and there an Arab on horseback, usually a long rifle pointing above his shoulder; also a number of natives with their flowing garments girded up into their belts to give greater freedom and to offer less resistance to the wind, which at times blew with considerable force. Above the water line the sand seemed to be constantly shifting into irregular mounds, some of them as much as fifteen or twenty feet in height.

It was after two o'clock when we entered

the gate of the prison city and we were rapidly driven through narrow winding streets, the driver cracking his long whip to warn people at the turnings, and in about five minutes we stopped at a house the entrance to which was an arch having a heavy swinging door. The word "Welcome" greeted our ears, our baggage was removed from the carriage and we were assisted to the ground and conducted through the entrance so quickly that we did not at once realize we had reached the "Most Great Prison," the end of our seven thousand miles' journey. We passed through a courtyard and up a long flight of stone steps into an upper court from which we were ushered through a dining room into a large square room facing the Mediterranean and overlooking the three crumbling walls that remain of the once strong fortification. Here the welcome was repeated and we now realized that we were the guests of Abdu'l-Bahá. The young man who had been our escort, after inquiring if we were well and if we had had a pleasant journey, informed us that this would be our room and said he would leave us that we might rest.

In about an hour the young man returned with the announcement: "The Master is coming." As Abdu'l-Bahá crossed the threshold He uttered the words, "Welcomel Welcome!" He then led us to a divan which extended the full length of the room, and bade us be seated beside Him. Taking my mother's hand in His own and putting His arm around me, He spoke in Persian addressing us through an interpreter, repeating the greeting, "Welcomel Very Welcome! I have been waiting long for your coming. It is with GOD'S help that you have reached Acca. Many leave their homes to come to Acca but do not arrive. This is a good day; this a good season of the year because it is Spring. The Cause of GOD is like a tree

—its fruit is love. How are the believers?" We answered: "They are well and are becoming more united." He then said: "This news is the cause of my happiness, for the more they are united the more they will receive GOD'S confirmation. They must love one another. Each must devote and sacrifice himself and what he has for the other. I, myself, sacrifice my life for all. You represent all the American believers. In you I see all the American believers. Your faces are shining. I have been waiting long for your coming. Thank GOD that you came." We replied: "We do thank GOD and hope to become worthy," and He answered: "You will become more worthy."

We remained in Acca six days, and each day other pilgrims came to our room. Some of them related incidents of their personal experience with Bahá'ílláh, and concerning the early days of the Revelation. One, a Persian, told us he had been striving to come to Acca for twenty-two years, but had been deterred by the threats of his brother to announce that he was a Bahá'í.\* He said that his only thought was for his wife and children, but that the yearning to meet Abdu'l-Bahá had finally become so strong that he could no longer defer making the pilgrimage. To our inquiry as to what he thought might result upon his return, he replied, "That remains with GOD."

Our room fronted upon a little garden in which was a fountain, and nearby a tent in which Abdu'l-Bahá receives many of those who come to see Him. So intense are the hatreds between the followers of the different religious systems that it is unusual for a man to be well spoken of outside his own system, but Abdu'l-Bahá is regarded by all classes as a man of such wisdom and

\*Four years ago one hundred and seventy Bahá'ís were martyred in his city during a period of four days.

justice that it is to Him that they come for explanations of their religious Books, for the adjustment of their business quarrels, and even for the settlement of family difficulties. The inquirer will be told that Abbas Effendi (Abdúl-Bahá) makes no distinction; that He helps Jew, Mohammedan, and Christian alike.

Neither Abdúl-Bahá nor His Father, Bahá'ílláh, were ever taught the learning of men. Yet scientific men from different parts of the world go to question and inquire of Abdúl-Bahá about many and various matters. Learned men, priests of the different systems, and even those in authority go to consult with Him; all regard Him as their friend and adviser.

Friday mornings at seven there is another picture. Near the tent in the garden one may see an assemblage of the abject poor—the lame, the halt and the blind—seldom less than a hundred. As Abdúl-Bahá passes among them He will be seen to give to each a small coin, and to add a word of sympathy or cheer; often an inquiry about those at home; frequently He sends a share to an absent one. It is a sorry procession as they file slowly away, but they all look forward to this weekly visit, and indeed it is said that this is the chief means of sustenance for some of them. Almost any morning, early, He may be seen making the round of the city, calling upon the feeble and the sick; many dingy abodes are brightened by His presence.

In Acca the little birds fly right into the rooms. The door of the dining-room was usually open and we frequently saw them eating crumbs from the table. The evening meal is at nine, after the custom of the Persians, and it is then that Abdúl-Bahá talks and teaches. The following is the substance of what He said to us during one meal:

"Since the beginning of the world up to the

present time, whenever a Manifestation or a Holy One appeared, all stood against Him, disgracefully treated Him, rejected and opposed Him, persecuted His followers, plundered their possessions, and at last sentenced Him to death, saying, 'This man (the Manifestation) is the cause of corrupting our laws and of destroying our religion.' They called Jesus a liar. But, notwithstanding all these afflictions which fell upon Him, He won the victory and subdued all to His Command; His spiritual authority prevailed in the world, and the deniers and those who contradicted Him failed and were frustrated. Though but few persons accepted and were converted in the Day of each one of the Manifestations, yet these few surpassed and overcame great multitudes.. During the time of Christ only a few souls believed in Him, but they were so powerful in spirit that none of the learned men among the Israelites could resist and stand against them, and afterwards their light illuminated the world, their call was raised abroad, their stars twinkled in heaven, their diadem became resplendent and they are shining with great brilliancy. When Christ passed away He had eleven disciples. The greatest among them was Peter and he denied Christ three times, but when Bahá'u'lláh departed He had a hundred thousand believers who were calling out 'Ya Baha ul Abha' while they were under swords and daggers, and in these late years many men and women in Yazd\* were killed by inches without uttering a single cry or complaint, but rather called out the Greatest Name. From these incidents we may judge the future of this Revelation."

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\*Some four years ago, in the city of Yazd, one hundred and seventy Bahais were martyred during a period of four days.

During our last meal Abdúl-Bahá broke a quantity of bread into His bowl; then asking for the plates of the pilgrims He gave to each of us a portion. When the meal was finished, He said: "I have given you to eat from My bowl—now distribute My Bread among the people."

When we left Acca we drove to the Tomb of Bahá'ílláh, about two miles beyond the city. It is a small stone building of simplest construction, in a little garden of flowers. The gardener filled our arms with roses and carnations. From here we visited the beautiful garden of "Rizwan," where Bahá'ílláh so often went, sometimes remaining days at a time. As we were leaving, Abol Kasim, the gardener, followed us across the little bridge and gave us some beautiful flowers, after which he climbed up on the wheel of the carriage and gave me a parting embrace. The "Rizwan" is in reality an island, and on both sides flow streams of clear water.

At unexpected places along the road we were surprised to again see the good faces of those we thought we had left behind, and once more they bade us good-bye.

Three days later we left Haifa by steamer for Jaffa, from where we traveled fifty-four miles by narrow-gauge railroad up to Jerusalem. During the two days there we visited both Bethlehem and the Mount of Olives. We then returned to Jaffa for steamer to Port Said and went at once to Cairo, where we remained a week visiting the friends. We found here also that love and kindness which everywhere characterizes the Baháís of the Orient. From Cairo we went to Alexandria, where we took a steamer for Naples.

Abdúl-Bahá had told us that He would be glad if we could arrange to visit the friends in Paris and London on our way home. Therefore, after traveling through Italy and

Switzerland, we went to Paris, where we remained a week and attended several interesting meetings. We also were in London a week, and there met our American friends who were returning from India, where for several months they had been teaching in this Cause.

This is the account of our journey by land and water to Ahdúl-Bahá, but the true Journey and the real Meeting is of the spirit, for only that "cup" which one carries there is filled.

The only claim of Ahdúl-Bahá is the "Station of Servitude." As to His personality, He commands us to see the Light, not the Lamp.

"Blessed are those who know."

Roy.

A recent letter from Haydar Ali, an old man of seventy-four years, whom we met and who was exiled and imprisoned for twelve years, two of them in chains, for his belief in this Revelation, has as its closing paragraph the following:

"May GOD speed the day when the limitations of personalities, prejudices of boundaries, and distinctions of the East, West, North and South he entirely removed and all of us become true Bahais."

## Abdul-Baha as Seen by Another Pilgrim

Although the secret of the Power and Beauty of Abdúl-Bahá lies in the eclipse of His personality and shining forth of the Spirit Itself in His perfect servitude to GOD and man—although what impressed me most was His impersonality—yet I find I

cannot forget the face, the features and the man so loved by the people of Baha throughout the world. To meet Him is to come under the charm and spell of the Spirit, but notwithstanding the inner realization memory holds up the winsome picture of the personality to the outer eye. Knowing that the Light within the Temple is the Reality, I will describe the Temple itself. After climbing the long flight of steps leading from the inner courtyard we were taken into a large light room immediately to the right. A soft divan extended completely around it. There we waited, welcomed in succession by several Bahai brothers, until Miss Barney arose and announced Abdul-Bahá. He was clothed in a long black robe open at front disclosing another robe of light tan—upon His head a pure white turban. The face was Light Itself; the voice ringing with happiness. A man of medium height, strongly and solidly built, weight about one hundred and seventy pounds, alert and active in every movement, the head thrown back and splendidly poised upon the shoulders, a profusion of iron gray hair bursting out at the sides of the turban and hanging long upon the neck, a large, massive head full-domed and remarkably wide across the forehead and temples, the forehead rising like a great palisade above the eyes, the eyes themselves very wide apart, their orbits large and deep, looking out like soul-windows from under the massive overhanging brows; strong, perfect nose, generous ears, the mouth and chin kindly and tender yet fixed in unswerving decision, complexion a creamy white, beard same color as His hair, worn full over the face and carefully trimmed at almost full length—this is a very insufficient word picture of a face which in its composite is haloed with love and expresses majesty. The focus of the soul of this wonderful being is

In the eyes. Love lingers in their depths, and tenderness quivers in flashes of sympathetic light upon the lids. If the tongue were silent the eyes would voice the Spirit's messages in tremulous thrills of eloquence. When the full battery of this winsome personality is turned upon the soul, you are immersed in an ocean of love, you see that which was hitherto invisible, hear the inaudible and attain knowledge which had seemed unknowable. As to His Power there can be no doubt. The secret of His spiritual Beauty lies in the eclipse of His personality. The Spirit of God is manifest in this perfect Temple of Servitude, this Incarnation of Love.

One morning about a week after our arrival we saw Him in the narrow garden strip which borders the sea just inside the crumbling stone wall. He was standing under a small evergreen, looking out over the blue Mediterranean, His face turned upward into the sunlight, silent, motionless, reflective, perhaps in prayer. A short distance away from Him stood a group of ten believers, all of them patriarchal men, holy and picturesque in garb and attitude, the very reproduction of the group of disciples who attended the Christ of Nazareth nineteen hundred years ago. Some of them wore pure white gowns and turbans, some with a fold of red in the headdress, some with the green turban indicating lineage from the Prophet. Abdúl-Bahá was in full black with a white turban. All stood motionless for a long time, then the central figure began to walk slowly to and fro inhaling the fresh breeze coming down from the pure laboratory of the Lebanons. When He stopped they stopped; when He walked they followed, always maintaining a distance and evidencing love and reverence in their movements. Love haloed the picture. The scenes of long ago

bad come back in living reality before our eyes, so accustomed to different pictures in the West. After awhile Mirza Assad'Ullab arrived at the gate of the garden carrying a large bunch of roses, which he gave to Abdú-Bahá, who took them aside, buried His face in them a long time, then slowly separated them into small bunches, giving one to each of the brethren. As He did so they held His gift to their lips, then placed the floral treasure in the bosom of their loose flowing gowns. Altogether it was a heavenly picture—these bronze faces luminous with the light of Love—splendid looking men—but doubly glorious in their spiritual beauty—pictures of what men should be—of what men must ultimately become when humanity is uplifted by the grace of GOD into His Spiritual Image. GOD is manifest in any man who has the power of transforming hearts into this semblance. These loving souls had been drawn together by Divine Attraction from different walks of life, and still more significantly, from different forms of religious belief. Among them were Jews, Mohammedans, Parsees and Christians—now all Bahais—now loving each other as Christ taught. One Friday morning we saw another picture which carried us back to scenes in old Jerusalem and by the waters of Galilee. It is the custom of Abdú-Bahá each week, on Friday morning, to distribute alms to the poor. From His own scanty store He gives a little to each one of the needy who come to ask assistance. This morning about one hundred were ranged in line, seated and crouching upon the ground in the open street of the court where Abdú-Bahá's house stands. And such a nondescript collection of humanity they were. All kinds of men, women and children—poor, wretched, hopeless in aspect, half-clothed, many of them crippled and blind, beggars

Indeed, poor beyond expression—waiting expectant—until from the doorway came Ahdúí-Bahá attended by His brother, Badi-Ullah. He was clothed in pure white from foot to turban. Quickly moving from one to another, stopping sometimes to leave a word of sympathy and encouragement, dropping small coins into each eager outstretched palm, touching the face of a child, taking the hand of an old woman who held fast to the hem of His garment as He passed along, speaking holy words of light to old men with sightless eyes, inquiring after those too feeble and wretched to come after their pittance of help and sending them their portion with a message of love and uplift—this is what we saw with our Western eyes untrained to holy scenes—this is Ahdúl-Bahá, the Servant of GOD, as He is. Light and Love seemed to emanate from Him. As we looked, our eager, rushing, selfish, money-grasping life in the West, beyond the peaceful blue of the Mediterranean horizon, seemed dwarfed, insignificant, little—and our hearts turned wearily away from their burdens to the rest of these quiet, holy scenes in a land made holy by such service, such sacrifice, such Love. O, the rest and peace of doing, of being the Will of GOD! The saints and holy ones of GOD found the true secret of life—"they went about doing good."

A few days later we said good-bye to Abdúl-Bahá; saw him standing radiant and beautiful at the top of the long staircase which leads down to the inner court where the fountain plays and roses bloom all the year. The Light of Love was still upon His face—it is always there—it is a face of Love—and so I shall ever see Him.

M. J. M.

## Exhortation

O PEOPLE! The Doors of the Kingdom are opened—the Sun of Truth is shining upon the world--the Fountains of Life are flowing—the Daysprings of Mercy have appeared—the Greatest and Most Glorious Light is now manifest to Illuminate the hearts of men: Wake up and hear the Voice of GOD calling from all parts of the Supreme World—"COME UNTO ME, O ye children of men; come unto me, O ye who are thirsty, and drink from this sweet Water which is descending in torrents upon all parts of the globe!"

NOW IS THE TIME! NOW IS THE ACCEPTED TIME!

Look ye at the time of Christ; had the people realized that the Holy Spirit of GOD was speaking to them through His Divine Mouth they would not have waited three centuries before accepting Him. And now is it meet for you that ye are sleeping upon the beds of idleness and neglect, while the Father foretold by Christ has come amongst us and opened the Greatest Door of Boundless Gifts and Divine Favors? Let us not be like those in past centuries who were deaf to His Call and blind to His Beauty; but let us try and open our eyes that we may see Him; and open our ears that we may hear Him, and cleanse our hearts that He may come and abide in our temples.

These days are the days of faith and deeds—not the days of words and lip service. Let us arise from the sleep of negligence and realize what a great feast is prepared for us, first eating thereof ourselves, then giving unto others who are thirsting for the Water of Knowledge and hungering for the BREAD OF LIFE.

These Great Days are swiftly passing and once gone can never be recalled; so while the Rays of the Sun of Truth are still

shining, and the "Center of the Covenant of GOD" is manifest, let us go forth to work, for after a while the night will come and the way of the Vineyard will not then be so easy to find.

The Light of Knowledge hath appeared before which the darkness of every superstitious fancy will be annihilated. The hosts of the Supreme Concourse are descending to assist all those who rise up to serve their Lord, to subdue and gain the victory over the city of the hearts, to proclaim the Glad Tidings of the Coming of God, and to unite the souls of His creatures.

### ABDÚL-BAHÁ.

We desire but the good of the world and the happiness of the nations; yet they deem us a stirrer up of strife and sedition worthy of bondage and banishment—that all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease, and differences of race be annulled—what harm is there in this? Yet so it shall be; these fruitless strifes, these ruinous wars shall pass away, and the "MOST GREAT PEACE" shall come.—Is not this that which Christ foretold? Yet do we see your kings and rulers lavishing their treasures more freely on means for the destruction of the human race than on that which would conduce to the happiness of mankind—these strifes and this bloodshed and discord must cease, and all men be as one kindred and one family—let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind.

BAHÁ'ÓLLÁH (Glory of God)

"WATCH AND PRAY."—Matt. 26:41.





**PROPHECIES--SIGNS OF THE COMING OF THE "SON OF MAN"**

- KNOWLEDGE WOULD BE INCREASED . . . . .
- THE ENDS OF THE EARTH WOULD BE BROUGHT TOGETHER . . . . .
- EVERY MAN'S HAND WOULD BE AGAINST HIS BROTHER . . . . .
- NATION WOULD RISE AGAINST NATION AND KINGDOM AGAINST KINGDOM . . . . .
- THERE WOULD BE FAMINES AND PESTILENCES, AND EARTHQUAKES IN DIVERS PLACES . . . . .
- THERE WOULD BE CHANGES OF TIMES AND SEASONS . . . . .
- THERE WOULD BE A FALLING AWAY OF BELIEF IN GOD—A RUNNING TO AND FRO . . . . .
- THE GOSPEL WOULD BE PREACHED UNTO ALL NATIONS . . . . .
- FALSE CHRISTS AND PROPHETS WOULD APPEAR . . . . .

**"CAN YE NOT DISCERN THE SIGNS OF THE TIMES?" MATT. 16:3 (READ MATT. 24)**

"FOR AS A SNARE SHALL IT COME ON ALL THEM THAT DWELL ON THE FACE OF THE WHOLE EARTH." LUKE 21:35

"IF IT WERE POSSIBLE IT WILL DEceive THE VERY ELECT!"

"WHEREFORE, LET HIM THAT THINKETH HE STANDETH TAKE NEED LEST HE FALL!"

"BE AWAKE, LEST THE SON OF MAN COME AND FIND YE ASLEEP."

"In that day also he shall come even to thee from Assyria, and from the fortified cities, and from the fortress even to the river, and from sea to sea, and from mountain to mountain." MICAH 7:12

"And I will give her the valley of Achor for a door of hope." HOSPA 2:18

"For out of prison he cometh to reign; whereas also he that is born in his kingdom becometh poor." ECOL. 4:14

"He shall not cry, nor lift up, nor cause his voice to be heard in the street." ISAIAH 42:2

"But he that is greatest among you shall be your servant." MATT. 23:11

**"WHAT I SAY UNTO YOU I SAY UNTO ALL, WATCH!"** MARK 13:37

**"WHEN THE SON OF MAN COMETH, WILL HE FIND FAITH ON EARTH?"** LUKE 18:8

## EXHORTATION

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**ABDÚL BAHÁ (Servant of God) MATT. 23:11**

WE DESIRE BUT THE GOOD OF THE WORLD AND THE HAPPINESS OF THE NATIONS, YET THEY DEEM US A STIRRER UP OF STRIFE AND SEDITION WORTHY OF BONDAGE AND BANISHMENT . . . THAT ALL NATIONS SHOULD BECOME ONE IN FAITH AND ALL MEN AS BROTHERS; THAT THE BONDS OF AFFECTION AND UNITY BETWEEN THE SONS OF MEN SHOULD BE STRENGTHENED; THAT OIVERSITY OF RELIGION SHOULD CEASE AND DIFFERENCES OF RACE BE ANNULLED . . . WHAT HARM IS THERE IN THIS? YET SO IT SHALL BE; THESE FRUITLESS STRIFES, THESE RUINOUS WARS SHALL PASS AWAY, AND THE "MOST GREAT PEACE" SHALL COME . . . IS NOT THIS THAT WHICH CHRIST FORETOLO? YET DO WE SEE YOUR KINGS AND RULERS LAVISHING THEIR TREASURES MORE FREELY ON MEANS FOR THE DESTRUCTION OF THE HUMAN RACE THAN ON THAT WHICH WOULD CONDUCE TO THE HAPPINESS OF MANKIND . . . THESE STRIFES AND THIS BLOODESHED AND DISCORD MUST CEASE, AND ALL MEN BE AS ONE KINDRED AND ONE FAMILY . . . LET NOT A MAN GLORY IN THIS, THAT HE LOVES HIS COUNTRY; LET HIM RATHER GLORY IN THIS, THAT HE LOVES HIS KIND . . .

BAHÁ'O'LLÁH (Glory of God) REV. 21:28

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." REV. 5:9

BY THESE THINGS SHALL YE KNOW THE FAITHFUL  
SERVANT OF GOD

**T**O live the life. To be no cause of grief to any one.

To love each other very much.

To be kind to all people and to love them with a pure spirit.

Should opposition or injury happen to us, we must bear it, and be as kind as ever we can be, and through all, we must *love the people*. Should calamity exist in the greatest degree, we must rejoice, for these things are the Gifts and Favors of GOD.

To be silent concerning the faults of others, to pray for them, and help them—through kindness—to correct their faults.

To look always at the good and not at the bad. If a man has ten good qualities and one bad one, we must look at the ten and forget the one. And if a man has ten bad qualities and one good one, we must look at the one and forget the ten.

To never allow ourselves to speak one unkind word about another, even though that other be our enemy.

To rebuke those who speak to us of the faults of others.

All of our deeds must be done in kindness.

To be occupied in spreading the Teachings, for only through obedience to this Command, Abdúl-Bahá has said, will we receive the power and confirmation of the Spirit; and that whosoever is granted this power and confirmation of the Spirit, is under the Favor of GOD, but otherwise, he is as a lamp without light. Abdúl-Bahá also said that: "Every seed cast in this great and magnificent century (i. e., period) will be cultivated by God, and produce plants, through the abundance of the clouds of His Mercy."

To cut our hearts from ourselves and from the world.

To be humble.

To be servants of each other, and to know that we are less than any one else.

To be as one soul in many bodies; for the more we love each other, the nearer we will be to GOD; but that our love, our unity, our obedience, must not be by confession, but of reality.

To act with cautiousness and wisdom.

To be truthful.

To be hospitable.

To be reverent.

To be a cause of healing for every sick one; a comforter for every sorrowful one; a pleasant water for every thirsty one; a Heavenly Table for every hungry one; a guide for every seeker; rain for cultivation; a star to every horizon; a light for every lamp; a herald to every yearning one for the Kingdom of GOD.

ABDÚL BAHÁ.

"**MY SHEEP SHALL KNOW  
MY VOICE.**"

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For the information of those who know little or nothing of the Bahai Revelation, we quote the following account translated from the (French) Encyclopaedia of Larousse:—

*Bahaism: the religion of the disciples of Baha'-o'llah, an outcome of Babism.*—Mirza Husain Ali Nuri Baha'o'llah was born at Teheran in 1817 A.D. From 1844 he was one of the first adherents of the Bab, and devoted himself to the pacific propagation of his doctrine in Persia. After the death of the Bab he was, with the principal Babis, exiled to Baghdad, and later to Constantinople and Adrianople, under the surveillance of the Ottoman Government. It was in the latter city that he openly declared his mission. He was "*He whom God would make manifest*," whom the Bab had announced in his writings, the great Manifestation of God, promised for the *last days*; and in his letters to the principal Rulers of the States of Europe he invited them to join him in establishing religion and universal peace. From this time, the Babis who acknowledged him became Bahais. The Sultan then exiled him (1868 A.D.) to Acca in Palestine, where he composed the greater part of his doctrinal works, and where he died in 1892 A.D. (May 29). He had confided to his son,

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These Tablets have been compiled in the order in which they were collected, no attempt having been made to arrange them according to subject. These books are intended more particularly for those who are acquainted with Bahaiism as the pearls of revelation are often hidden in the Tablets and the editors did not feel themselves competent to make any comments or to arrange them according to subjects, leaving it to the insight of each reader to take so much as he is able from this store of spiritual food.  
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By M. Hippolyte Dreyfus (Paris, France)

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By Laura Glifford Barney.

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## SOME OF ITS PRECEPTS

"We desire but the good of the world and the happiness of nations; that all nations become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men be strengthened; that diversity of religion cease and differences of race be annulled;....all men be as one kindred and one family....Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind."

"O people of the world, ye are all the fruit of one tree and the leaves of one branch; walk with perfect charity, concord, affection and agreement." "Oh friends, consort with all the people of the world with joy and fragrance."

"The language of kindness is the lodestone of hearts and the food of the soul; it stands in the relation of ideas to words, and is an horizon for the shining of the sun of Wisdom and Knowledge."

"The greatest Word of Unity is—'All are from God!'"

"O Son of Man! Wert thou to observe Mercy, thou wouldst not regard thine own interest but the interest of mankind. Wert thou to observe Justice, choose thou for others what thou choosest for thyself."

"It is the duty of each one to occupy himself in some kind of business, whether craft, industry or the like, which occupation will be regarded in the light of a worship before God."

"Everything in this world vanishes, and only good actions and deeds endure."

"The Sun of Truth is the Word of God, upon which depends the training of the people of the country of thought. It is the Spirit of Reality and the Water of Life."

"The principle of religion is to acknowledge what is revealed by God, and to obey the Laws established in His Book."

"The principle of Faith is to lessen words and to increase deeds."

"The root of all knowledge is the knowledge of God."

"The progress of man depends upon faithfulness, wisdom, chastity, intelligence and deeds."

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Reprinted from the Book REVIEWS of THE EVENING STAR,  
Washington, D. C., Saturday, March 8, 1913.

**THE BAHAI MOVEMENT.** By Charles Mason Remey,  
Washington: Published by the author.

It is difficult to imagine a more comprehensive view than this volume gives of the Bahai movement. To the most, Bahaisim is a new and strange religion, wholly dependent upon a certain kind of expositor to set it fairly in the open for general study and subsequent acceptance or denial. A high qualification for this task marks the author of this book. Full information, coupled with a keen sense of values, is here, where every lesser thing makes way for the cardinal points of this new faith. Terse expression accompanies this gift of selection. And, above all, the ardor of a devotee animates the study. Here is, first an outline history of the rise and advance of Bahaisim. Following this is a comparison of this new religion with Christianity, Judaism, Islam, Buddhism, and so on up to its contrast with "New Thought." The subject is brought to bear, also, upon the social, economic and educative influences of the present. The sacred writings of Bahaisim are indicated with its methods of imparting the truths of this belief. The essence of the faith, its heart and impulse, is peace—a world-wide peace. Its cardinal fact is that Christ is come again, in the person of Baha'o'lah. That God has again made himself manifest through man, as He has, more than once, done before, in the urgency of man's need. That through this Man the slow march of men toward ultimate and final identification with God shall be complete. To one brought up as the most of us have been, this theory causes a recoil. Upon reflection, though, one is able to say, at least, "Why not?" A very sincere and fervent study of the belief of a believer.

الله  
بِسْمِ

عَزَّ وَجَلَّ

الله  
بخت

عمر بن عبد العزیز

LORD  
TEACH US TO  
PRAY,

**THE PRAYING HYDE.**

The Late  
Rev. J. N. Hyde, B.



# THE PRAYING HYDE

---

A

Brief incident in  
the life of

The Late Rev. J. N. Hyde. B. A.

## THE PRAYING HYDE.

( The Late Rev. J. N. Hyde, B. A.  
Punjab India. )

How far the influence of a holy man carries ! the power of God is within him and his very life is a constant witness for God.

No Missionary in India in recent years has had more influence over men of a certain class than the late dear Mr. Hyde. His name is constantly coming up when Christians meet together in the Punjab, and even in other parts of India. At the Conventions and Conferences his name is referred to oftener possibly than any other. It can be truly said of him, "*He being dead yet speaketh.*" The memory of his character, his teaching, his example have a powerful influence

over many Europeans and Indians, and over some even in Wales, those that came in contact with him, when he visited Wales on his way to America just before his Home-call.

*The Christian Herald* last year had a paragraph about him written by Dr. Chapman the great Evangelist. This paragraph shows what an impression he made even on men that live very near to God and he became a channel of blessing to them.

This is what Dr. Chapman says :—

"God has been graciously near to us in all these long journeys around the world, and we have learned some things which have increased our faith.

First, more than ever before we believe in the Bible as the Authentic Word of God.

Second, we believe in prayer as never before I have learned some great lessons concerning

prayer. I know that all great Revivals are born of prayer. At one of our Missions in England the audience was extremely small, results seemed impossible, but I received a letter from an American Missionary from India saying that he was coming to the town and was going to pray God's blessing down upon our work. ( See Note at the close). He was known as "praying Hyde." Almost instantly the tide changed--the Hall was packed and my first invitation meant 50 men for Jesus Christ. As we were leaving I said, "Mr Hyde I want you to pray for me" He came to my room turned the key in the door dropped on his knces, waited five minutes without a single syllable coming from his lips. I could hear my own heart thumping and his beating. I felt the hot tears running down my face. I knew I was with God. Then with upturned face, down which tears strcamed he

said "Oh ! God" ! Then for five minutes at least he was still again, and then when he knew that he was talking to God, his arm went round my shoulder and then came up from the depth of his heart such petitions for men as I have never heard before and I rose from my knees to know what *real* prayer was.

We have gone round the world and back to Sydney again believing that prayer is mighty, and we believe it as never before."

So ends the account by Dr. Chapman, but we happen to know a little more about this wonderful incident in Mr Hyde's life—*wonderful* to us, but a very ordinary incident to Mr. Hyde.

Three of us went to Shrewsbury to the opening of Dr. Chapman & Mr. Alexander's Mission. We took rooms in a private hotel. During the three days we were there, though we greatly enjoyed the Services we realized that

there was some great hindrance and this was felt especially at the Meeting for Ministers. After that service we saw that the burden had come upon Mr Hyde, and as we were leaving the next day he asked whether we could engage his room at the Hotel for the following week. He was preaching on the Sunday in another place, but he intended returning early Monday Morning to take up the burden of prayer for Shrewsbury. To those who knew him it was very apparent that the burden was weighing very heavily upon him ; the far away gaze, the remarkably sweet, pathetic, pained expression, the loss of appetite, the sleepless nights etc proved this .

Knowing his weak state of health and fearing lest the burden should weigh him down, we dropped a line to Dr. Chapman ( unknown to Mr. Hyde) to inform him of Mr. Hyde's purpose , and begging of him to seeure if

possible another intercessor to help him to bear the burden. Mr. Hyde did not write to Mr. Chapman it would not be like him to do so. It was easy for Mr. Chapman to make this slip for it was just a mere note that was written to him, but he kindly replied and this shows that Mr Hyde was keeping in the back ground. This is Dr Chapman's letter:—

"I thank you very much for your note of April 22nd. and I do sincerely hope that I may have the privilege of meeting Mr. Hyde. Surely, somebody must be praying for us because we have had a very great rise in the spiritual tide, and victory seems very certain.

With sincerest regard.

I am, ever faithfully yours.

J. W. Chapman"

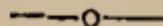
Mr. Chapman found a very worthy helper for him in the person of Mr Davies of the Pocket

Testament League, and the two being kindred spirits became very friendly.

Mr Hyde remained there for a whole week and then crawled back to us. The following day he was seriously ill, he could scarcely speak, but he smiled and whispered "The burden of Shrewsbury was very heavy, but my Saviour's burden took Him down to the grave."

He lived the Prayer-life and taught many besides Dr Chapman what real prayer is.

We understand that there is a good and great work going on in the district where he laboured the last few years of his life. Dear Hyde's prayers being answered.  
"Lord teach us to pray"







بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ







# Catalogue of Books

AND

VARIOUS ARTICLES PERTAINING TO THE REVELATION

OF

## BAHA' ULLAH

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While the prices mentioned in this Catalogue represent the valuation caused by the cost of production, it is desired that no sincere enquirer after knowledge of Truth should be without these books through lack of means to purchase them. We will esteem it as a favor if anyone, who wishes these books and is not able to buy them, will correspond with our Secretary, so that we may have the great pleasure of extending freely to such persons the wealth of Truth contained in the Religion of Baha' Ullah.

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or

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For the BAHAI BOARD OF COUNSEL

191 Williams Street, NEW YORK

**T**HERE having been considerable discussion regarding the English spelling of the name *Baha'*, it is deemed advisable to quote from a recent correspondence in which the eminent Persian and Arabic scholar, Prof. Edward G. Browne, of Cambridge University, England, writes as follows:

"This is just to say that the writing *Beba'* which I adopted was really based on the Turkish pronunciation, just as they pronounce Akbar, *Ekber*, instead of *Akbar*. But it is certainly more consistent with the phonetic system of Arabic and Persian to write *Baha'*, and I should do so now."

On account of the importance of the name, of its pronunciation and of its numerical value, the better English spelling would seem to be **BAHĀ'**.

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---

“O, Son of Spirit!

Every bird seeks a nest, and each nightingale desires the beauty of the flower, except the birds of the minds of men, who are contented with mortal dust and are far from the eternal Nest, depending upon the clay of remoteness and casting away the flowers of Nearness. Most wonderful, regretful and mournful is it that for a single water pitcher they have deprived themselves from the waves of the Supreme Companion and kept afar from the Horizon of Abha.”

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"The essence of all essences is love, which is likened unto the meat of the nut, while all else is likened unto the shell or outside. The essential thing is love. I must love you and you must love me. Such is the meaning of truth, while untruth means rancor, discord, and hatred. All else save love is merely outwardly uttered words."

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days of Moses was in the condition of infancy."

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are many mansions."

Death. "As by His death in every stage He  
ascends to a loftier summit, so He is never made  
less by death."

Prayers for the Dead, the Comforter and the  
Redeemer. "The spirit of Truth hath come to  
direct you unto all Truth."

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bers depends upon their reaching the figure 9 and  
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Jonah. "In it are contained symbols of the  
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---

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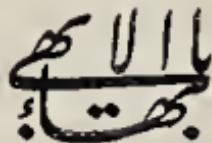
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# The Moslem Campaign

CONDUCTED BY A PARTY OF  
SUNDAY SCHOOL AND MISSIONARY  
SPECIALISTS—FEBRUARY 2-11, 1914

A BOY LEADER AND HIS LIEUTENANTS  
IN ALGIERS



There are 40,000,000 such boys as these in Moslem Lands

UNDER THE AUSPICES OF THE  
World's Sunday School Association

Sir Robert Laidlaw, J. P., President, London  
H. J. Heinz, Chairman, Pittsburgh

---

HEADQUARTERS OF THE ASSOCIATION  
AFTER APRIL 1ST, 1914  
METROPOLITAN TOWER, NEW YORK CITY

## Special Notice

At a meeting of the Executive Committee of the American Section of the World's Sunday School Association held in Chicago January 16, 1914, Mr. Marion Lawrance, Joint General Secretary of the World's Association, as well as General Secretary of the International Sunday School Association, felt it necessary, owing to the very heavy and increasing responsibilities of both Associations, to resign from the General Secretarship of the World's Work, that he might devote his entire time to the International work.

Mr. Lawrance's resignation was received with great regret, but the World's Association will continue to have the benefit of his cooperation as a member of the Executive Committee, to which position he was duly elected.

At the same meeting, Mr. Frank L. Brown was elected Joint General Secretary of the World's Sunday School Association, and the American headquarters of the Association were officially transferred from Chicago to New York. *After April 1, 1914, communications for the American Section of the World's Sunday School Association should be sent to Mr. Frank L. Brown, General Secretary, Metropolitan Tower, New York City.*

## The Moslem Campaign

Preceding the World's Seventh Sunday School Convention, which was held in Zurich, Switzerland, last July, a strong Commission of twenty-four able Christian statesmen, under the direction of Bishop J. C. Hartzell and Dr. S. M. Zwemer, made an extensive investigation of the Sunday School conditions, needs and opportunities in Moslem Lands.

The Commission addressed five hundred letters to Missionary Boards having representatives in Mohammedan Lands and to Missionaries working in those fields. This letter contained an extensive questionnaire, asking for information as to the condition of Moslem childhood, and its relation to Missionary work, including the organized Sunday School and kindred methods of Christian teaching. Suggestions were sought as to how the World's Sunday School Association might aid in promoting Sunday School organization and efficiency.

The investigation revealed the fact that there are more than 80,000,000 Mohammedan children, practically all of whom are living in the most demoralizing environments. Under present Moslem teachings, to rear a pure-minded child is almost impossible and unknown. There is a lamentable lack of children's literature, and a startling percentage of illiteracy, ignorance and superstition.

Considering, therefore, the prevalent conditions and crying needs of these helpless children in Moslem Lands, and finding that the way would be clear to present this information first-hand in America to even a greater number of people than heard it at Zurich, a Tour of twelve cities was arranged under the auspices of the World's Sunday School Association, and the dates of February 2-11, 1914, will stand forever to mark the laying of a strong foundation for the future uplift of Islam's Childhood.

# Purpose

The purpose of this Tour was twofold:

1st. Educational.

2nd. Financial.

On every possible occasion the Tour Party endeavored to give out the most recent and vital information concerning present needs and opportunities in Moslem Lands, and at each point visited it was the unanimous opinion that, from the Educational standpoint alone, the Tour was well worth while; but in addition to the inspiration derived by the workers in America, a larger blessing was made possible, through their gifts, for the childhood of Moslem Lands.

## Tour Party and Itinerary

In five cities the entire Tour Party took part in the meetings; in the other seven the Party was divided. The men who participated are as follows:

Bishop J. C. Hartzell,  
Dr. S. M. Zwemer,  
Edward Kirk Warren  
William A. Peterson,  
Dr. Charles Telford Erickson,  
Rev. Stephen van R. Trowbridge,  
Rev. Charles K. Tracy,  
Marion Lawrance,  
Frank L. Brown,  
Bert Cashman.

The following cities were covered by the Tour Party in ten days:

Grand Rapids,  
Detroit,  
Steubenville,  
Toledo,  
Wheeling,  
Columbus,  
Pittsburgh,  
Harrisburg,  
Philadelphia,  
Brooklyn,  
New York,  
Poughkeepsie.

On every side hearts were found prepared for the message, and upon no similar Tour were the speakers more conscious of the presence of the Holy Spirit.



#### RECRUITING GROUND FOR CHRISTIAN SUNDAY SCHOOLS

#### Commendable Preparations

While the preliminary steps for this Tour were taken at the Headquarters Office of the World's Association, a large measure of the success attained is due to the efficient management and

faithful service of the Local Committees in the cities visited. Literally hundreds of columns in the secular press were devoted to advance publicity, some of it being state and nation-wide. Thousands of letters and special announcements were mailed to Sunday School workers; posters were hung in public places; special meetings were held; and, at no small personal sacrifice, the various Local Committees labored valiantly to bring about the success of the Campaign.

On this account, therefore, both the Tour Party and the World's Committee desire to express hereby their sincere appreciation to all who had any part whatever in the preparations and the carrying out of the Moslem Campaign.

### Results of the Campaign

The following table will show the final results of the Campaign:

Cities Visited.	No. Meetings Held.	Total Attendance.	Money Pledged.
Grand Rapids...	5	2,065	\$ 5,599.41
Detroit .....	4	2,675	9,747.25
Toledo .....	3	800	2,611.77
Steubenville ...	2	1,000	51.55
Wheeling .....	6	1,720	1,693.87
Columbus .....	2	500	1,306.30
Harrisburg .....	2	500	1,205.16
*Pittsburgh .....	1	20	(see note)
Philadelphia ...	17	6,138	10,545.35
Brooklyn .....	3	1,360	3,731.10
New York.....	1	1,000	6,179.41
Poughkeepsie ...	2	500	2,231.75
 Totals .....	48	18,278	\$44,902.92

\*On account of Mr. Sunday's evangelistic campaign, no public meetings were held.

### Statistics

In Asia the following countries are wholly Mohammedan: *Arabia, Persia, Afghanistan, Bokhara, Khiva, Baluchistan*, and the greater part of *Central Asia*, except Tibet. In *China* there are, at the lowest estimate, 8,400,000 Moslems; in *India*, according to the last census, 66,577,247, and in *Malaysia*, 35,308,996.

*Africa*, according to Professor D. Westermann, has 42,000,000. About one-half of these are north of the twentieth parallel of latitude, but Islam is steadily encroaching upon the pagan tribes, and in South Africa has already 53,000 adherents. Missionaries in every part of the Continent speak of the Moslem problem and the Moslem peril.

### Opportunities in Moslem Lands

*"Behold, I have set before thee an open door."*

*Turkey:* "We are confronted with an opportunity and a responsibility never before faced in the same peculiar form, and in the same degree by any missionary society. . . . These opportunities will not indefinitely remain. They are ours today."—James L. Barton, D. D.

*Egypt:* "God is calling us to special effort on behalf of Moslems . . . by doors of opportunity which His providence has opened up, and by an era of responsiveness which has been ushered in through the manifest operations of His Holy Spirit. Today, as never before, there is manifest among Moslems an interest in Christianity and its teachings."—American Mission Report, 1912.

*Arabia:* "If the Church rouses itself to evangelize Arabia, Islam is doomed, and must sooner or later take its place among the religions that have preceded it in the land of the Arab."—Rev. J. C. Young, M. D.

### Beginning a New Era

With the men and the money now at hand, the World's Sunday School Association will begin at once to carry out the recommendations of Commission No. 6 on Moslem Lands, as approved at the Zurich Convention.

In closest cooperation with existing Missionary agencies now operating in those fields, the World's Executive Committee, through its foreign representatives and their native helpers, will begin the preparation of long-needed literature, the holding of conferences, institutes and special meetings, the training of future leaders, and the uplift and strengthening generally of the Sunday School forces now at work in Moslem Lands.

## For Further Information

One of the very best ways to keep informed on the development of Christianity in Moslem Lands is to read "The Moslem World," a quarterly magazine of exceptional value, edited by Samuel M. Zwemer, D. D., of Cairo, Egypt. For twenty-four years Dr. Zwemer has kept his hand upon the pulse of Moslem Lands. His knowledge is expert; his vision is keen; he speaks with authority.

The aim of "The Moslem World" is to supply an efficient and expert quarterly review of current events, literature and thought among Mohammedans as they affect the Church of Christ and its missionary program. The political prominence of the Moslem problem, the spread of Islam as a religion, and its modern movements have called the Church to a deeper study of this problem as a whole. "The Moslem World" provides the common platform and the common organ for investigation which are needed for research and for united action.

For the convenience of readers in America, the following form is suggested:

### SUBSCRIPTION FORM

To Mrs. James M. Montgomery,  
Nile Mission Press,  
Box 888, New York City.

Please register me as a Subscriber for THE MOSLEM WORLD for one Year, beginning

I enclose One Dollar. , for which

Name \_\_\_\_\_

Address \_\_\_\_\_

Date \_\_\_\_\_

(Please write very clearly, and state whether Rev., Mr., Mrs. or Miss.)

# A PATTERN FOR FUTURE SOCIETY

SHOGHI EFFENDI

*Excerpt from a Letter Addressed to  
the Bahá'ís of the West By the  
Guardian of the Bahá'í Faith on  
March 11, 1936.*

Bahá'í Reprint No. 5

BAHÁ'Í PUBLISHING COMMITTEE  
WILMETTE, ILLINOIS  
1941

# Plan for the World

## T

HE unity of the human race, as envisaged by Bahá'u'lláh, implies the establishment of a world commonwealth in which ~~all~~ nations, races, creeds and classes are closely and permanently united, and in which the autonomy of its state members and the personal freedom and initiative of the individuals that compose them are definitely and completely safeguarded. This commonwealth must, as far as we can visualize it, consist of a world legislature, whose members will, as the trustees of the whole of mankind, ultimately control the entire resources of all the component nations, and will enact such laws as shall be required to regulate the life, satisfy the needs and adjust the relationships of all races and peoples. A world executive, backed by an international Force, will carry out the decisions arrived at, and apply the laws enacted by, this world legislature, and will safeguard the organic unity of the whole commonwealth. A world tribunal will adjudicate and deliver its compulsory and final verdict in all and any disputes that may arise between the various elements constituting this universal system. A mechanism of world inter-communication will be devised, embracing the whole planet, freed from national hindrances and restrictions, and functioning with marvelous swiftness and perfect regularity. A world metropolis will act as the nerve center of a world civilization, the focus towards which the unifying forces of life will converge and from which its energizing influences will radiate. A world language will either be invented or chosen from among the existing languages and will be taught in the schools of all the federated nations as an auxiliary to their mother tongue. A world script, a world literature, a uniform and universal system of currency, of weights and measures, will simplify and facilitate intercourse and understanding among the nations and races of mankind. In such a world society, science and religion, the two most potent forces in human life, will be reconciled, will co-operate, and will harmoniously develop. The press will, under such a system, while giving full scope to the expression of the diversified views and convictions of mankind, cease to be mis-

chievously manipulated by vested interests, whether private or public, and will be liberated from the influence of contending governments and peoples. The economic resources of the world will be organized, its sources of raw materials will be tapped and fully utilized, its markets will be coordinated and developed, and the distribution of its products will be equitably regulated.

National rivalries, hatreds, and intrigues will cease, and racial animosity and prejudice will be replaced by racial amity, understanding and cooperation. The causes of religious strife will be permanently removed, economic barriers and restrictions will be completely abolished, and the inordinate distinction between classes will be obliterated. Destitution on the one hand, and gross accumulation of ownership on the other, will disappear. The enormous energy dissipated and wasted on war, whether economic or political, will be consecrated to such ends as will extend the range of human inventions and technical development, to the increase of the productivity of mankind, to the extermination of disease, to the extension of scientific research, to the raising of the standard of physical health, to the sharpening and refinement of the human brain, to the exploitation of the unused and unsuspected resources of the planet, to the prolongation of human life, and to the furtherance of any other agency that can stimulate the intellectual, the moral, and spiritual life of the entire human race.

A world federal system, ruling the whole earth and exercising unchallengeable authority over its unimaginably vast resources, blending and embodying the ideals of both the East and the West, liberated from the curse of war and its miseries, and bent on the exploitation of all the available sources of energy on the surface of the planet, a system in which Force is made the servant of Justice, whose life is sustained by its universal recognition of one God and by its allegiance to one common Revelation—such is the goal towards which humanity, impelled by the unifying forces of life, is moving.

**PRINTED IN U.S.A.**



Persian American Educational Society  
انجمن تربیتی ایران و آمریک

Tablets of

# ABDUL BAHÁ

Received by the

Persian-American Educational Society

And the

## Orient-Occident Unity

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TRANSLATED

BY

MIRZA AHMAD SOHRAB

1800 Belmont Road  
WASHINGTON, D. C.



EXTRACT FROM TABLETS REVEALED BY ABDUL-BAHÁ  
REGARDING THE SCHOOL OF TARBIAT IN  
TEHERAN, PERSIA.

To the Officers of the Persian-American Educational Society.  
Upon them be Baha El Abha!

HE IS GOD!

O ye who are favored in the Threshold of the Almighty and the  
lovers of His Holiness, Baha'o'llah!

According to the reports of His Honor, Mirza Ahmad Sohrab, in these days the Persian-American Educational Society is organized in America and the friends of God and the maid-servants of the Merciful with the utmost zeal and enthusiasm are engaged in the solidarity of this Society. If possible, change the name of this Society to Persian-American Interdependence Society so that in the future it may include all points, such as commerce, industry and education, so that spiritual and material results and benefit might be produced. Now in the beginning it may find no importance in the eyes of some of the people but *in the future it will attain to world-wide celebrity and it will indicate that—Praise be to God!—at this early period the Friends have directed their thoughts to this most impartial subject.* Should the circle of this Society be widely extended and its various branches well organized and systematized it will remain firm and become established, and if its members arise with perfect unity and agreement, know ye of a certainty that at the end, it will become *the greatest Society of the world, produce inexhaustible results and benefits, become the tree of the Oneness of the Realm of Humanity and cast its all-encircling shade over the people of the East and the West.* But firmness and firmness, steadfastness and steadfastness is necessary. This Society must be so organized and in the course of time its various policies so well defined, that since the beginning of the world until now no such association has ever been founded. This must become the first Society embracing such universal aims and objects. Abdul-Baha, with the utmost supplication and contemplation towards the Kingdom of Abha, prays in your behalf and begs confirmation and assistance.

Blessed is the Oriental-Occidental Interdependence Society! If it is organized in a befitting manner it will be productive of great results; otherwise it will be fruitless and profitless.

Long live this Society! Long live this Society! Undoubtedly at the beginning of every month a report of this Society should be sent to this Holy Land.

*O Thou Almighty! Illumine Thou this Association and make Thou this gathering the bright candle of the world! For their intention is for the public good and their aim is Service to Humankind.*

*O kind and compassionate God! Such a Society merits Thy Favors and such a body deserves inexhaustible Bounty and Providence.*

*Verily, Thou art Powerful, Mighty and Omnipotent and, verily, Thou art the Peerless and Incomparable God!*

ABDUL-BAHÁ ABBAS.

## HE IS GOD!

O Thou Sincere Servant of the Beauty of Abha!

The eloquent and fluent poetry which you have composed and read at the opening of the Persian-American Educational Society was received. Truly I say it caused happiness to the hearts and attracted the souls. Like unto the exhilarating wine, it gladdened and caused the rejoicing of the spirits; and like unto the shining ray of the luminary of regions it enlightened the hearts.

Blessed art thou, and again, Blessed art thou! For God hath assisted thee to compose these eloquent verses for which the people of Persia and America are grateful and appreciative.

Poetry must be as such, that is, be productive of fruits and impart results. The people of the Supreme Kingdom and the inhabitants of the Realm of Abha are proclaiming to thee, Bravo! Bravo!

Upon thee be Baha El Abha!

ABDUL-BAHA ABBAS.

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There exists a great confirmation in the School of Tarbiat which is founded by the Friends. Although at this moment it is observed but by a few, yet it is assisted by the Almighty. If the believers of God display generosity, that school will progress day by day in all its grades. Encouragement and stimulus is necessary.

ABDUL-BAHA ABBAS.

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The problem of the School of Tarbiat is of the utmost importance. *It is an essential obligation and duty incumbent upon all the friends to serve that school.* This is the first school that the Friends have founded in Persia, and all the people know that it belongs to them. Neglect and carelessness in the management of its progressive affairs is a blow to the Cause of God. Therefore everyone must give extraordinary importance to the School of Tarbiat and assist it from some standpoint, either through enlightened ideals or the introduction of modern systems of education, either by liberal contributions or continual encouragement and assistance. To be brief; it is the hope of this Servant that in the course of time this school become distinguished from among all the schools of the world. Now consider how important is this matter.

ABDUL-BAHA ABBAS

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The question of the School of Tarbiat is very important. Through the Bounty and Providence of the True One it must become evident to all that it is the first School of Persia and its graduates are the most successful. Otherwise its non-being is better than its being. Therefore display the utmost zeal in matters pertaining to the progress of this school.

ABDUL-BAHA ABBAS.

The maintenance of the School of Tarbiat is of the utmost importance. It is an incumbent duty and necessity of all the Believers of God to serve that School. This is the first school that the Friends have established in Persia, and all the people know that it belongs to them. Negligence or carelessness in the management of its affairs is a blow to the Cause of God; therefore, all the Believers must give extraordinary care to the school of Tarbiat from every point of view, whether with advanced ideas, introduction of modern systems, sufficient contribution and continual encouragement and incentive. To be brief, it is the hope of this Servant that that school in the course of time will become distinguished from all other schools in the world. Now, consider how important it is.

ABDUL-BAHA ABBAS.

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### HE IS GOD!

In the last two mails, detailed answers have been written to thee. Now the papers that you have forwarded pertaining to the Persian-American Educational Society have been received. Truly I say, although the importance of this Society at present, is apparently unknown, yet if it remain firm and steadfast in the future *it will become the Association of the union of the realm of man, it will thoroughly combine and harmonize the East and the West and accomplish a great service to humanity.*

*The believers of God must give great importance to this Society and arise to perform its fundamental principles and essential duties with heart and soul.* I send my congratulation and felicitation to this blessed Society and ask from the bounty of His Highness, the Incomparable, confirmation and assistance, supplicate and entreat at the Threshold of Oneness and beg from the Kingdom of Abha preservation and protection, providence and safety. *If this Society acts with independence and exerts itself in bringing about relations between the East and the West, it will become the foundation of the Oneness of the World of Humanity.* Firmness is essential, for if small affairs cannot be accomplished without firmness and steadfastness, how much more are these qualities needed for the undertaking of great matters. *The friends of God must encourage each other to be firm and steadfast, to reason and consult with each other so that day by day this Society will progress.*

Persia and America are in great need of such a Society, even to matters pertaining to material relations between these two countries, especially America. *This Society will become the cause of spreading the American industries in Persia and the great profits, which in the past other nations have collected through the introduction of their goods and implements in Persia, will then go to America.* Now consider thou, what great profits will be the result. Moreover, the spiritual powers will assist and help, the Breaths of the Holy Spirit will be spread, the Breezes of the Paradise of Abha diffused and the rays of the Sun of Truth will display wonderful influence.

Convey, on behalf of Abdul-Baha, to all the friends of God and the maid-servants of the Merciful in America the wonderful greeting

of Abha and congratulate and felicitate them for the organization of this Society.

Upon thee be Baha El Abha!

ABDUL-BAHA ABBAS.

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To the members of the Orient-Occident Unity, the respectful friends of Abdul-Baha. Upon them be Baha El Abha.

HE IS GOD!

O ye friends of God!

Up to this time innumerable associations have been organized in different parts of the world; but such an Association whose aim is the communication between the East and the West has not yet been founded, nay rather no one has even mentioned its name nor has it ever crossed through the minds of anyone before. This divine Beloved has become in these days the Cup-Bearer in the Assemblage and has unveiled her face in the gathering of the world through the effort of the Bahais. Therefore, it has the greatest importance. *The friends of God must exert and endeavor with all their hearts and souls and display wonderful energy and resourcefulness so that this Association may find a foundation and its basis become strong.* Especially at this moment that it has become famous among the friends and strangers and it is being discussed among all the nations.

Therefore, everyone must respect this Association and endeavor with all the heart and soul so that it may become powerful and influential and be adorned with the services of the friends. Serve ye as much as you can in this benevolent matter, and it is my hope that no delay may postpone the work and no mistakes be committed, nay rather it may become established throughout centuries and cycles and this may become the cause of the happiness and rejoicing of all the philanthropists.

Upon ye be Baha El Abha.

ABDUL-BAHA ABBAS

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#### EXTRACT FROM A TABLET OF ABDUL BAHA.

In regard to the matter of the Orient-Occident Unity, it is better to organize first in the center of the West a consultation board and elect according to the will of the majority of far-sighted and intelligent members from among the friends of God; so that the structure may be established upon a firm foundation and after the consultation all the affairs may be executed. Then you may arrange the Executive Board and mail invitations to all directions so that members be elected. This matter is very important. It cannot become strengthened easily. First the foundation must be made firm, then the details can be worked out. The copy of the invitation sent out for the appointment of the International Executive Board was read and is forwarded to Persia so that the spiritual assemblies in Persia may elect members. However, first of all, you must make strong and penetrative the Consultation

Board. The program outlined in the nine articles was also read. This also must be discussed in the sessions of the Consultation Board and then act according to the conclusions reached. It is not necessary to mention the word Bahai in the Constitution; for the mentioning of the Bahai name (in the Constitution) will become the cause of the disturbance in the minds of other people, but now if someone from among the outsiders enter in the Consultation Board, he will become acquainted with all the aims and objects and this might result in the disturbance of the work. But no harm will result if there are members from among the outsiders on the Executive Board, nay rather it will become the cause of the promotion of the aims of the Association. Now it is not at all necessary to become known that the founders of this Association are Bahais \* \* \* We have forwarded your letter to Persia that the friends may become engaged in the election of members for the International Executive Board. *But now you must arise with great magnanimity to arrange the Consultation Board, for it is the basis and foundation of the structure.* The basis of every society must be consultation. This must become very firm.

Upon ye be Baha El Abha.

ABDUL-BAHA ABBAS.

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"In regard to the Persian-American Educational Society. It is my hope that it may become the cause of inter-dependence between Persia and America."

ABDUL-BAHA ABBAS.

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O thou who art firm in the Covenant!

From the spiritual assembly of Teheran they have written with the utmost urgency and have requested that a woman teacher be sent there as soon as possible. Likewise a man teacher, intelligent, keen and to be informed of the sciences. I wrote to you before about this matter. But they must arise to serve this cause for the sake of God. In Teheran a salary of fifty Toumans per month will be provided for them and this sum is all sufficient for the purposes of living in that city.

Now the realization of this matter depends upon your effort and the Association of the Orient-Occident Unity. Upon thee and upon them be Baha'o'llah El Abha.

ABDUL-BAHA ABBAS.

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To the Members of the Central Executive Committee.

Upon them be Baha'o'llah!

HE IS GOD!

O ye who are firm in the Covenant!

Thank His Highness, the Living, the Self-Subsistent, that you are engaged in the service of humanity, and are sacrificing your lives in the Path of God. The Bounties of the Blessed Perfection have en-

circled you and the confirmations of the Holy Spirit have environed you. This servant begs from the Special Favors of His Highness the One and hopes that ye may become assisted in accomplishing unsurpassed services and be confirmed with the servitude of the Most Great Name; that ye may sow a seed whose flowers may adorn the rose garden of Truth; that ye may raise a voice whose melody may enrapture and gladden the hearts of the people of the Supreme Course.

*It is not surprising, if through the Mercy of God, that Association may be assisted with the Most wonderful Gifts and become confirmed with the Special Bounties of the Lord of Lords.*

Upon ye be Baha El Abha!

ABDUL-BAHA ABBAS.

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O Thou Servant of the Blessed Perfection!

They have written from Teheran that there is need of a scientific teacher for the School of Tarbiat. He must be efficient in science as well as the English language; for at present there is no man in the School of Tarbiat who is a scientist or linguist. They are in need of both, science and the English language.

Therefore, consult with the believers of God and select one soon, from among the American Bahais, who is efficient in science and arts, and send him to Teheran. He will receive a salary sufficient to sustain him with the utmost ease while there.

Likewise select a woman teacher who may fill the position of principal as well as teacher, and send her without delay. The woman must have a share of the knowledge of sciences and be proficient in woman's work, such as sewing, housekeeping, hygiene and household economics, etc.

This matter is very necessary, and you must give to it the utmost importance and exert yourselves to bring this about; so that the Association of the Independence of the West may render this assistance to the East.

Upon thee be Baha El Abha!

ABDUL-BAHA ABBAS.

1. Was Christianity anything to do with the origins of the  
Reform movement?

thus fulfilling all things written in the Law and  
the Prophets concerning the Messiah and His Kingdom  
and appearing as the God-Man, the revealer of God  
to man, and the mediator between man and the great  
abstraction whom ~~they~~<sup>Mohammedans</sup> are taught & shown and to  
obey, but whom they are not expected to love.

And so it comes that whenever a Meleke or a  
~~Messiah~~ arises in Mohammedan lands, he finds  
multitudes ready to welcome his message and to  
receive him as their deliverer. And so it is natural  
that in order to meet the need which all feel  
who have turned in disgust from the dry枯旱  
of Islam, the coming one should assume the and  
will endow to himself the claims, and profess  
to dispense the blessings, which pertain only to  
the Son of God. The world's Basile movement  
is in fact, whatever may have been in my  
mind & its originator the Bas. a Grubler  
of the Dispensation of Christ. At least this is the  
view of it that is turned toward both Christians  
and Jews. The object has a place for each of  
the world religions, appealing with the Moslem  
to the Koran, with the Hindu to the Vedas, with  
the Chinese to Confucius & all that relates to the  
second coming of Christ in the Old Testament or  
the New, or coming appearance & mission of Jesus

But the appeal is in fact to the original auto-graphs, whenever there is anything found in any of these religious writings that sustain or that antagonize Behai claims. It is the true Torah and Tariq, the true Koran and Zend Avesta and Veda that so unequivocally endorse Beha. Some things appear in them now which seem to oppose his claims, but these are either spurious additions, or by proper interpretation are shown to sustain Beha - even more strongly than the passages which are less obscurely worded.

and anything in our scriptures relating to God  
 is boldly applied to himself. The Baha'is charge  
 upon the Christians the same spiritual blindness  
 in their refusal to recognize and accept Baha  
 as God, as that which prevented the Jews from  
 recognizing their Messiah when he came to them.  
 So they charge upon the Moslems the same  
 folly in their rejection of Baha as that which  
 possessed Jews and Christians together in refusing  
 to see in Mosammed the prophet like unto Moses,  
 whom the great lawgiver had so long ago foretold.  
 They discover a very plausible analogy between their  
 situation to the Christians now, and that of the early  
 Christians to the Jews. As the failure of the Jews to  
 see the Messiah then was due to spiritual blind-  
 ness, and was to be overcome by yielding submission  
 to the Holy Spirit, who would then lead them into all  
 truth, so now, submission to the Spirit of Baha  
 is essential for one who would attain to a  
 knowledge of the truth in him. Without faith it  
 is impossible to please God. All that is taught  
 in the New Testament about the fruits of the Spirit,  
 about the necessity of the new birth, &c. is made  
 prominent in their teachings also.

The failure of the many attempts to reconcile Christians  
 with pagan cults by Moslem pretenders in the past

could in no wise deter Behaullah from making the attempt anew, with the help of a cement of Islam this sign, for it is probable that, in common with most Orientals, he knows nothing of the history either of nations or of religions, except such meager and distorted statements as could be obtained from Mohammedan authorities. Behaullah with the aid of his ~~American~~<sup>American</sup> coadjutor, has worked into his book many western opinions, but he probably obtained most of these in America. He had abundant opportunity however of perusing all the writings of the Qosties, as Mohammedan writings abound ~~among~~<sup>among</sup> refutations of the doctrines of the Manicheans.

## II. What effect will the movement have in influencing Persians in their attitude toward Christianity?

It will bring a few nearer to Christ. By far the greater number of its adherents will be brought into more active antagonism to Christianity than before. As Moslems it was possible for them to recognize grave defects in their religion as compared with Christianity. In Beha these defects are in their eyes remedied, and they have at they believe secured all that was promised to the Christian not only, but they have

you are in advance, and have that it came  
 for which the Church & Christ has watched  
 and waited so long unfruitful, the Second Coming  
 of the Lord. So the Sihā, as is the case Christian,  
 the time is not named, for though Bahá has with-  
 drawn his name, it is still for a short time  
 with the family & the blessing will come in  
 the establishment of the Kingdom of God on the earth.  
 His messengers go out into the world speaking  
 that they do know and testifying that they have  
 seen, and their message and their testimony  
 is received <sup>in</sup> gladly, apparently, as was that  
 of the Prophets by the people to whom they went.  
 Though they have no resurrection & salvation  
 a birth into the present world, and no Heaven  
 where there is no sin. The mission comes to  
 them in some sense as glad tidings, and  
 they are anxious to go forth and make it  
 known to the world. For they find relief from  
 the burdensome practices both of Islam and  
 Judaism, and have not to meet the Christian  
 demand for personal holiness, and as they are  
 taught & believe that Christianity is but an  
 inferior stage of development of their own  
 faith which all had to say and been abo-  
 yated the Sihā can see no philosophical

6.

rash for giving up his new found faith and quibbling  
Redeemer & Christ.

But even Christ made not so ungracious a demand for  
the surrender to himself & the will of his followers  
as Deha for Christ that ~~assuming~~ to his claims which  
does not suppose; but rather appeals to the reason,  
whereas Hera demands a blind faith which, in  
dependency of all testimony, accepts him as God.  
Christ says "if any man will do the Father's will, he  
shall know of the doctrine: whether it be of God  
or whether I speak in myself." But he says "if  
any man will do my will, he shall know of  
the doctrine" Christ & Paul is to me either  
in His witness & the Word or the word & the spirit  
Hera's scope is wholly to his own word. He  
is his own author and grace interpretation —  
the word of a, writer interpretation is in itself,  
for this sanction says in his own testimony —  
Being God (a assumption so far offering no proof  
but his own word), he is the author of the Scripture  
and therefore his infallible interpreter. It follows  
that whatever interpretation he chooses to give to any  
text in law and gospel to us; falseries, though it can  
reject absolutely the meaning of the simplest passage  
the Lord deems her, he makes the claim that a given  
prophecy refers to himself. This is no further room for argument.

when he says that a given text has not a literal  
 but a figurative interpretation (as for instance  
 the text raised Lazarus and others from  
 the dead). no man may question that deliverance,  
 for he who inspired the writing is he who has  
 given its meaning. He thus offers all the Old  
 and New Testament writings, and equally the Koran  
 the Vedas and all the other religious books as proofs  
 of his claims. He accepts <sup>as well as not</sup> that the conclusion  
 of insisting <sup>as well as not</sup> recognizing that the major  
 premises <sup>as well as not</sup> are mere assumption. He has committed  
 his will and reason as well, to the teaching of his  
 master, and must necessarily accept with full ar-  
 ticle of faith all his masters teachings. Should he  
admit in the slightest degree any of these con-  
 clusions, he is told that he is yet in darkness, and  
 that without faith no one can enter into the light.  
 There must be absolute surrender of the will or no  
consent of the understanding. This is plainly  
 the claim of heaven. The Believer takes as gladly  
 as the gifts all graces of the Spirit. <sup>as beautifully</sup>  
 as any Christian saint can do. It is all con-  
 fident, but a confidence which is sufficient to expose  
 which receives the ones who put it with <sup>as well</sup>  
 as those who accept it, and will very difficult to expose

8

among a people deficient in the logical faculty,  
and having the critical sense almost & wholly  
undeveloped.

Though there is an outward semblance of favoritism  
for Christians on the part of Beha'is, there can be little  
doubt from the intolerance they show to those who dissent,  
that should they gain power enough they would  
be as ready to persecute Christians as was Mohammad  
to put to death the Jews of Medina. Nevertheless I  
believe that Beha'ism is destined to prove a  
sovereign for Islam which will eventually  
assist naturally in breaking down the resistance  
& that stubborn and unyielding spirit of error, itself.  
They perishing also in the end it has helped  
to bring about. Indirectly it will thus hasten the  
triumph of the Ones of Faith, though only at the  
~~cost~~ of pain & trouble & made to serve God's purpose.

III. "What would be its effect on our apostolic  
statements of Christianity to Mohammedans,  
Beha'is, &c?"

They must be restated. The traditional methods of  
exegesis are employed by many of our helpers. Simi-  
larly play into the hands of the Beha'is. Now as far  
as possible we must teach only the less well informed &  
orthodox converts in Syria and Persia. I think it  
was not untrue in the boast of one of the Beha'

see, not alone for oneself, but for one's antagonist also, if he is to be convinced. The latter has not my faith which makes all clear to me that which is all most to him. One must see with the other's eyes as well as his own, or he cannot detect and expose the ~~reciprocal~~<sup>reciprocal</sup> which have entangled him. When this ~~reciprocal~~<sup>reciprocal</sup> vision is exercised, one will often find also that what he said ~~he would~~ like a rock in his own foundation is just what the other had seen it to be, a mere speck of sand. Much of the current alleged and signature interpretations of prophecy are as ~~beautiful~~<sup>beautiful</sup> and, in such a discussion, as untrustworthy as the rainbow. The undoubted value to the Christian of such interpretations as aids to faith and for conviction rests on another base.

We must go down deeper than this, if we expect to gain conviction to the hearts of those we wish to lead in the day of life. If I teach them, their will must be absolutely surrendered. <sup>to</sup> Christ before one can expect to attain to the knowledge of the truth. That of one will to do his will he shall know of the doctrine. I must be prepared to show at the same time why the Declar. should not apply the same principle to himself in his relation to him whom

It appears to be greater than Christ. This takes  
 us back to the ultimate principle of evidence, to  
 the psychological constitution of the human na-  
 ture, understanding, and the recognition of its needs which  
 we find in the Bible. Does the Bible represent God  
 as commanding of us a blind faith in his word  
 unsupported by adequate evidence? Or does it  
 represent him as offering such evidence, and  
 especially appealing to our reason to discriminate  
 between the true and the false? Does Christ  
 command faith in his own unsupported word,  
 or does he repeatedly appeal to the witness of the  
 Spirit, of the Word, and of his own works? The  
 witness of the Father being as it seems to me  
 not in His words, which were not heard by  
 the sinner, but in the witness of His Spirit  
 in the heart of each one who was willing to  
 recognize His voice there, being thus that the  
 Christ recognized by their understanding, answering  
 perfectly to the highest and holiest image of  
 God which the Spirit had impressed on their heart,  
 fulfilling their most secret conception of what God  
 ought to be, <sup>holding up</sup> whom they thus saw in life  
 as a companion picture to their inward vision. This  
 I teach, that Christianity consists in a body of  
 doctrine, & must then be repudiated to whom not

out of my heart.

alone to my own satisfaction but do you know  
it is so unreasonably superior to the body  
of doctrine which he has accepted that it must in-  
stead claim his allegiance. Possibly I may  
not succeed at once in convincing him  
that it is not his own <sup>not same opening him</sup> but it is not  
a part of, and includes in, his own more  
comprehensive declaration of faith

If I teach that the Christian religion does not consist of  
rigor, but in allegiance to a living Person,  
the religion consists wholly in allegiance to a  
living Person spiced with a ladder. How  
shall I distinguish the true from the false?  
Easily enough for <sup>the</sup> satisfaction of my own heart and  
my own understanding, but how shall I see  
what it really is that he sees, and is deceived  
by, and how shall I clear away the mists  
which prevent his seeing with my vision? Such  
a thing but the illumination of the Holy Spirit  
you would say to me, but am I prepared to be  
used of the Spirit for that purpose? If so I must  
not only pay out labor to see the vision, so that  
I myself see that for him also.

The character of Christ is too marvellous a  
thing, too great in its greatness and its complexity  
for any single generation or age to see it in

13

its entirety. This proposition no ~~Christian~~ could think of questioning, nor that all the eyes past and future could not ~~know him perfectly~~. He can only be studied in detail, and what our father saw, though it helps us also to see less, not less as in the same degree as it did him. - We are necessarily seen from ~~in~~ a somewhat different angle. We should take account of this. And remember that however much we may be able to agree ~~in~~, by reason of heredity or environment or sympathy, into our father's vision of God, we cannot occupy their own point of view, and if we say we see just as they did, we are probably deceiving ourselves as well as others. For no two persons ever yet saw exactly the same monadism, or the same spirit I said. No two have seen just the same Christ. To each believer is given the new name known only to himself and to Christ, and each one contains a different portion of him from every other individual.

We are still less likely to make unbelievers see just as our fathers saw, since, if they are also created, they are subjects of a different mentality and environment, and not necessarily affected to some extent their visible side. Let us recognize this, and let us make a worthy effort to discover the point of view of those we would teach, so that, when

we talk with them & something we have both seen with the eyes of the understanding, we may make sure that we have both seen & pronounced the same thing, and that we are not each talking of a wholly different thing, supposing it has the same. So next, many of our controversies consist in similarities.

Now that you see our faith as it is, to get down to the foundation principles, to divest it of the things that are not essential to its integrity, but which may be accretions which obscure the cleanness of its definition, and mar its symmetry? I cannot answer the question, but I am quite certain we shall not accomplish it unless we recognize the need, and make an honest effort to provide for it. For myself I have found some help in appealing to first principles, and, in allowing them out, observing how Christ in his personality and at his ~~character and~~ <sup>teaching</sup> was seen to fit in with and signify the nature of things, as no other human being has done.

Since the Christian who has once entered into vital personal relation & fellowship with his Lord, requires for himself no other evidence, sometimes held up as though other evidence were in flame to his understanding,

This will doubtless in the long run prove the most convincing also to others, through the influence of the life in Christ over before the world, but another line of argument is also useful in apologetics. One great difficulty in dealing with the Jehovahs is that whatever we say of Christ that commands itself to them, they immediately bring up Baha, so that we are in a sense placed in the attitude of ourselves indirectly glorifying him. May God give us all his wisdom that we may be able to confound the wisdom of this world, with all its sophistries.

But no statement of Christian doctrine can avail to save anyone to Christ so long as there is no sense of sin in the soul, and this touches the weak spot in the experience of so many orientals, converts and others. In the New Testament and few like sin is thought of rather as a violation of the Mosaic law, than as an attitude of antipathy toward God, and in this respect oriental Christians, till this begets have been functioning by the spirit of God, are not essentially different. There can never be any evolution of Christian doctrine, nor any evolution of the natural man, which will do away with the necessity of repentence. Repentance is the spudication of sin, or an essential condition of salvation, and it should be our aim to live than it has been of the fathers. Though it may be, by the most zealous efforts, impossible in the heart to efface the sinfulness of sin and the need of salvation.

## THE BAYAN OF THE BAE.\*

It is pleasing to see members of the consular service taking interest in the antiquities, history, literature and religions of the countries in which they reside. America has had many literary Consuls who have brought honor to our country and fame to themselves. English diplomats, like Sir John Malcolm, Sir Henry Rawlinson and James Morier have added to our knowledge of Persia. At present Mr. Minorsky, of the Russian service, late of the Turco-Persian Boundary Commission, is making a first-hand study of the Ali-Allahi sect. Mr. A. L. M. Nicolas has followed his illustrious predecessor, Count Gobineau, Minister at the Court of Mohammed Shah, in investigating the religions of Persia and enlightening the western world about them. Count Gobineau published *Les Religions et les Philosophies dans l'Asie Centrale* and collected manuscripts which have been a valuable mine of information, especially about Babism. Mr. Nicolas has investigated the modern sects of the Shiahs and has published not a little regarding the Sheikhis and Babis. Among these are *The Science of God*, an essay on Sheikhism, translations of the Bab's work, *The Seven Proofs*, *The Arabic Bayan* and a *Life of the Bab* from original sources. Mr. Nicolas has special qualifications for this work, having been born in Persia where his father was in the diplomatic service, and having lived many years in the country. At present he is Consul at Tabriz. As a near neighbor, it has been my pleasure to converse with him and Mr. Minorsky regarding the religious conceptions and conditions of the Persian people. Now Mr. Nicholas has completed a difficult and laborious task in giving to the world the translation of the *Bayan of the Bab*. It will enable the western world to form

\* *Le Béyan Persan* traduit du Persan par A. L. M. NICOLAS. Consul de France, Tauris (Geuthner, Paris). *Kitab-i-Nugtatul-Kaf.* The Earliest History of the Babis, compiled by HAJJI MIRZA JANI of Kashan, edited by EDWARD G. BROWNE, professor in Cambridge University, England.

a truer conception of Babism, the source of Bahaiism, of which Americans hear considerable and whose new prophet Abdul Baha visited America in 1912.

The other work before us is the *Nuktatul-Kaf* by Mirza Jani. This is published in the Persian text from a unique manuscript preserved and brought to Paris by Count Gobineau. It is an invaluable treatise on the early history of Babism. With this is published in English an Index of the Bayan. Professor Browne is a high authority on Babism, having investigated in Persia its history and conditions and spent a lifetime in the study of its literature. He has published besides the above, the *Episode of the Bab, or the Traveller's Narrative*, and *The New History*, both translations from the Persian, with copious and valuable notes, *A Year among the Persians* and extended articles on Babism in the *Journal of the Royal Asiatic Society*. These all contain information about the Bayan.

### I. THE AUTHOR OF THE BAYAN

In considering the Bayan, I must content myself with a brief reference to its author; for any adequate consideration would occupy a whole article. Mirza Ali Mohammed, a Sayid, was born at Shiraz in 1819, 1820, or 1821. He was educated in the Sheikhi sect of the Shias under the influence of Haji Kasim of Resht, the successor of Sheikh Ahmad of Ahsa. These were regarded as divinely inspired guides. At the age of twenty-four M. Ali Mohammed put forth the claim to be the Bab or Door of Communication of Divine knowledge. Afterwards he advanced his station, claiming to be the Kaim or Mahdi, the return of the twelfth Imam. Still advancing he took the title of Nukta or Point of Divinity. He proclaimed his Manifestation at Mecca. On his return to Persia he was arrested and confined at Shiraz and Ispahan. Owing to the activity of his propagandists and the consequent agitation, he was taken to the extreme northwest of Persia and confined at Maku, under the shadow of Ararat, and

later at Chirik near Salmas. Thence he was taken to Tabriz in 1850 and executed.

The Bab made known his "revelations" in a number of books. His writings<sup>1</sup> are said to comprise five hundred thousand verses. Some of these were *Commentaries* on the Koran, one was on the Surah-i-Yusuf, others were on Surah-i-Kawsar, Surah-ul-Asr, Surah-ul-Bakara. Besides there were the *Seven Proofs*, the *Names of All Things*, Prayers, Communes, and especially the Bayans. Many of his writings are lost; some may have remained hidden in Persia; others were taken by the Babi exiles to Turkey and may be in manuscript at Acca. Others have been collected at the Institute of Oriental Languages at St. Petersburg, in the Nationale Bibliotheque at Paris, and at the British Museum. Most of the Bab's writings are in Arabic, but some important ones are in Persian. The term Bayan is applied to all the writings of the Bab in a larger sense, meaning the "explanation" of the Truth. In the narrow sense there are two Bayans, one Arabic and one Persian. A third is mentioned by Gobineau, a summary in Arabic of the other two. But Mr. Nicolas<sup>2</sup> and Professor Browne<sup>3</sup> believe that some general work must be referred to and not a book technically called the Bayan. The Kitab-ul-Ahkam, Book of Precepts, was translated into French by Gobineau. A French translation of the Arabic Bayan by Mr. Nicholas has been followed by this rendering of the Persian Bayan. This is in four volumes, the text comprising 630 pages, besides prefaces and valuable tables of contents. In connection with it may be used the *Index of the Persian Bayan* which occupies pages liv-xcv of Professor Browne's volume. The Bayan in the original has never been printed.

<sup>1</sup>Lists of these are given in Mr. Nicolas' Life of the Bab, pp. 20-47, by Professor Browne in the *Journal of the Royal Asiatic Society*, 1889 and in his *Traveller's Narrative*, p. 335-340.

<sup>2</sup>*Life of the Bab*, pp. 1-7.

<sup>3</sup>*Traveller's Narrative*, p. 346.

## II. THE TIME AND PLACE OF ITS WRITING

The Bayan was written during the Bab's imprisonment at Maku,<sup>4</sup> a frontier fortress of Azerbaijan, off from the centers of Persian life. There<sup>5</sup> the Bab's imprisonment was light. He was allowed to write treatises as well as correspond with his followers. This was 1847 to 1849. When he was removed to Chirik, his confinement was stricter.

Aftes the great persecutions of 1846-1853, the Babis were fearful and scattered. Babi books, including the Bayan, were prohibited. Soon (1867) the Bahai "revelation" abrogated and superseded them. The Bahais neither cared to preserve nor to circulate them. The manuscripts became scarce and hard to procure. Professor Browne says,<sup>6</sup> "The Babi books ceased to be renewed and for the most part reposed undisturbed and forgotten on shelves and in boxes." They were "buried in an oblivion most profound and most complete. They have been almost utterly unknown to the European world."

## III. STYLE AND LANGUAGE

Many of the writings of the Bab are in Arabic and in the form of "verses." These verses were regarded as the highest proof of the truth of the Manifestation. As Mohammed pointed to his Surahs as the proof of his mission, so the Babi converts with profound admiration for the "verses" declared them to be the inspiring cause of this faith. Yet to unbelievers, whether Persian Mullahs or foreign savants the language and style of the Bab's writings are not inspiring but are positively distasteful. Professor Browne says,<sup>7</sup> "The Arabic treatises are of interminable length, at once florid and incorrect in style, teeming with grammatical errors the most glaring,

<sup>4</sup>*Ibid.*, pp. 230, 274, 292, also *Life of Bab.* p. 71, and Abdul Fazl's *Bahai Proofs*, p. 43.

<sup>5</sup>The writer has visited Maku. It is strongly situated for old time warfare.

<sup>6</sup>*New History*, xxvii.

<sup>7</sup>*New History*, xii, xxvi.

iterations the most wearisome, and words the rarest and most incomprehensible." Again, "They were voluminous, hard to comprehend, uncouth in style, unsystematic in arrangement, filled with iterations and solecisms." Of the Surah-i-Yusuf, he says,<sup>8</sup> "It is obscure and ungrammatical"; of the Book of the Pilgrimage, "It has the faults of grammar and obscurity of all the Bab's books." Baron Rosen of Petrograd, another eminent student of Babism, agrees with this. He says:<sup>9</sup> "As to the innumerable grammatical errors which abound in the Arabic text and in the Persian Commentaries, they are the result without doubt of the author himself, and it would be ridiculous to correct them." He calls them jargon and adds, "The reader should throw off all logic and good sense, then he will be successful in understanding the literary monuments which adepts of the faith call with unconscious irony "the clear exposition."

The Persian Ulema likewise criticized them. At his trial in Tabriz, when the Bab repeated "verses," they said,<sup>10</sup> "We do not understand such verses." Mirza Abul Fazl, the Bahai apologist, discusses the subject in his book *Farayad*.<sup>11</sup> He admits the criticisms and says that the Bab silenced his opponents by showing similar examples of bad grammar in the Koran. In truth the Bab seems to have been fully aware of the weakness of his grammar for the Persian Bayan<sup>12</sup> says that by "Harut and Marut," the imprisoned angels, are meant two habits,—*accidence* and *Syntax*, from which, in the Bayanic Dispensation, all restrictions have been removed. The Bayan<sup>13</sup> prohibits the criticizing of its grammar and also the study of grammar except in so far as it is necessary in order to understand

<sup>8</sup> *Journal, Royal Asiatic Society*, 1889, pp. 907, 900.

<sup>9</sup> Nicolas' *Beyan*, Vol. II., Preface, and *Life of Bab*, p. 56.

<sup>10</sup> *New History*, p. 287.

<sup>11</sup> *Bahai Proofs*, p. 262-263. He adds that objection was afterwards made to Baha Ullah that "his words contain no grammatical errors, so they do not resemble Divine Words."

<sup>12</sup> *New History*, p. 22.

<sup>13</sup> *Bayan*. Unity II. chap. I. IV, 10.

the Bayan. In accordance with this, Browne says that the Bab and his earlier followers entertained a profound contempt for grammar. Mr. Nicolas<sup>14</sup> on the other hand, maintains that the errors of the Bab's writings are attributable to imbecile copyists, who, frozen with fear of persecution and in secret, copied the manuscripts. He says; "As to the grammar, can we really believe that the author of an infinity of volumes, written in Arabic, did not know that language? Did the Bab voluntarily fill them with mistakes? The Koran contains errors which they have attempted to justify, in entire grammars written to prove that rules ought to be taken from revealed books." He quotes testimony to show the admirable language of the Bab's writings from one who had seen faultless manuscripts and others that were faulty and declared that the original documents were inerrant and are corrupted by the crass ignorance and stupidity of the copyists.<sup>15</sup> He pleads that critics should not crush the Bab with disdain on account of faults which he has not committed, seeing it is quite impossible to conceive of the Bab having such a profound influence on learned men of Persia so that they lost their heads and were ready to prostrate themselves before him as the Manifested Imam Mahdi, if his "verses" were so incoherent and faulty! Anyhow it is well that the translator tries faithfully to understand and interpret the text, and does not do as others who, he says, "allow themselves to twist the text with scandalous fantasy, and act towards the book as towards a conquered city."

#### IV. THE CONTENTS IN GENERAL

The Bab's writings he divides into five classes. (1) The Verses, written in the poetic style of the Koran. (2) Supplications and Prayers. (3) Commentaries and homilies. (4) Scientific Treatises. (5) Books in the Persian

<sup>14</sup> *Bayan Persian*, Vol. II, Preface, and *Life of Bab*, pp. 57-60.

<sup>15</sup> It is interesting to read of a modern instance of appeal from a text as found to an original inerrant text.

language.<sup>16</sup> In general character they are metaphysical, allegorical, almost whimsical. To one acquainted only with strict Mohammedanism, they seem to be a farrago of heterodox imaginations. But in reality the beliefs are found in the Shiah sects of past ages and many of them among the Sufis, Sheikhis, Ali Allahis and others of the present time. Professor Browne finds the greatest resemblance to the Ismielis, Hurufis and Ghulats. Of the doctrines,<sup>17</sup> "there was hardly one of which he could claim to be the author," and "fascinating as they were to the Persian mind, they were utterly unfitted for the bulk of mankind." They set forth a "new religion designed to replace and supersede all existing creeds—visions of a New Creation, of a Reign of God's Saints on Earth, and of a Universal Theocracy conformed in every detail to a mystical Theosophy, wherein are blended, under the guise of ultra-Shiite nationalism, theories of numbers more fantastic than those of Pythagoras or Plotinus, with theories of the Divine Names and Attributes more intangible than those of the Cabbala or of Spinoza."

To arrive at an understanding of the doctrines is no small task for "percepts have but a small proportion to dogma and dogma a still smaller proportion to doxologies and mystical rhapsodies of almost inconceivable incomprehensibility." "Great conceptions, noble ideals, subtle metaphysical conceptions exist, but they are lost in trackless mazes of rhapsody and mysticism, weighed down by trivial injunctions and impractical ordinances." Count Gobineau says, "The Bayan is enigmatical and circuitous, and needs a commentary." Mr. Nicolas acknowledges its obscurity but says,<sup>18</sup> "It needs a key as do the books of philosophy of the Sufis. The majority of Persian readers would not understand it. It is written in a special language of the savants, under a profound sense of the intimate world of appearances. These savants do not show any

<sup>16</sup> *Unity*, VI, I., III, 17, *Traveller's Narrative*, pp. 343-345.

<sup>17</sup> *New History*, xii, xiii, xxvi.

<sup>18</sup> *Life of Bab*, p. 3.

desire to make known their knowledge of God to the people and the reader of their works needs a long apprenticeship. They turn the words to a different sense." Both the bad grammar and unintelligibility may be largely accounted for by what Abul Fazl, with pride, refers to when he says:<sup>19</sup> "Although the Bab had not studied the Arabic language yet the verses flowed from him without pause or reflection." It is their boast<sup>20</sup> that the Bab was not educated in the schools and wrote without meditation or correction as many as a thousand verses in three hours.

The Bayan is the last form of the doctrine of the Bab. His adherents claim<sup>21</sup> that had he lived longer he would have developed it more fully. Mr. Nicolas doubts this, but it is quite possible that he would have announced himself as "He whom God should manifest." We can not dogmatize on this point, but there had previously been a development, if not in the Bab's conceptions, at least in his promulgations of doctrine. His first books are but little removed from Shiah doctrine. Thus in the *Commentary on the Surah-i-Yusuf* and the *Ziarat-Nama* he does not break with Islam nor declare the Koran abrogated. Ramazan is still the fast. He is simply the Bab—the door of communication with the Imams. So, Mr. Nicolas says, "His first book *Risala-i-Fiqqiya* is essentially Mussulman. The Bab hid his ideas for a time and restrained his disciples from publishing them." To this purpose of concealment, Mr. Nicolas attributes part of the obscurity of his style, in that he envelops his thought in metaphors and in folds of rhetoric yet not so but that those not blind could see it. He had to act like a teacher of infants—using sugar-coated pills—giving out truth step by step, for people were more fanatical than the Jews of Christ's time.

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<sup>19</sup> *Bahai Proofs*, pp. 29-30, 67-68.

<sup>20</sup> *New History*, p. 112.

<sup>21</sup> See Writer's "Claims of Bahaism" in *The East and the West*, July, 1914.

### V. THE CLAIM OF THE BAYAN TO AUTHORITY

What is the witness of the Bayan to itself. It claims divine origin and inspiration. God says,<sup>22</sup> "This is my Word by the tongue of the Person of the seven letters, the Bab of God." The proof of this is the "Verses" (*ayat*, signs), which like the Koran, can only be produced by divine power, and are the essential, appropriate and permanent evidence of a prophet's mission. While in popular esteem the eloquence and poetic diction of these verses is higher, yet wisdom which shows adaptation to men's minds and the needs of the age is said to be the criterion in the new Dispensation. One Bayan was revealed in Arabic to be a more cogent proof to Moslems. The Bayan is incomparable, inimitable like the sun, of such excellence that "all creatures working together could not produce the like of it." It proceeds from the same Tree of Truth as the Koran and, though identical in substance of teaching, surpasses it as the Koran excels the Gospels; and henceforth it demands obedience in place of the Koran, and will continue to be the standard till the next Manifestation. Without divine aid, it is incomprehensible. It must be transcribed in the best calligraphy. It should be read morning and evening to the amount of seven hundred verses, but cannot be committed to memory. He who believes it is in Paradise. The proof in the Bayan is thus stated (II, 1): "One who recites verses without thought or hesitation, who in the course of five hours writes a thousand verses without pause of pen, who produces commentaries and learned treatises of so high a degree of wisdom that the Ulema (Doctors) could not comprehend . . . there is no doubt that all this is from God."

### VI. EXTERNAL STRUCTURE

The external structure of the Bayan is peculiar. It is arranged according to the symbolism of numbers to which I shall again revert. The Bayan was designed to comprise

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<sup>22</sup> *Bayan*, II, 1. Index, s.v., "Revelation," "Verses."

nineteen Books (*Vahids* or Unities) of nineteen chapters (*Babs* or Portes). In its present form it extends to the tenth chapter of the ninth Book. Mirza Jani,<sup>23</sup> the Hasht Behesht<sup>24</sup> and Subh-i-Azal<sup>25</sup> all imply that eleven Books had been completed by the Bab and eight were to be written by his successor, Subh-i-Azal. If so, this portion has been lost. Some of the Books (Unities) expected from Subh-i-Azal were completed.<sup>26</sup>

## VII. DOCTRINE OF THE BAYAN CONCERNING GOD AND HIS MANIFESTATIONS

God is incomprehensible, inscrutable, inaccessible. "The way is closed and seeking is forbidden." None can approach God or know his Essence. "There hath been and is no way to the Eternal Essence." "None but Himself knoweth Himself." Yet God says; "I was a hid Treasure; I desired to be known, therefore I created." First of all and eternally He created the Primal Will. This Primal Will is the Nukta or Point, the Mirror of God. By it and through it were created all things. It is the cause of all worlds. First of all were created (or emanated) as from its very being eighteen spirits or letters, which with the Primal Will form the "First Unity" or "The Letters of the Living." These are eternal, for "there never was a time when God did not have slaves to adore Him." The world is eternal, life is eternal. Eternally God gave life.

The Primal Will has been manifested in all the Great Prophets, the Lords of Dispensations. Through them alone God is known. The first Manifestation in this Cycle was Adam, 12210 years before the Bab. There have been cycles before Adam and there will continue to be world without end. No Revelation is final. All the Manifestations as Adam, Noah, Abraham, Moses, Jesus, Mohammed and the Bab are identical. They are like the same sun, rising

<sup>23</sup> *New History*, p. 381.

<sup>24</sup> *Traveller's Narrative*, p. 353.

<sup>25</sup> *Nuktatul-Kaf*, p. xix and xxxi.

<sup>26</sup> *Ibid.*, p. xcvi.

on different days and from different dawning points. But each succeeding one was superior and more excellent than his predecessor, comparable to a child in his successive stages of growth, so that if Adam represents a boy of one year the Bab would be as one of 12 years. The present Manifestation includes all the preceding ones, and whosoever believes in him, believes in all the preceding ones, and potentially in all the succeeding ones. If a believer in a previous Manifestation refuses to follow the present one, his faith is null and void. Knowledge of the Manifestation is knowledge of God; refuge with the Manifestation is refuge with God. The only way is through the Prophet of the Age and belief in God without belief in him is of no avail. All actions performed for him, and only those, are done for God. The time of the coming of a new Manifestation is known only to God.

As manifested in the Bab; the Primal Will, the Nukta or Point, has two stations: one of divinity and one of servitude or humanity. In the former station the Bab says: "In truth I am God and there is no other God than me, the Master of the Universe." "As for me, I am that Point of God, whence all that exists has found existence." He is the Point of Truth, the Tree of Truth, the Name which guides all men to the Kingdom of all Power. By earlier and later Persians this Primal Will is called the Word. Browne and Nicolas both use the term in this connection, though I have not found it so used in the Bayan. As the Point all things emanate from the Bab and return to him and to none other. He has a position before all, can do as he pleases, and is the power through whom men act. He produces the Revelation in the Bayan which points to God and has its source in Him. He is identical with Jesus, with Mohammed, with Imam Husain; yet as the Point of the Bayan he is superior to all others in such a degree that if the previous revelations be represented by two letters of the alphabet, the Bayan is equal to the remaining twenty-five.

With the Manifestation there is a "Return" of the chief believers of the previous manifestation. The first Book of the Bayan, is devoted to this doctrine. Jesus, inferior to Mohammed, foretold him and returned in Mohammed. Those who believed in him returned in the following ages to believe in Mohammed and in the Bab and will return to believe in succeeding Manifestations. Specifically, "Mohammed has returned to the world with every one who believed in him truly or otherwise." In the first group of Letters of the Living are Mullah Husain Bushrawayi,<sup>27</sup> the first believer who was the "return" of Mohammed, and Kûrat-ul-Ayn who was Fatima. Others of them were the twelve Imams and the four Babs of the Minor Occultation, called also the four Lords, four Lights or the supporters of Creation, Provision, Life and Death. Attached to the first nineteen, are nineteen other groups of spirits or disciples returned to complete the perfection of all things. This doctrine is explained to mean not metempsychosis, but rather the appearance of persons similar in character, spirit and attainments to those of the previous dispensation as John the Baptist is said to be Elijah, that is, come in his spirit and power. Yet no one can feel in reading the history of early Babism that this interpretation suffices. Rather is it explained in the words of Professor Browne:<sup>28</sup> "These ultra Shiah sects do but reassert like the late Ismielis, Batinis, Carmathians, Assassins and Hurufis, the same essential doctrines of anthropomorphism. Incarnation, Reincarnation or Return and Metempsychosis, which doctrines appear to be endemic in Persia and always ready to become epidemic under a suitable stimulus. In our own day they appeared again in the Babi movement, of which especially in its earlier forms they constituted the essential kernel."

It should be noticed that this Babi doctrine reduces the Imams to the rank of the apostles of Jesus, or of the Bab's

<sup>27</sup> *New History*, p. 334.

<sup>28</sup> *A Literary History of Persia*, Vol. I, p. 311.

own preachers. This is not Shiah belief. The Bab in his first books as the Ziarat-Nama taught,<sup>29</sup>—as the Shias, that the Imams are effulgences of the Divine Glory, Manifestations of God's attributes and Intercessors and he himself approached their shrine with fear and contrition. But he lowered their rank. So Mr. Nicolas says,<sup>30</sup> "The Bab has an opinion of the Imams entirely different from that of the Shias. He considers them high personages but not as having access, behind the bars, to the divine secrets. They are commentators on the Koran and as such they can make mistakes." The exaltation of the office of the Great Prophets and of the Bab's own dignity and personality appears in his later claims. The Surat-ul-Tauhid says, "I bear witness that if any one believes in the Imams" so as to interfere with "his pure and simple adoration of God, or if any one thinks that their rank is comparable with that of the great prophets, that one has error." Mr. Nicolas rightly judges that this idea so hostile to the Imams and the belief of the Shiah, if declared, would have caused the immediate death of the Bab, before he had had opportunity of publishing his doctrine, and that even his best disciples would have turned away from such teaching as blasphemies.<sup>31</sup>

A striking characteristic of the Bayan is the emphasis put upon the coming of 'Him whom God shall manifest.' He is to be expected. He will certainly appear before the number of Mustagas is completed which equals 2,001 years (or possibly 1,511, Browne). The day of his advent is known only to God. In view of it none must injure another lest they injure the Manifestation unknowingly nor even beat a child; in every assembly a vacant chair is to be left for him. He will be the fulfillment of the verse, "There is none like unto him." He is the Most Great Name, eternally pure, independent of all and dependent only on

<sup>29</sup> *Journal Royal Asiatic Society*, 1889, p. 900.

<sup>30</sup> *Beyan Persian*, Vol. I, Preface.

<sup>31</sup> The Bahais have restored the Shiah idea of the Imamate and conferred the dignity and office upon Abbas Abdul Baha.

God. His commands are equivalent to God's commands and none is to ask him, "Why?" He has a right to all things and the best of everything should be presented to him. It is impossible that any one should claim falsely to be he. No one should reject him as they have the Bab. He will be self-evidencing. Those who do not accept him cease to be believers. He will be the "speaking book"; one verse revealed by him will be better than a thousand Bayans; to understand one verse of his is better than to know the whole Bayan.

### VIII. ALLEGORICAL INTERPRETATIONS AND SYMBOLS

The Bab, following the Ismieis, interprets allegorically many of the fundamental teachings of Islam. These are explained in the second Unity (Book) of the Bayan. The General Resurrection is the rising or appearance of a New Manifestation and lasts till his departure. The resurrection of the dead is man's receiving spiritual life by faith on him. Man has two bodies, the "essential or material" and the "inner or astral." The former returns to dust at once and forever. The "astral" body departs with the spirit at death. The "Questioning in the Tomb," taught by Islam, means the summons by the angels or messengers of the next Manifestation to those in the tomb of ignorance to accept him and believe, and the return of the angels to God is the report of the missionaries to the Bab. The "Bridge of Sirat" is the severe testing at the call to faith. The one who accepts passes over the bridge into "Paradise" which is the condition of belief and assurance and the perfection it brings. Professor Browne affirms<sup>32</sup> that Mirza Jani teaches that "a material heaven and hell and the like are mere figments of the imagination." Yet in the Bayan a future heaven and hell are taught. Mr. Nicolas shows<sup>33</sup> that the Bab was not much concerned with eschatology but cites various passages regarding heaven. The strongest

<sup>32</sup>*New History*, p. 335.

<sup>33</sup>*Beyan*, Vol. I, pp. xxvi-ix.

settles definitely that the Bab taught the existence of a future paradise.<sup>34</sup> "As to what passes after death, no person but God knows what it is. God has created in his Paradise all that men desire of his kindness and they find the things which eye has never seen and ear has never heard, nor has been conceived in the heart of any one."<sup>35</sup> If the seas of heaven were ink, if all the things were pens, and every one a writer, no one could make known the things of Paradise after death. He who enters the Paradise of the Manifestation of God will enter the other Paradise after death." Hell is ignorance of or rejection of the Manifestations; its fire is unbelief. Yet devils take the souls of the unbelievers to the Treasury of Fire, though the worst fire is grieving or denying the Beloved. Hades is the interval between two Manifestations. The Last Judgment for the people of the Bayan will be the coming of Him whom God shall Manifest. The "Day of God," "Day of Judgment," "Day of Resurrection," is the Day of the Manifestation and is externally like any other day.

Much is made of the symbolic significance of letters and numbers. The *abjad* counting in Persian and Arabic gives a numerical value to various letters of the alphabet. A word of the same numerical value is often substituted for the name of an adherent either by concealment or with spiritual significance. Thus<sup>36</sup> a name of God is put, as valid for Yahyá, the name of Subh-i-Azal, dayyan for Assad is 'Mirza Assad Ullah etc., and they are entitled the Ismullah, the Names of God. The mystical meaning of letters was a science to be diligently studied; 70,000 angels watched over each letter. For example, in the Moslem formula, Bism Ullah etc., "In the Name of God, the compassionate,

<sup>34</sup> *Bayan*, II, 16, p. 125.

<sup>35</sup> This indicates an acquaintance with the New Testament. This appears from other quotations as, "The first shall be last and the last first"; Hour coming "as a thief"; "cup of water to a believer"; Believers are "to do as they are done by"; Selling in temple, etc., *Index*, LXVIII.

<sup>36</sup> *Bahai Proofs*, p. 43.

the merciful," the first letter "b" represented the Bab. It is formed with a dot under it which represents the Point or Nukta. Each of the others letters, 18 in number, was assigned to a disciple and they were called the Letters of the Living (hayy, living, equals 18)<sup>37</sup> So Mullah Husain Bushrawayi was "sin" or "s". He and his 18 were the "First Unity."<sup>38</sup> Each "Letter" presided over a month and over a day of each month. Among them was at least one woman, Kurrat-ul-Ayn, who was in Fatima's stead or that of Mary Magdalene.<sup>39</sup>

Again the Kalima-i-Shahadat, "There is no God save God," was divided into two parts. The first had five "letters of negation," "no God," and the second part seven "letters of affirmation," "save God." From the first are derived the "Infernal Letters"; from the second the "Supreme Letters." Only these and the "First Unity" are allowed to make commentary on the Koran. In the Bayan the Bab is often spoken of as "He of the seven letters"<sup>40</sup> because of the affirmation and because his name, Ali Mohammed has seven letters. Moslems are designated "Letters of the Koran" and Christians usually "letters of the Gospel." Cities and provinces are referred to by their initial letter, as land of Fa = Fars. Nineteen is the sacred number. As early as the twelfth century this number was used as symbolic by Sheikh<sup>41</sup> Mukkuyya Din, a Sufi leader. Possibly it arose from 19 years being a complete cycle of the moon. The letters in Vahid (Unity) count 19 (v = 6, a = 1, h = 8, d = 4). So does vujud, absolute existence,  $19 \times 19$  or 361 is the number of all things (Kuli Shey). The year was divided into 19 months of 19 days each, the Bayan was to be 19 books of 19 chapters each. Every one should write monthly 19 tables of 19 names of God. The Bab's "Book of Names" is also divided into "Unities" con-

<sup>37</sup> The chief disciples of Hakim, the Druse Incarnation, were called "Letters of the Truth."

<sup>38</sup> *Traveller's Narrative*, p. 399.

<sup>39</sup> Abdul Baha greatly praises Mary Magdalene.

<sup>40</sup> *Traveller's Narrative*, p. 425.

<sup>41</sup> *New History*, p. xiii.

taining 19 chapters each. The Koran was (by chance!)  $6 \times 19$  Surahs, and had 19 Angels. Nineteen was to be the basis of fines and measurements. The miscal was to be divided into 19 parts, one-nineteenth or nineteen per cent of the income was to be donated to the Letters or their descendants. Sets of 19 were to take the place of dozens. Nineteen rings inscribed with the names of God with 19 papers were to be left to heirs. Every one must do 19 days service to the Point. There were to be 19 shrines, 19 doors of Paradise, 19 gates of Fire, 19 gates of light, 19 kinds of the new writing, the Khatti Badi. The dowry was  $5 \times 19$  or 95 miscals, the rosary 95 beads, the King's Palace with 95 doors. Every one who acquired 6,005 miscals must give 95 to the Point. To the Manifestation also must be given 19 precious stones (3 diamonds, 4 topaz, 6 emeralds, 6 rubies). The teachings of the Bab were to be 19 volumes (3 Verses, 4 Prayers, 6 Commentaries, 6 Philosophy). There were 19 letters in the new Bab formula, Bism Ullah il Amna ul Akdas, as there had been in the old one. Such is wisdom! Such is divine truth!<sup>12</sup>

#### IX. RITES AND CEREMONIES

The Bab followed the rites of Islam with some changes. Prayer retains its important place, but public congregational prayer is abolished. Believers will assemble for worship, but there must be no leader, Imam or Peesh-namaz.<sup>13</sup> Only at funerals there may be public prayers, but even then no leader. The greater the assembly at a funeral, the more pleasing to God. In the mosque no one should mount a pulpit. Chairs should be used there as well as in schools and homes, even for children. Mirrors are a suitable decoration for mosques because they suggest to believers that they should reflect God. Special mosques are to be erected in honor of the Bab and the Letters of

<sup>12</sup> By a curious coincidence, Mormonism also invented a new alphabet called the "Deseret Alphabet," and divided Salt Lake City into nineteen Bishoprics; Brigham Young's fortune was willed to nineteen classes of his wives and children. Ann Eliza who sued for divorce, was his nineteenth wife.

<sup>13</sup> *Beyan*, Vol. IV, p. 165.

the Living. These are to be Houses of Refuge. Refugees are not to be impeded, and are recommended to be pardoned. The income of these shrines is to be expended exclusively for them. Land for God's house may be taken by right of eminent domain. Merchandising must not be carried on in its precincts. Old shrines are abolished. If one prays in the house of an unbeliever he must pay one miscal in penance. Postures, like those of the Moslems, are continued. Ceremonial impurities do not invalidate prayer, for example, wearing clothing made of the hair of animals or touching animal excretions. Yet the worshipper must be clothed in an *Aba* (cloak); a *jubba* (coat) is not sufficient. A special form of call to prayer (*Azan*) is prescribed for each day, as is the manner of paying the Muezzin. Special forms of invocation are prescribed as for the beginning of any work, or on reading the Bayan. At the birth of a child the word Mustagas is to be used. Instead of reading the Bayan, there may be substituted the zikr, saying, "Allah izhar," or the seven names of God derived from Vahid, repeated 100 times. Each day of the month has its ejaculation which must be repeated 95 times as the first day, "Allah Abba," the second day, "Allah Azim," etc. Four prayers are specified for the lights of the throne, and one for sunrise on Friday. For example, a salutation to the sun is; "The brightness of thine aspect is only from God, O rising sun! and bears witness unto that which God hath witnessed concerning Himself, that there is no God but Him, the precious, the beloved!" On the evening of Friday,<sup>44</sup> mention of the Name of God should be made 202 times. Prayers may be in Persian as well as Arabic. They should not be long and wearisome. The Fast requires abstinence from eating, drinking and indulgence from sunrise to sunset. Smoking is at all times under the ban. Warning is specially given against anger, complaint against God and the Bab or doing anything which is not of God. The fast is to be a remembrance

<sup>44</sup> By Meeting Day may be meant the first day of each month, every 19 days, as the week is abolished by Babism.

of God. It will last a month of 19 days; is fixed in the first of March and is enjoined on all from the age of 11 to 42 except the sick, travelers and some others.

Pilgrimage is continued. One of the first Books of the Bab contained directions for visiting the shrines of the Imams at Kerbela,<sup>45</sup> but later old shrines were abolished. The new substitutes were the house of the Bab at Shiraz, the Tomb of the Martyrs at Sheikh Tabarsi and the Mosques of the "Letters." Only the well-to-do should go on pilgrimage, and each one on arrival should give four miscal's of gold to the shrine.

Begging is prohibited. Giving is enjoined for the cause of God, to the Bab, the "Letters" and their descendants. Little is said about the poor, but some fines are assigned to them. Circumcision is not enjoined, as it was not in the Koran. The custom is kept up. The only feast, as far as I have learned, is the old Persian Noruz, the vernal equinox. It is called the day of the Nukta or Point, the Day of God. On it there are to be rejoicings with playing of music. The solar year is established instead of the Moslem lunar year. Afterwards, the anniversary of the declaration of the Bab, May 23, 1844, was made a feast. The care of the body of the dead is minutely prescribed.<sup>46</sup> It is to be treated with great respect. It is to be washed three times with rosewater and camphor, saying certain words. While washing the head say, "Ya fard," the breast, say, "Ya Hayy" and so while washing the right side, left side, right foot, etc. It is to be shrouded in five garments of different stuff, first silk, last cotton. A cornelian ring is to be placed on a finger of the right hand, inscribed with a verse in recognition of God. The words inscribed are not the same for a man and a woman. Coffins are to be of solid substances as glass or stone. Transporting bodies of the dead for burial at the shrines is forbidden. Nevertheless the Bab's body was twice transported and over hundreds of miles.

<sup>45</sup> Ziyarat-nama, see *Journal Royal Asiatic Society*, 1889, p. 900.

<sup>46</sup> *Beyan*, Vol. iv., pp. 100-106. (viii, ii.)

Other ceremonial laws descend to trivial details. Legal purifications are not required, yet it is directed that one wash completely every four days, go to the bath and take off the hairs of the body with depilatories every eight or fourteen days. Men are permitted to shave the beard or the head. They must write on their breasts with henna *ar-rahman*, and the women *allahoume* or *bism*. Henna should be used to stain or dye the body and hair. Bathing should be by pouring, not by plunging in a tank. A mirror may be used night and morning. Perfumes, especially rose-water and attar, are strongly recommended, whether in the toilet, or for a corpse, among one's books or in the house of God. Garments of pure white are to be preferred. After white which corresponds to the highest spiritual principle, colors in the descending scale of purity are yellow, green and red.<sup>47</sup> Silk, ivory, gold ornaments and utensils are permitted. Doors are ordered to be made high,<sup>48</sup> and the King is told how many doors to have in his palace and surely to make one mirror-room. The rate of silver to gold is fixed at 1:10; a new calendar is introduced with new names for days and months and a new script; inheritance and divorce laws are formulated. A new style of salutation is enjoined; men are to say, "Allah Akbar," and to reply "Allah Azam," women, "Allah Abha" and to reply "Allah Ajmal." Traveling is only permitted for trade; the study of the sciences is discouraged as unprofitable, and especially of foreign and dead languages and grammar. The study of philosophy, jurisprudence and logic are prohibited, and their books are to be destroyed, as well as all books of the Moslems except the Koran. On the other hand sciences bearing on the construction of talismans are recommended as they will enable the wearer to recognize the Manifestation. The six names of God are to be used as talismans.

<sup>47</sup> *Index*, LXII, *Beyan Persian*, Vol. ii, p. 41, note.

<sup>48</sup> This is a good point as many a traveler with a bruised pate can testify.

## X. MORAL LAW

Here we come to a striking feature of the Bayan,—not only the absence of a moral code but even of moral principles, and precepts. With all the multiplicity of ceremonial rules there is an amazing lack of enforcement of right conduct. I will mention all I have found. Children should honor their parents. They should not be maltreated, made to stand till weary at school or beaten, and should be encouraged to play. Animals should not be cruelly treated. Gentleness in general is enjoined, and oppression and the injuring or en chaining of another condemned. The Gospel command to love one another and the Golden Rule are stated. Carrying arms, except in the Jihad, is prohibited, as are tobacco, wine,<sup>49</sup> asafoetida, opium and all drugs except in the industries. Merchants must not read each others correspondence and must pay their debts. This is the sum total of moral instruction. I do not find that theft, adultery, murder, lying, profane swearing, false oaths, sin and guilt are mentioned in the forty pages of Browne's *Index*. A moral system is conspicuous by its absence.

Finally regarding the family, the Bayan announces no great principles. Marriage is made obligatory on all. The wife must be content with her husband and love her children. The parents should show love for each other before the children. All should have children to continue the worshippers of God. If the first wife is childless, the husband can take another. If the man is powerless, the wife must leave him and marry another. A believer should marry only a believer. One who becomes a believer should separate from the unbelieving partner, or if one perverts, the other should separate. Divorce is limited as to its rapidity, but not as to its cause. If they quarrel or are incompatible, they may separate. They should wait 19 Babi months (one year) before remarry-

<sup>49</sup> "The prohibition of wine appears to be less absolute than in Islam, *Journal Royal Asiatic Society*, 1889, p. 501.

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Mr. Speer.<sup>654.</sup>

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ing, that possibly their desire for each other may return. Within the year they may arrange a reconciliation and 19 days afterwards be reunited. If the year passes the divorce is completed and both may remarry. But a limit is put. The man may not divorce his wife and remarry more than 19 times! The dowry, which is paid as alimony in case of divorce, is 19 miscal of gold (\$300) in cities and 19 miscal of silver in villages. Woman's privileges are but slightly enlarged, notwithstanding the Bab maintained Kurrat-ul Ayn when she broke through the conventionalities of Islam.<sup>50</sup> There is no foundation for the statement of Bahais that the Bab taught the equality of the sexes. Women may not go on pilgrimage, but may go to the mosque at night. In the mosques a special place must be set aside for the women's chairs. Their manner of worship is prescribed. They are excused from the offering of gold more than once. A woman's face may be looked upon by the members of the family in which she grows up. She may even talk with a man outside of her household, if necessary, but "if they limit themselves to 28 words, it is better for the woman and the man."

Such is the system of religion which lies at the foundation of Bahaiism—which our faddists in America are propagating as a new universal religion. For, with little change, Babism is Bahaiism, transferred without due credit and promulgated by Baha Ullah in the *Kitab ul Akdas*. Do we not marvel that American Bahais can see in the Bab's books and system the "marvellous wisdom of the true prophet, with intuitive power, making light to gleam in a dark world," "with remarkable knowledge of science, unequaled utterances, marvellous literary power as the messenger of God"?<sup>51</sup>

SAMUEL G. WILSON.

Tabriz, Persia.

<sup>50</sup> Professor Browne says: "The sermon preached at Badasht by Janab-i-Kuddus lends some color to the accusation that the Babis advocated communism and community of wives."

<sup>51</sup> See Writer's *Bahaiism and its Claims*, Revell & Co., New York.

## PROF. TOTTEN GIVES EVIDENCE

### INFLUENCE OF PLANETS ON THE PRICE OF PIG IRON AND PIGS.

Millennium to Begin in 1910—Testimony at the Professor in His Suit Against "The Sun"—The Court Calls for a Definition of the Phrase "Off His Nut."

Judge Wheeler listened in the United States Circuit Court yesterday to arguments and testimony in the suit for libel brought by C. A. L. Tolton, formerly instructor in military science at Yale and lately Lieutenant of the Army, against THE SUN Printing and Publishing Association. Prof. Tolton's complaint charges that in a review of his book entitled "Baba Ullah (Glory of God) by Ibrahim Khiralla," THE SUN's reviewer said that Prof. Tolton was "off his nut," and that he had been "summarily disassociated" from Yale.

The professor had been detached from regular military duty and assigned by the War Department as military instructor at Yale. His lawyer, C. E. Bennett, in order to show that the Professor was not "summarily disassociated" from Yale, but that he resigned, asked him:

"Professor, in what manner did you leave Yale?"

"In full uniform, at the president's reception," was the reply.

Q. Were you dismissed, or did you resign? A. I resigned.

Col. Franklin Bartlett for the defense cross-questioned the professor.

Q. In one of your books you refer to the greatest battle ever fought, who fought it?

A. Joshua did.

Q. Was that the place where the sun stood still? A. Yes, it stood still there a whole day.

Q. In your book on the millennium you foretell or predict a crisis? A. I predict nothing. I am not a prophet. I merely say to expect a crisis.

Q. Ah, I see; and when we reach the crisis, do we settle down to the millennium? A. Yes, after a battle, which will be another battle of Armageddon. This battle will be against the Turk and everything he stands on. America and England will get Palestine and give it to the Jews. Germany, Russia, England, all great nations, will be represented there. It will be a sort of armed army fighting upon the bell of the earth. America will be in it, too, for Palestine is the key of the earth.

Q. Here is one of your drawings, professor—is it a picture of the Golden Age or of Brooklyn Bridge? A. It is the Golden Age. The age of the era.

Q. In return to the crisis. How did you, in your book, connect the decline in pig iron with the approach of the crisis and the millennium? A. Pig iron is a staple of this country. The rise and collapse of prices of staples happens in accordance with the motions of certain planets; we have that from statistics. Just as Jupiter and Saturn, for instance, bring cycles of sickness and insanity. We have all heard of sun spots causing bad weather.

Q. Well, how is it? Do sun spots cause declines in pig iron or does the decline in pig iron cause sun spots? A. I don't confine myself to pig iron alone; you can take pigs—in Chicago—as well as you can take pigs.

Q. Well, tell us in a few words the true relation between pigs and sun spots. A. I can't. All I mean is that planet's influence—the tide of affairs, prices, everything. Just as some planets bring high tides, so some bring cycles of overproduction.

Q. You refer to a reign of horror at the time of the crisis. What does that mean?

A. It is something like the reign of terror during the French Revolution. This will be between 1899 and 1910. After 1910 the Jews through Zionism the Jews will be restored to Zion, the Messiah will come, and the millennium will begin.

Q. You refer in one place in your writings to the appearance of an angel in the sky at Washington, D. C. Did you see it? A. Oh, yes; I saw it in a newspaper. Signs like that are common. Why, the other day the sun came out with a tail like a comet. I considered it as a sign of the times.

Q. What about these charts and books of figures (handing a quantity of Mr. Tolton's literature)? A. I am an expert chorologist. I have searched all chorology to rectify history. It prophet, Bible or history doesn't square with chorology, so much the worse for prophet, Bible and history.

Q. Were you ever attacked by any other papers before the publication of this review? A. Yes, I was pretty well attacked and pretty well defended by the press all over the country.

Q. Were you not called a crank by other papers, again and again? A. Yes.

Q. In your book on folklore you connect the Mother Goose fables with the Ten Tribes of Israel, and you say the tables are prophecy and history fulfilled; do you not? A. Yes, the Mother Goose fables have historical significance.

Q. Have you seen "Babes in Toyland" at the Majestic? A. No, but I have seen "Mother Goose."

Q. And you say that the rhyme "Taffy was a Welshman, Taffy was a thief" has a historical significance? A. Yes. In Taffy we see the words Te Phi, who was David's daughter, and she was Queen of the Welsh. You can see that in my book called "Te Phi, David's Daughter, Jeremiah's Ward."

Q. You say the rhyme

Little Jack Horner  
Sat in a corner  
Eating of Christmas pie.  
He put in his thumb  
And pulled out a plum.

And said, what a big boy am I

has a historical significance? A. Yes. Jack Horner means the English. "In a corner" means they are fixed in an angle of the world, and as Jack did with his plum, so they contemplate their power.

Prof. Totten's lawyer then read letters from Yale, in reply to a query from the War Department. The letters purported to show that, although Prof. Totten held eccentric views, he did not teach them in the lecture room.

The court asked for a definition of the phrase "off his nut." Dixon's Dictionary of Idiomatic English Phrases defined it as follows: "Off one's nut"—crazy, a Nut—signing for head."

The trial will be continued to-day.

### IN DUE FORM.

#### Prosecutor Reminded of the Proper Way In State an Objection.

Josef Fueltner, a German youth, was on trial before Judge Foster in the General Sessions yesterday for using an axe on his employer, Franz Kunzig, a florid and bearded farmer of Clason's Point in The Bronx.

Assistant District Attorney Edward Sandford, who is professor of evidence in the New York Law School, was the prosecutor. Henry Hardwicke, author of "The Art of Winning Cases," was counsel for Fueltner.

"Where do you live?" asked Mr. Hardwicke in cross-examination.

"I live in New York city, sir," said Hardwicke.

"I live in no county," exploded the lawyer. "I live in New York city. Goit y d'ond haif counties in der re up-State dings, dese

reapped Mr. Sandford.

Mr. Sandford desires to object with great clearness—he will rise—he will state his objection before me.

"Objection rose. He

put his hand in his pocket and recited an oration about the professor.

professor paused

for a moment.

Then he said,

"I object to the

objection before me.

Mr. Sandford

then said,

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