Persia and the Regeneration of Islam

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Thepaperreadwas- beenand are beingconverted.In European
Turkey, and morenotablyin AsiaticTurkey,
PERSIA AND THE REGENERATION OF votaries and propagandists ofthe newmove-
ISLAM. mentsare increasing yearly.I conversed with
someof these in Baghdad,and foundthem
By Bernard Temple.
zealousand sanguine. In Egypt,itappears,
A Societywhichseeks,amongotherworthy Bahais are becomingnumerous. Morocco,
objects,"to increasethe tradeof the realm Algeria,Tunisand Tripoli,I am told,arenot
byextending thesphere ofBritish commerce," beingleftunvisited. The northern provincesof
may be presumed to have practical concern India provide a large potential harvest-field,
withthepossibilities of economicprogressin wherethereare alreadymanysowers,and I
backwardcountries. But it is on a higher havemetBahaisin Bombay, Karachi,Quetta,
ground- thoughthat is nota low ground - Peshawar,Rawalpindi,Lahore, Delhi and
thatI venture to submit tothislearnedSociety Lucknow-all proselytes from Islam. Outside
certainoftheresultsof mylongtravelsinthe theMoslemworldBahai missionaries, quietly
East. This Societyis an outcome,and its purposefuland steadfast,are carryingthe ofthe" Kitab-ul-Aqdas "
multifarious workis an expression, ofan order teachings (theMost
of civilisationhitherto attainedonlyby ad- Holy Book)
intomanyunsuspectedregions.
vancedWestern nations; and itis mypresent Converts have been wonamongthe Sikhsof
purpose to show that some Eastern nations Amritsar and the Brahmansof Benares,in
have lately,undercircumstances of romantic whichcities I have met a few of themin
interest,become possessed of a powerfulfriendly converse ; among the Buddhistsof
impulse to ascend to the same superiorplane. Ceylon, Burma and Siam; and amongthe
Not everyacorngrowsintoan oak. This Taoistsof Chinaapd the Shintoists

ofJapan.
is trueof otherthingsbesidesbotany. It is Japan,indeed,is said to be provingparticu-
true of religiousmovements.Therefore the larlyresponsiveto the call. Many Persian
worldhas generallybeen heedlessof small Jewsin Tehranhave becomeBahais, and I
beginnings. Sometimesthe worldhas had have beenprivileged to attendsome of their
cause toregret itsinattention.Europe,at the secretorsemi-secret assemblies.TheseJewish
present time,is notshowing itselfregardfulof Bahaistellmethatin Hamadan,inPersia,one
theriseofthenewreligiousmovement, called oftheoldestJewishsettlements in theworld,
"Bahaism," in Persia. Asia is bynomeans where the reputed tombs of Esther and
unmindful ofthephenomenon. Is Europewise Mordecaiare shown,at least a thirdof the
in itsindifference? Jewishcommunity has openlyorsecretly gone
Let us reflect,fora moment, uponthe be- overto thenewmovement.No Christian mis-
ginning ofIslam. When theProphet took to sionaryto the in Jews any part of theworld
preachingin the wildsof Arabia,to semi- can boasta triumph equal tothis. The Par-
barbaroustribesof idolatrousnomads,Con- sees of Bombay,who have preserved their
stantinople was the capital of Christendom.religiousand racial integrity forcenturies by
Muhammad himself had tofleeforhislifefrom dintofan impenetrable aloofness, arenow,for
hisownkithand kin at Mecca. Yet in less thefirst timeintheirhistory, beginning to show
thana hundredyearsthe SaracenicEmpire signs of doubtingthemselvessince Bahai
extended from Lisbonin Portugalto Karachi influences reachedthem,and manyParsees
in India; and to-daythe Christian cathedral have actuallybecomeBahais,whileothers(I
ofSt. Sophiais a Muhammadan mosque. have been toldby one of theirnumber)are
Europe's unconcern regarding Bahaism in heldback onlyby social restraints.A more
Persia,andbeyond,has noteventhe excuse intellectual formof Bahai proselytism has
that the beginningis small. Alreadythe expandedintoEurope,and has beenfruitful in
numberof Bahais in theworldis statedto Russia, Germany, France,and

England. 1
exceedtwomillion, thoughthefounderofthe founda largecommunity
ofBahaisflourishing
Faithwas stillpreaching whenMr.Gladstone in Baku. The numberof Bahais in
London
was preparingto hurlhis last thunderboltsis appreciable :
smallercirclesexistin Man-
at the House of Lords. Not less than one- chester,Liverpool,Edinburgh,
and Glasgow.
fifthofthepopulation ofPersiais estimated to The United States of
Americapromiseto
haveembracedBahaism. Nor are adherents become a great Western strongholdof
recruited solelyfrom the Shiah sectof Islam. Bahaism,and
manyAmericanshavebeenat
SunniMuhammadans in large numbers have the pains of mastering the
Persianlanguage

withthe sole object of studying the Bahai to overlookthe truemissionof
Persia'snew
scriptures and commentaries in theoriginal. prophet.Accordingto
thisundoubtedly well-
I have had the privilegeof manylong and informed authority :-
earnesttalkswithoneof theseAmerican con- BahaUllahhasknown
howtotransform Babism
verts- a gentleman ofculture andscholarship - intoa universal
which
religion, is presented as the
inhischarming Persianhomein Tehran,who, fulfilment andcompletion
ofall theancient faiths.
though enjoying large private means, is de- The Jews await the
Messiah, the Christians the
votinglaboriousand even drudging yearsto return ofChrist, theMuslims
theMahdi,theBud-
the cause,withthat calm,settledenthusiasm dhiststheFifthBuddha,the Zoroastrians
Shah
whichBahai teacherscommonly show. An Bahram,
theHindoosthere-incarnation ofKrishna,
- Baha
Americanlady has composeda Bahai hymn andtheAtheistsa better
socialorganisation.
Ullah represents all these,and thus destroys the
ingood literary Persian,whichwas shownto rivalries and the enmities
ofthedifferent
mebya PersianBahai whenI wasin Isfahan. reconciles
religions;
themin theirprimitive purity, andfrees
Canada also is beginning to give friendly ear them fromthecorruption

ofdogmas andrites.For
to the newteaching,especiallythe citiesof Bahaismhasno clergy, no
religiousceremonial, no
Montreal, Quebec,andToronto. Beforegoing publicprayers ; itsonlydogma
is beliefinGodand
further, perhapsI oughtto statethatI am not in His Manifestations
Moses,
^Zoroaster, Jesus, &c.,
a Bahai. BahaUllah).
Ritualholdsnoplaceinthereligion,
which must beexpressed inalltheactions oflifeand
Significance of Bahaism. accomplished in neighbourly love.
Monogamy is
What thenis Bahaism? There are still universally recommended. A
universal language, and
people in EuropewhoconfuseBahaismwith thecreation of tribunals
between nations, are to
Babism. That is notan unnatural mistake. suppress wars.
The Bab was the firstand the lesserof two Bahaismis thusmade out to
be a sortof
teachers,and his followers called themselves spiritualVolapuk or Esperanto
- a world
Babis,untilthe secondand greaterteacher, religion. This is the truth.
EveryBahai
Baha (or Baha Ullah) appeared,who super- wouldendorseit. The Bahai scriptures
would
seded the Bab, as the Bab himself had fore- confirm it. But I ventureto
hold that it is
told. The relationbetweenthe twoteachers notthe wholetruth. I would evensuggest
is comparedby Bahais with that between thatit
obscureswhat,forpracticalpurposes, is
John the Baptist and Jesus- the former pre- a greater truth. The
factis that Bahaism, in
pared the way forthe latter. To call the itsessentialcharacter, as
I understand it,is
Bahais " Babis" is, therefore, like calling nota religion, but a
religiousmovement.If
Christians" Baptists." Babis, properlyso- itwerea religion
itschanceof diffusion would
called- thatis, followers oftheBab, whohave probably be small. Like
Theosophy, itmight
notbecomefollowers of Baha Ullah- number captivatehereand therea
fewintellectual or
no moreperhapsthana fewhundred.Prac- romantic souls,becomea
fashionin salonsof
ticallytheyarean extinct sect. philosophicalunrest,and sink
softlyinto

Bahaism,then,is notBabism. Whatis it ? oblivion.Thirteen hundred yearshaveelapsed
I shallnotreferinquirers to Bahai literature,since the youngestof the world'sgreatreli-
whichis now copious and- thanksto the gionswas born,and humanity seemstohave
splendidindustry of thateminent Orientalist,crystallised intotwo main classes: one,too
Professor E. G. Browne - accessible. As an warmly attachedto theoldcreedstobe turned
Asiatic travellerI have learntthat a wide away fromthem; the other,too coldlyin-
differencemaydividethetheory of a religion different to be stirredby any new creed.
fromits practice. For myownpart,I have Bahaismappearsas the complement of reli-
notbeen contentto examineBahaismin the gion. It is, in verybrief,the Protestantism
" but of Islam. It comesto inauguratethe Re-
recondite pagesofthe Kitab-ul-Aqdas,"
have investigated it inthemindsof menwho formation in Asia. Its spiritis anti-papal,
professand preachitstenets,especially in its anti-episcopal, anti-clerical. The Bab was
nativehome. Learned Europeanwriterson the JohnHuss of Persia; Baha Ullah was
thesubjecthave notalwaysappearedto show the MàrtinLuther. Therein,to my mind,
~an adequateappreciation of this distinctionlies the force,the promise,I may say the
•between dead doctrinesand livingimpulses. historical momentousness, of Bahaism.
Thus,even the mostcarefulof the shorter Smallmindsrunlightlyto extravagances of
.summaries of Bahai teaching,whichappears eulogyand of denunciation.Let it appear
in theFrenchencyclopaedia ofLarousse,seems thata nobleandvenerable institution has out-

lived its uses,and thereare men who will tothepotentialities of anyhumanmovement-
overwhelm it withvituperation. Of thissort, It is a limitation of present-day fact. You-
as a rule,is theanti-clerical fury.Theremay have onlyto considerthatthe Muhammadan-
naturally comea timeinthedevelopment of a convertsto Bahaismnumbermorethantwo
great religionwhenits priests, who are its million,and the non-Muhammadan converts

teachers, cease to be a helpand evenbecome onlya fewthousand, to perceivethe strength
a drag. It is confessedly so withteachersin of the statement.The Bahai drçam of a
otherdomainsof knowledge.The graduate world-wide propagandais doubtlessa proper,
who goes forthfromhis university to do and may even be a reasonable,object of
intellectual prodigiesin the worldmight,if aspirationand endeavour.My concernhere
compelled to remainforlifeundercollegiate is withwhatis actuallybeingaccomplished.
tutelage,degenerateinto a pedant. But to
say that a religionon arrivingat spiritual Historical Comparisons between
maturity maybe justified, in certaincircum- Eukope and Asia.
stances,in freeingitselffromecclesiastical If the Reformation in Christendom be-
bondsis notto sanction vilification ofall sacer-
broughtintoviewforcomparison - so faras
dotal institutions. Probablyno religionhas comparison can go-
withthis new Reforma-
been,orcouldbe,reareдthrough theperilsof tionin Islam,someremarkable parallelswilb
unpopularinfancy, and the difficulties of appear. In earliestdays, several centuries
juvenescence, exceptby priests. It is only beforethe Reformation dawnedin Europe,
whenpriestly poweroutstays itsoffice,orover- Christianity divided itself into two great
stepsit,orcorrupts it,thatitincurs justblame. Churches, the Greekand the Roman,which-
History, unfortunately, provides manyexamples neveragaincommingled, andto thisdaydwell
of clericalabuse: buthistory also glowswith apart,the one ruledby its Patriarchs,the
therenown of priestly workswhichhavecon- otherby its Popes. Islam similarly, in its-
tributed totheuplifting ofmankind. youngyears,splitup intotwogreatChurches,
Islam,like otherreligions, owes its growth the Sunniand the Shiah,whichneverafter-
and its greatnessin large measureto its wardsrecombined, and stillremainmutually
priests. Unhappily, it also owesto themits antagonistic, the one underits Caliphs,the
decayand itsdownfall.Thisis no irresponsi-otherunderitsImamsortheirsuccessors.

In
ble pronouncement ; it is theverdict of those bothcases priestly
zealotrywidenedthegulf
who have,perhaps,the best rightto be the and keptitopen. One ofthe cherished
aims
judges- representative Muhammadans. I have of Bahaism is to
bringSunnisand Shiahs
movedaboutthe Moslemworldforfourteentogether againin a
reformed faithoflove.
years,and everywhere in mytravels-in India, pretensions
Priestly to temporalpower,in
in Persia,andinArabia-earnestMuhamma- Christendom as in
Islam,brought Church and
dans (notBahais) have urgedupon me the State intofrequent
conflict,and generallyit
same strongconviction.This is far from was thepeople,distracted
betweentheircivil'
implying thatthewholeof Islam has become dutiesand
theirreligiousfears,whosuffered
consciousof itsdegradation and of thecause. most.
Bahaismseekstoreconcile thespiritual
Enlightment is, as yet,limitedalmostentirely andtemporal
authoritiesin Islam byshowing
totheinconsiderable literateclasses,and the thateachis a necessary
adjunctof theother
uninstructed millions stillpreserve muchofthe theChurchperforms
thereligiousfunctions of
old superstitious venerationfor Mujtahids, theState; theStatedischarges
thecivilobliga-
Mullahs,Syeds,Dervishes, Pirs,Imamzadehs, tionsoftheChurch.
and otheradorablepeople. Butthenewanti- Abuseof priestly
power,in Christendom as
clericalidea is surelyspreading, and it seems in Islam,provoked
fromtimeto timesporadic
to be thespecialmissionofBahaismtopropa- outbreaks of whatmaybe
called premature
gate it to the ends of the Moslemuniverse. Protestantism, and in
both religionsthese
Some ofthe mostlearnedPersianBahaisto revoltswereextirpated
byfireand slaughter.
whomI have submitted thisviewof Bahaism The massacreby Pope
InnocentIII. of the
at Tehranconferences have acknowledged its hereticalAlbigensesin
Languedoc,whose
justness,and haveobjectedonlyto the impli- offending was
thattheyanticipated Lutherby
cationthatthe energiesof the newteaching threecenturies, could be

matchedby more
arelimited to theregeneration of Islam. This tfyanone agonisingtale
fromthe historyof
limitation is notof mymaking. I am thelast earlyIslam.
to presume toseta boundofmyownimagining When we get down to later times, the-
parallelism growscloser. Fromthe twelfthdiffusion of
satiricalepigramsand allegories,
century a change appeared in the universal directedagainsttheheadsof
theChurchand
acceptanceby the Christiannationsof the againstthemonks.Last summer,
whenI was
orthodox faithof Rome. In that age there in Isfahan,the bazaar was excitedby
the
brokeupontheChurcha floodofheresy which secretcirculation of a
lampoonrepresenting
nopersecution was able thoroughly to stemtill AghaNejefi(one of
themostpowerful Mujta-
itfinally overspread halfthesurface ofEurope. hids in the Shiah clergyand
the supreme
Men openlybegan to thinkforthemselves in religioushead in
CentralPersia) standing
religious to
matters, rejectparticular teachings crestfallen beforethe Throneof
Judgement,
of the Papacy, and to protestagainst the whileAllahpouredscornand
wrathuponhim»
despotismof the clergy. The Waldensesin Anti-clerical
pamphleteering of this sortis
Lombardy, Germany, Flanders, Spain, France, now common in many
Persian cities,though
and England,setup theBibleas theirsolerule itis stilltimidand furtive.Christian
protests
of faith, and renounced entirely the arbitraryin 1508wereparticularly
loudagainstthe use
usagesandtraditions of ecclesiasticism. Like of the Latin tonguein the
servicesof the
the Albigenses,theysuffered, but the fireof Church. The
religiousreformers in Persia
rebellion was nowtoo bigto be extinguished,are nowbeginning to make
a corresponding
thoughfora timeit could no more than grievance oftheuse
ofArabicinthemosques»
smoulder.JohnHuss in Bohemia,following But it was MartinLutherwho gave co-
theteachings ofWycliffe in England,sethim- herence, energy and permanenceto
the
selftorestore thepurity and simplicity ofscrip- scatteredforcesof

ChristianProtestantism.
turalChristianity, ard was excommunicatedAnd- so faras the movement
yetextends-it
bythePope. When,undera safeconduct, he is Baha Ullah who has
wrought the same
wenttotheCouncilofConstance to defend his wonder for Muhammadan
Protestantism.
opinions before theclergyofall thenations, he
MartinLutherbeganthecampaignbyassert-
was seized,orderedto recant,and, refusing, ing the rightsof humanreason. The
same
burntto death. Similarly,in the twelfth was thefirstplankin Baha Ullah's
spiritual
of the Muhammadanera a change platform.Indeed Bahaismdeliberately
uses
century
appearedin theuniversal acceptanceby the theweaponagainst itself
byinsisting its
that
Moslem nations of the Orthodoxy of Mecca own teaching shall be
subjectedby every
andof Kerbela. Similarly, therebrokeupon individual to
hisprivatejudgment. Luther's
the MussulmanChurcha floodof heresy firstcollisionwiththePope arose out of the
whichno persecution was able thoroughlysale of " indulgences." The theory
ofindul-
to stem. Similarly,the Bab, defyingthe gences in the RomanCatholicsystem,
itwill
fanaticism of the Shiah hierarchy, shook by be remembered, was
that many saints and
his fieryeloquencethe supportsof whatmay pious men had donemoregood worksand
be called the Papacy of Islam,in seekingto bornemoresuffering
thanwas required forthe
restore the of Muham- remission of their sins :
the surplus consti-
simplicity Quranic
the
madanism ; and in like mannerwas excom- tuteda treasureforthe Church,which
was authorised to distribute in exchange
municated.Thereafter, beguiledbyperfidious Pope
pledgesofsafety, he delivered himself intothe forpiousgifts. In
themindsofthe ignorant
handsofhis enemies, believing thathe would an indulgencebecameequal to a
licencefor
be permitted to justify opinionsin open sin. One of the most
perniciousreligious
his

from thepretensions of
controversy, as no threatcouldmovehim abuses inPersiaarises sell to
and,
the
to retract, he was some of the priests to people
duringhis imprisonment
executed. places in Heaven;
indeedthereare priests
the incrediblelength of issuing
JohnHuss and the Bab, each in his turn, who go
werebutthevoices crying in the wilderness. tickets or passes
forParadiseinthe manner
It was notuntilthe sixteenth century thatthe of the booking-office of a
theatre. I knowof
waveofpopularfeeling againstabsolutism in one case, in the city of
Qum,wheresucha
the Roman Church broke all bounds. Erasmus ticketwas declared
transferable. Baha Ullah
started a schoolofFree-thought. Free-thoughtattacked this scandal
and
fiercely, thereby
has to-daybecomewidely among the threw down the gauntlet.
Luthernextpro-
prevalent
intellectual classesin Persia,and was,indeed, ceededto assail theauthority
of thePopeand
one ofthefirstphenomena to kindlethepro-. the doctrines of theRoman
Catholic Church ina
fire of Baha Ullah. The Christian succession of printed pamphlets
and sermons,
phetic
to read.
populacesin Europewereinfluenced by the whichall
Europeshoweditselfeager

Baba Ullahwrotethe" Kitab-ul-Aqdas," the forms of government,
withparliamentary con-
" Kitab-ul-Iqan,"and the " Kitab-ul-Ahd,,,troloverlaw,justice,and finance. Can
any-
besidesnumerous lettersor "tablets," all of one supposeit to be a
merecoincidence that
whichare now being¿steadilydisseminatedin Persia and Turkey the
beginnings ofreli-
through Asia. When Pope Leo X. resorted giousreformation, as
representedbyBahaism,
to excommunication, Lutherretorted byburn- havebeenfollowed
bythefirststepsinpolitical

ingthePapal decreein public. Baha Ullah, reformation, and that the waftingof Bahai
in similarcircumstances, not less scornfullyideas to Egypt,India,Arabia,Morocco,and
deridedhis excommunicators. Graduallyin Algeriais beingaccompaniedbynewforms of
Europenoblesand princes, as well as some Orientalunrest ? Or can anyonebelievethat
priests,beganto supportthe Lutheran cause, the influence of this regenerative spiritwill
untilits suppression byviolenceceasedtobe carryno further thanthat? Let us cast but
eventhinkable.The followers of Baha Ullah onemoreglanceat theReformation in Europe
already include members of the rulingfamily and reflect upon largerconsequences.The
its
in Persia- Viziers,Parliamentary Deputies, religiousand politicalchangesthatitinaugu-
Governors of Provinces, and severalpriestsor rated were not its end: theywere but the
Mullahs; and although persecution in Persia meansto a moresplendid reformation. "Rich
has notceased,it is nowobligedforthe most indeed,"says one of the soberestof ourhis-
partto resort to quieterand subtlermethods. torians," has been the harvestof thatgreat
One of mymostinfluential Bahai friends was, period. The spiritof inquiry, once set free,
beforehis conversion, an eminent Mujtahidor has changedand blessedthewholeworld.To
Muhammadan prelate. Pope AdrianVI., in thiswe owe in modernliterature someofthe
alarm,calledto his aid the rulersofAustria, noblestcreationsofthe humanintellect.To
France and Germany, and a lastfiercecam- thisare due thediscoveries of science,which
paignagainstheresy was thussetgoing. The havemadelifelonger,easier,brighter. Hence
sonand apostleofBaha Ullah,AbbasEffendi, have comein everylandthetriumphs oftruth
has told how the Ulema (religiousdoctors) and geniusoverprejudiceand power. This it
constrained the PersianGovernment to take is whichhas createdthe greatestof modern
activemeasuresagainsttheReformer and to republics,and has filledthe colonialworld

orderthepillageand massacreofhisfollowers. withflourishing,
self-governingpeoples; has
Luthertranslated the Bible intoGerman, and revealedthe secretsof
CentralAfricaand
thereby dealtecclesiastical authorityoneofits the isles of the great Pacific;
has dimi-
heaviestblows. Baha Ullahhasdirected that nisheddistancebysteam,and
destroyed itby
the Bible,the Quran,and his ownscriptureselectricity ; has struckoffthe
fetters of the
are tobe translated intoeverylanguageinthe slave,and,lastand best,has
madethenations
world. Luther,himselfa monk,assailedthe knoweach other,and in thatknowledge
has
principle of monasticism bymarrying a nun. prepared, and is preparing,
forthe reignof
Baha Ullah adjuresthepriestsofall religions universal peace." A
Reformation onEuropean
to renouncecelibacyand to preachby their soiland a Reformation
onAsiaticsoilwillnot
example,mingling in the lifeof the people.
necessarilyproduceidenticalharvests.But
This personalparallelismmightbe carried beforeanyoneattemptsto makelightof the
further, butitssignificance mustnowbe suffi- potentialities of an
awakenedIslam,let him
ciently apparent. History to-dayis openinga recallthesplendidproofs
ofpowerwhichearly
newpage inAsia. Muhammadanism
gavetotheworldereprіestly
ButtheReformation in Europe,as all know, abusecorrupted and debasedit. "
TheArab
was not a m^rerevoltagainstRome. The Conquerors," weread," at
first unletteredfoes
essenceof the movement is thevindication of ofartand science,soonbeganto
makea pro-
the principle, independent of time,place, or gressin cultureas rapidas had
been that
circumstance, thatman is, in hisverynature,
oftheirarms.Theyacquired,andwerezealous
destinedto be free. Fromthereligious free- inpromoting elsewhere,
thecivilisationof the
domwonbytheanti-clerical upheavalofthe Greekand Orientalworldwhich they
had
sixteenth century came,in a largemeasure, subduedin Egypt,Asia Minor,and
Persia.
thepoliticalrightsnowenjoyedbythegreatest Greatcitieswerebuilt,commerceand
manu-

and most enlightened peoplesin theworld. facturesflourished, and schoolsarose in all
Indeed,theoutstanding civicfactof thelast partsof theSaracenicEmpire. The resultof
threecenturies is thefirm establishment almost theefforts madewas thattheSaracensplayed
throughout theWestern worldofconstitutionala greatand honourable partin theintellectual

history of theMiddleAges. Theirquickness duredthegreatest torturesfortheir Faith. Herewe
and theirpoeticsensibility wereconspicuous find a record ofheroic devotion, bravery, andself-
in scienceand in literature in thedarkertimes sacrifice,which, asProfessor E. G. Browne says,may
of Europe,and theirserviceswereespecially perhaps be paralleled in history, butcannotbe
valuablein connectionwithmedicalscience surpassed.
and philosophy." So writesa calmand dis- TheBab hadleftbehind him a beautiful hopeas
a legacy to his followers,namely, that" He whom God
passionateCambridgehistorian.When re- shallmanifest " should arrive andcomplete whathe
generated Islamrecovers itslostinheritance in had onlyimperfectly begun.Forseveral
the domainof civilisation and culture, who (theBab) after the death of the Bab, which occurred in
years
shallsetboundsto itsfurther achievements ? 1850,themovement seemed ina precariouscondition.
It hada bad reputation withthePersianGovern-
Origin of Bahaism. ment, it waslookeddownuponwithcontempt by
some nearly all thePersians of wealth andposition, its
It maybeusefulhereto setforth briefly andno
accountoftheoriginand riseofBahaismand followers couldonlymeettogether secretly,
one dared to breathe thehated name ofBabi; indeed,
of the general natureof its teachings,as it seemed fora timeas though theMullahshad
viewedfromthe Bahai standpoint.I am succeeded in crushing outtheyoung Faithentirely.
indebtedto Mr. SidneySprague,a distin- Therewasthegreatest needforthecoming ofthe
guishedAmericanBahai, whomI had the " Piomised One,"tosavethemovement from extinc-

goodfortune to meetin Persia,forthe follow- tion,andtorestore
thezealandcourage oftheper-
ingsummary ofleadingevents:- secuted Babis. Theywere
notto be disappointed in
]n theyear1844,thereappeared in Persiaa their hope,for, during
theearlysixties, there arose
youth, MirzaAli Muhammad byname,whocalled one whosegrandpersonality,
wonderful powers of
himself theBab,thatis the"Door" or "Gate," utterance, andinspired
writings, proclaimed himto
through which mencouldarrive at theknowledge of be the"Manifestation"
forwhich theBabiswere
Truth.Thesignificance ofthistitleina Muhamma-waiting ; and
when,indeed,Baha Ullahpublicly
dancountry maybe appreciated whenit is recalled declared thathe
wasthe"Promised One,"whose
that, accordingto Muhammadan belief, thedoorof coming theBab
hadforetold, thegreatmajority of
knowledge was closed twelve centuries ago, when the the Babis hailed him
with joy as theirLord and
Muhammadan Messiah, orMahdi, disappeared from Redeemer.
amongst men, and will not be re-opened the BahaUllahwas bornin 1817,and
cameof a
till
Messiah comeagain. TheBabbeganhismission as wealthy
andnoblefamily.As a young man,he
a " Door,"byopening thepeople'sminds tothereal became a follower
oftheBab,though he hadnever
truths oftheirownreligion. Likeallgreat prophets,seenhim. His prominence
as a teacherofthenew
hedidnotcometodestroy, buttofulfil.He didnot Faithledto hisimprisonment
inTehran.Forsome
tellhisMuhammadan hearers thatthey hadbeende- time hewaskeptin chains,
untilfinallyhiswealth
ludedall these years bya falseprophet, buthedid, was confiscated, andhe
was exiledto thecityof
however, ratethem soundly - asJesus didtheScribes Baghdad, byarrangement
with theSultan ofTurkey.
- fortheir hypocrisy,andfortheir distortion oftrue Whilethere, he
continued to teachthepeople, and
religion. He also explained to them the truemean- his influence over
them became very great. During
ingoftheirprophecies andtraditions thata Mahdi twoyears hewithdrew
himself tothemountains, near
should come;foretelling the advent of Baha Ullah. Baghdad, and lived
apart from men, passing histime
ThewordsoftheBab werenaturally greetedwith inprayer andmeditation.

Onhisreturn, he publicly
derision'by the Muhammadan "Pharisees," and the proclaimed his
mission, which was thatof establish-
Babhadto endure insultandpersecution, culminat- ing peace and
religious unity in theworld. He
inginhisimprisonment anddeath.He wasshot, by calledto menof
everyraceand creedto assist
order ofthePersian Government, in a publicsquare himin establishing
the Kingdomof God and
inTabriz. the brotherhood of
man upon^the earth.The
Thelifeoftheyoung reformer wasnotsacrificedMuhammadan Mullahsof
Baghdadsoonbecame
invain.During hislifetime,greatnumbers ofearnest alarmed at havinga
manof suchinfluence and
menandwomen hadalliedthemselves to hiscause, powerin theirmidst,
andpetitioned theOttoman
andhad beendiligent in spreading his teachingsGovernment to remove
him. Baha Ullah was
throughout Persia,sothat soonthemovement grew to accordingly summoned
toConstantinople, andthence
suchan extent thatthePersian Government andthe banished to Adrianople.
In Adrianople BahaUllah
Mullahs, or priests,becamealaimed, seeingin ita wrote thosefamous
letters(sentlaterfrom Acre)to
seriousmenace to thesupremacy of Islam,andbe- theKingsofEuropeandto
thePope,calling on
lieving thatitmust havesomepolitical aswellas re- themto abandon
theirthoughts ofwarfare andto
ligiousmeaning.Orders weregiven to plunder and assistin establishing
unity.The letters alsocon-
persecutethefollowers and
oftheBab, during those tained prophetical utterances which were
afterwards
daikyears many thousands gaveuptheir oren- fulfilled.
lives, One suchutterance, following upona

slight putuponBahaUllah'smission, foretold the itsprogress in
theWestern world, all these things
downfall of Napoleon III. at a timewhenthis compel at
leastinterest. TheyoungPersian Bab
adventurer, afterthefamous coupdétat , heldabsolute gave to his followers
certainforms and doc-
poweras Emperor of theFrench.Another such trines,and
somerulesdrawn up in a bookknown
utterance, following upona gracious letter sentby as the" Bayan"; butat the
sametimehe con-

QueenVictoria to Baha Ullah,foretold forHer tinually proclaimed
thathewasbutthéherald of
Majesty a phenomenally longandprosperous reign, onegreater
whoshouldcomeafterhim,andhe
at a timewhenthemonarchy in England couldstill toldhisdisciples to
be in constant expectation of
besaidtobeunder theremains ofa cloud. After a " Himwhom Godshall
manifest." TheBab,indeed,
fewweeksi-pent in Adrianople, Baha Ullahwas inaugurated a
greatreform, but his movement
againbanished to a stillmore inaccessiblespot,the remained moreor less
Persian and Muhammadan,
littlefortress
town ofAcre,orAkka,onthecoastof andonefeelsthatit never
couldhavebecome uni-
Syria. Here,with hislittle bandoffollowers, Baha versal.It remained
forBahaUllah,whocameafter
Ullahpassedsomeofthemostterrible years ofthe theBab,togiveto
themovement itstruly broad,
•exile,forAcrecouldonly bedescribed aspestilential, catholicanduniversal
spirit.Inthe" BookofLaws,"
anditseems probable thatBahaUllahwassentthere BahaUllahtellshisfollowers
thatthesword must for
in thehopethatfever wouldsoonquietly ridthe ever beputaway :
initsplacethe" Word " must arise.
woildofhim. BahaUllahspentmostofhistime He proclaims
universal peace,andcallsuponthe
while inAcreinteaching thenewfaith tothosefew nations tosettletheir
differencesbya boardofarbi-
lollowers whocouldholdcommunication withhim, tration. He pleadsfora
broadspirit offriendship
in writing hisinstructions andadmonitions to the andtolerance, tobe
shown to all thepeoples ofthe
Tvorld, insending epistles,or" Tablets," to followersearth : " Ye
areallthefruits ofonetree," asheex-
in differentparts, andin writing a book,known as presses it. He enjoins
his followers to seekfora
theBookofLaws. In 1892, after fortyyears ofexile universal language.He
says: " Thisis themeans ot
and imprisonment, Baha Ullah'searthly ministryunion, ifyeknew
it,andthegreatest source ofcon-
•came toan end. He leftwordto hisdisciples that cordandcivilisation,
didyerecognise it." He tells
afterhisdeparture they should looktohiseldestson, parents thatthey must
educate theirchildren,boyand
AbbasEffendi, as their leaderandteacher - theone girlalike,giving
themthebestinstruction theycan

on whoseshoulders his mantleshouldfall,the afford, andthepoormust beeducated bya boardof
exponent andpromulgator of histeachings to the councillors tobeelected ineachcity, forheconsiders
world. thatuntil ignorance beuprooted there canbenotrue
Since1892Abbas Effendi, whothereafter as- progress. All mustlearnandpractise somecraft,
sumedthetitleofAbdulBaha(theServant ofGod), trade, orprofession, which,ifpractised conscientiously
hasbeentheleader oftheBahaimovement, andunder anddiligently, willbe considered as thehighest act
his guidance it has grown andexpanded untilits ofworship. There arenopriests connected with this
influence hasbecome felt inallquarters oftheglobe. religion, andthosewhoteachthisFaithshouldnot
A striking example ofthiswaswitnessed bymewhen receive anypay,butsupport themselves by other
I visitedAcrein1906, andmetmenthere from India, means.Theacquisition oftheartsandsciences is
Burma,Persia,Arabia,Egypt,Turkey, Russia, recommended. Marriage is advised, and celibacy
France, England andAmerica, allassembled tolisten and asceticismare condemned.Baha Ullah
to theteaching oftheMaster (thenamebywhich wishes his religion to be one of joyand glad-
AbdulBahaisuniversally called).Thesemen, belong ness. He strongly condemns gambling, theuse
ingtovarious races,creeds andsects,weregatheredof opium,intemperance, and othervices,and
Tound onetable, breaking bread together,andgreet- he laysdownsomeinteresting hygienic laws. A
ingeachotheras brothers. Cansucha scenebe lawis givenadvocating kindness to animals, and
paralleled inanyother spotonearth ? beastsofburden arenot to be ill-treated or over-
loaded.BoththeBab and Baha Ullahpreached
Teachings of Bahaism. theemancipation ofwomen.Underthisteaching,
I am further indebted toMr.SidneySprague woman assumes herrightful position as theequalof
for the following of the principal man. In the following words,Baha Ullah tells
summary hisfollowers howthenewreligion should betaught
teachingsof Bahaism. It seems to mepre- to theworld:" Beware lest make the Wordof

ferableto give an authoritative Bahai exposi- God thecauseof
ye
opposition and stumbling, or
tionlikethis,ratherthanan exposition ofmy the sourceof hatred
If have a
own:-
among you. ye
wordoran essence which another havenot,sayit
TheBahai movement claimsto be theDivine to himwiththetongueofloveand
kindness.If
instiument forbringing religious unityintothe it be accepted
andimpressed, theendis attained;
world.Thelongrollofitsmartyrs, thewonderful ifnot,leavehimto
himself, andprayforhim,but
livesofits founders, its regenerating influence in do notmolest him."
It willthusbe seenthatthe
Persia,thefactthatpeopleofnearly every race, message
oftheBahaimovement is oneofpeaceto
creedandsecthavebeenattracted toit,andfinallytheworld,
andthattheBahaisconsider this" Mani-
festation" as butanother ofdivine truth energy.Yet they
arenottwosuns. Norhasthe
outpouring
<upon earth
the ; thatBahaisarelovers oftheLight suncomedownfrom
itsplacein theheaven inorder
from whatever horizon it mayappear,looking on togointothemirror.
To-day I smashthismirror.
thedifferent " Prophets,' ' orfounders ofreligion, as To-morrow I
procure another mirror, andfindthe
so manydifferent lampsthrough which thisLight suninthattoo.
Thesecondmirror is notthesame
shoneforth, andbywhich all theworld hasbeen as thefirst mirror.
Thesunin it is thesamesun.
illumined ; therefore Bahaism considers all religionsMosesandMuhammad
arenotthesameman. The
to be divine, andpossessing theessence ofTruth Manifestation
inthem is thesameManifestation. It
whichhas sincebecomeobscured by the super- maybeobjected
thatthelightthatMosesshedand
stitionsandceremonial practices addedbyman. In thelight
thatMuhammad shedseem different. True.
other words, theteaching oftheBahaiFaithis that In mirrors
ofdifferently coloured glassthesunpre-
?the Logos,orWord,spoken ofinthefirst chaptersents
differentlycoloured appearances. Butwhatis

ofSt.John,hasmanifested itself on thisearth, in colour ? Colouris
incomplete light. The seven
wastages, at various times andto various peoples ; prismatic rays,
whenall arepresent, givecomplete
those inwhomthisWordhasbeenfully manifested light.The
sevenprophetical dispensations,* when
¿»nd aremenknown as the" Prophets " or allarepresent,
givecomplete Truth. It is themission
perfected,
?" Manifestations ofGod,"andthrough them wehear ofBahaism
tobring aboutsucha combination. Will
thevoiceofGodspeaking to humanity. The dis- it be contended
thatsomeor anyoftheProphets
tinctiveclaimoftheBahaiFaithis thattheeternal gaveforth
nolight, notevencoloured light ? Con-
Wordhasmanifested itselfin ourday,morepower- sider this: Was
there evera prophét whodidnot
fullythaneverbefore, in theperson ofBahaUllah. denounce 'perjury,
theft, adultery andmurder; who
Besidesthewritings already mentioned, BahaUllah, didnotenjoin
charity,morality, dutifulness andrever-
whilein prison, composed several booksdealing ence? ThatiswhyBahaism
contemns no religion,
withmetaphysical, philosophical and socialpro- andreverences
all religions. At theworst, evenit
blems.Thesebookswerewritten in Persianand theglassofsomereligions
be smoked, it admits a
Arabic, and but three or four of them have been certain quantity
oflight. There are some eyes, weak
translated intoWestern tongues.Someofthebest andwatery,
whichcannotbearlight at all unless it
translations arein French, namely, " Le Livre de la come through
smoked glass.
Certitude " (Kitab-ul-Iqan), " Les ParolesCachées
" "
•enPersanand LesPréceptes deBahaisme " trans- Esoteric
Philosophy of Bahaism.^
latedbyM. Hippolyte and
Dreyfus, published by I havenevermettwomen,I haveneverread
Ernest Leroux, Paris. Themost important workof
twobooks,whoseaccountsof Bahaiteaching
Baha Ullah,the" Kitab-ul-Aqdas " (MostHoly
forme
whollyagree. It wouldnotbe difficult
Book),hasnotyetbeenfully translated. to presentto you
manydifferent conceptsof
Mr.SidneySprague'sdescription ofBahaism Bahaism,gatheredin

mytravel,each resting
is characterised by calmnessand simplicity. on seemingauthority.This is,
perhaps,only
Forgreaterpicturesqueness of exposition one naturalin the case of
a religiousmovement
mustturnfrom theWesterner to theEasterner. which,setting
outto emancipatethe intellect,
A PersianBahai of highauthority, formerly a turnseach
individualmindloose in a new
Muhammadan doctorofdivinity, favoured me worldof
vividthoughtto reasonout its own
withthe following graphicexplanation of his
faithbyitsownstrength.The following half-
newcreed:- mystical,
half-transcendental, play of ideas
Thereis onlyone God. Thereis onlyone proceedsfroma schoolof esotericBahaism
Truth.Godis infinite. Truthis infinite. Man, m
Persia,whoseexistenceappearsto be un-
foeingfinite,cannot know God ; cannot know Truth. knownto Europe:-
Manknows something ofGod; something ofTruth. Bahaism teaches
thatman,inhis"earliest spiritual
Thisis because there hasbeena finite Manifestation weakness, has to
support himselfbyprops.These
ofGod; a finite Revelation ofTruth.TheMani' propsaresevenin number.
Theyareindispensable
ofGodis one. TheRevelation
festation ofTruth is aidsto
man'sspiritual growth.Without them man
one. Moseswas theManifestation ; so wasJesus,
wouldfaintandcollapse.Theyputhimuponhis
-sowas Muhammad, so was Baha Ullah.^ All feet, they enable
himtowalk,they givehimstrength,
4heseare one. The Pentateuch was theRevela- confidence,
courage, andhope. Butstilltheyare
tion,so was the Gospel,so was the Quran, props, andas
propsthey areto beusedonlytothe
so was the Kitab-ul-Aqdas.All theseare end thattheymayultimately
be dispensed with.
one.Is thishardto understand ? Consider the Man'sspiritual
progress, in fact,consists inlearning
sun.Thesunin theheavenis abovemyreach. to discard
thesepropsone by one,as a young
Hereinmyhandis a mirror which contains thesun. *
- Noah,
To mysenses there isnodifference, indegree, According to
oneversion Abraham, Moses,
except David,Jesus, Muhammad, andBahaUllah.According to

between thesunin theheaven and thesunin the another version -
Moses, Zoroaster, Confucius, Buddha,
mirror.Bothsunsgiveoutlightandheatand Jesus, Muhammad,
BahaUllah.

swimmer learnsto discard floats,andtö rely more If not,whatis
themeaning of thatstrangely re-
and moreon his own God-given powers.The iterated verse
intheNewTestament, " He thathathr-
rationale oftheprocess is explained byBahaism as earstohearlethimhear"?
Andwhat isthemeaning
follows:- oftheOldTestament
Psalm, " Whoshallascend into•
Whenman,after passing successively through the the hill
öf the Lord, or who shall stand in His holy
mental stagesof brutalism, heathenism, and pan^ place? He
whohathcleanhands anda pureheart ?"
theism, arrives at lastat theconception ofoneom- Can onlyMoseseverhopeto
ascendthespiritual
niscientandomnipotent God,he cannot easilybear Sinai? Can
onlyMoseseverhopeto haveclean-
thegreatness ofthethought. He isappalled bythe hands anda pureheart
? Bahaism remarks that when
majesty oftheDeity.He is paralysed byhisown Godfirst
calledtothechildSamuel (I. Samuel III. 4)-
insignificance. He darenot approach his terribletheundiscerning
boyrantoEli andsaid," HereI am,
Maker, though there is need to for
pray bounty, for forthou didst call me." Thusdoesmancontinually
love,andforlight.To hishelpcomes thefirstprop turn away hisearfrom
hisGodtohislawgiver. ButEli
- anintermediary- thePriest.ThePriest, bysepa- answered, "I called
thee not. It shall be if He call
rationfrom thecommon people, bydetachment from
theethatthoushaltsay,Speak,Lord,forThy
carnalengrossments, by purification of bodyand servant heareth."
Thusis thesecond propdiscarded.
sanctificationofmind, mayventure onbehalf ofsinful Therefore,
saystheBahai" Logos" inthat same book
to kneel in before God's called" Hidden Words -
humanity supplication great
judgment-seat. Is thisideaofpriestly intercession " O Son of Spirit. The
bestofall to Me is
wrong ? askedBahaism.Is itanevilthing thatman justice.Castit
notasideifthoudesirest Me,and

should beginthespiritual ascentbyconfessing his neglectit
not,thatthoumayest be faithful toMe,
ownlittleness andGod'sgreatness ? Bynomeans.
forbyitthouwiltbestrengthened andseeallthings
,Butwhat isa priest ? A goodandholyman.Espe- with thine owneyes,
andnotwiththeeyesofmen,
ciallyhe is a man. Cannot thenall menhopeto andknow them
bythineownknowledge andnotby
become goodandtomake themselves holy ? When theknowledge
ofanyintheworld.Meditate this-
manrealises (ashe is destined torealise)thatheand howthoushouldst
be.
thepriest arenottwodifferent orders ofbeing, but "O Son of Man. The
Lighthas shoneupon
twomanifestations ofthesameorder ofbeing, the theefromthe Horizonof
the Mount,and the
mission of thepriest willbe accomplished, and Spirit ofHoliness
hasbreathed in theSinaiofthy
humanity willbecome a raceofpriests.Therefore, heart.Therefore
cleansethyself from obstacles and
saystheLogos,through themouth ofBahaUllah, imaginations, and
enter into this Mansion, that thou
as recorded in" Hidden Words " :- „
lifeandprepared
" O SonofSpirit.I haveordained mayest befitted
fortheeverlasting
forthee, from to meetme,where no death,no trouble and no
theTreeofSplendour, theholiest fruits.Whyhast calamity canbefall
thee."
thoulaidthem asideandbeencontented with those Man'sthird
needisfora Prophet.The
thatareinferior ? Return, therefore, to thatwhich lawofGod spiritual
there is wanting inmanthe
isbestfortheeintheHighest Horizon. being
given,
" O Son ofMan. Letthysatisfaction to
spirit honour and obey it ; and a prophet arises
be inMe, whosedivine fervour, and
andnotinthose whoareinferior toMe,andseeknot
illumination, eloquence
passionstirtheslumbering hearts ofthepeople.Birt
helpfrom anybesideMe,for nonesaveMewillever
what,asksBahaism again,is a prophet ? What
satisfythee. where
DanielandEzekiel ? What
" O Son of Spirit. Myrightto theeis Isaiah, Jeremiah,
great wasthewriter oftheBookofRevelation ? They were

andcannot be denied.Mybounty to theeis over- men. AndhasnotGodmadeall
menofthesame
flowing andcannot bewitheld.Mylovefortheeis
intothem thesamespirit ? When
andcannot berepulsed. clayandbreathed
existing Mylighttotheeis jealousdisciples
complained toMosesthatsomequite
apparent andcannot beobscured."
Whenman's first needhasthus beensatis- ordinary people
intheIsraelite campwerepresuming
spiritual to playtheprophet, thegreatHebrew
leaderex-
fied, and the prop discarded, a second spiritualneed claimed, " Wouldto God
ye wereall prophets."
assertsitself,theneedfora Lawgiver. God,itisfelt, Andso goesthethird
Therefore
hasa will; that willexpresses itselfinlaws; those
prop. saysthe
laws in" Hidden Words " :-
aretobeheard andobeyed. Butjustasmaninhisfirst " Logos
self-abasement darenotspeak toGodexcept through O Son ofExistence.
MyLampthouart,and
themouth ofa priest, so mandarenotat first listen MyLightisinthee;be
enlightened byIt,andseek
to Godexcept through theearsofa lawgiver. This notanybeside
Me,forI havecreated theerich, and
is themeaning ofthebookofExodus which records bestowed My grace
abundantly upon thee.
(XX. 19)thattheChildren ofIsraelsaidtoMoses at "O Son of
Existence.By thehandsofpower
thefootofMountSinai,u Speakthouwithus and I madetheeandbythefingers
ofstrength I created
wewillhear; butletnotGodspeakwithus,lestwe theeanddeposited
intheetheEssence ofMyLight;
die." Butwhat, asksBahaism, is a lawgiver ? A therefore depend
uponIt andnotuponanything else,
man. A manwhohasfitted himself to receive the forMyaction
isperfect andMycommand haseffect.
WordofGod. Cannot all menso fitthemselves?
Doubtnotthisandhavenouncertainty therein.

" O SonofMan. Cheerthyheartwith' delight,which
everymanmustperform, notvicariously, but
thatthoumayest befitted tomeetMe,andbecome in hisownperson,
erehecanenter intotheKingdom
a mirror ofMybeauty." ofHeaven. Andthus
thefifth propisdispensed with.

Man'sfourth spiritual needis fora Saviour.Man Therefore itiswritten
in " Hidden Words -
cannot viewhisownwickedness without dreading a " O Son ofMan,
Thoudesirest gold,andWe
catastrophic penalty, he
which, believes, not himself desire thyseparation from it.
Thouhastrealised
butonlya specially appointed redeemer canavert. therichesof-thyself
therein, butI knowthatthy
Oppressed bythevisionofthewrath tocome,man riches lieinpurifying
thyself from it.
feelsthathe mustthrow himself intothearmsofa " O
SonofMan.Distribute Mypossessions among
Saviour.Bahaism hesitates to disturb man'sbelief Mypoor,thatin
heaventhoumayest receive front
inthisawful subject.ttThefear oftheLord,"says theboundless
treasures ofglory andfrom thestores
theOldTestament, "is thebeginning ofwisdom." ofeternal bliss.
ButbyMyLife,thesacrifice ofthe
The beginning, yes,butnottheend. Whatis a spirit is more
glorious, couldst thoubutseewith My
a Saviour ? asksBahaism.A man,bornofwoman. eye.
A manwithpowerto save men. The true O Son ofMan.
Foreverything thereisa sign.
function ofa Saviour is thusto savebyexample,Thesignofloveispatience
through Myordealand
to saveby pointing thewayofsalvation ; inother long-suffering
forMysake.
to demonstrate on thespiritual " O Son of Man. The sincere
loverlongsfor
words, planewhat
all theworldaccepts on thephysical plane - that sufferingas the
rebel craves for forgiveness andthe
(rodhelpsonlythosewho helpthemselves. A sinner prays formercy.
Saviour is a lighthouse, nota lifeboat.Awaythen " O
SonofExistence.Keepmycommand because
withthisfourth prop. Therefore says theBahai oftheloveforMe,
anddenythyself ifthoulovest
bookof" Hidden Words " :- Mypleasure.
" O SonofPerception. " O
SonofSpirit.Ifthoudesirest Me,lovenot
MyFortthouart,there-
fore enter therein thatthoumayest besaved.
thyself,andifthouseekest Mypleasure, regard not
" O SonofMan. ThouartMypossession, and thine own,thatthoumayest
die in Me andI livein
Mypossession willneverbe destroyed. Whyart thee?"

thouafraid ofthy destruction? ThouartMylight, Man'ssixthspiritual needis fora divine incarna-
and My lightwillneverbe extinguished. Why tion.
ManseekstoknowGod,to sse God. Man
dreade&t thouextinction ? ThouartMysplendour,cannot ofhisownfinite power setouttolookforthe
andMysplendour willnever be veiled.Thouart infinite God. He
mustwaitpatiently andhumbly
Mygarment, andMygarment willnever be worn tillGodinhisownchosen time bepleased tomani-
out. Therefore dwellin thyloveto Me,thatthou fest Himself.Sucha
manifestation, accommodating
mayest find MeintheHighest Horizon." itselfto
thehumanlimits of sensory perception,
Man's fifth spiritual need is fora Sacrifice.materialises as an
incaination - spirit clothedwith
Whether theunderlying ideabe propitiation orex- flesh- Divinity
visiblebyitshumanity - Godinman.
piation, there must be, itis thought, a great atone- Here, then, for
once, a man indeed becomes the
ment, to be consummated in thesacrifice of life. mirror of
hisMaker.Butwhy onlyforonce? asks
Bahaism approaches thissubject, as it approachesBahaism.According to thebookof Genesis all
thepreceding subjects, withreverence. Butwho, mankind wascreated
intheimageandafter thelike-
asksBahaism, is thevictim ofthesacrifice ? A man nessofGod. All mankind is thus,in virtue ofits
offlesh andblood. Theessence of thedoctrine is divine
similitude,something morethan"human":
notaffected (forthepresent purpose) bytheassertionit has someelements of thedivine.Andso the
orthedenial ofthedivinity ofthebeing whois sacri- greater incarnation
appealsto all lesserincarna-
ficed,because ineither caseitis from a being walkingtions.Or, as the Old
Testament marvellously
thisearth ofoursintheoutward form ofa manthat putsit- "Be ye holy,forI
am holy." In the
thesacrifice is demanded. Shallman,in thelong New Testament
manis adjuredto put offcor-
course of hisspiritual evolution, riseto theheight ruption andto put on
incorruption ; to putoff
of striving to embody in his ownlifethegrand mortality
andtoputonimmortality. Whatis cor-
examplesof the Priest,the Lawgiver,the ruption
butchange,and whatis mortality but
Prophet and the Saviour, and then shrink from catastrophic change ?

How shall a man put off imitating the yet moresublimeexampleof changefulness andputon changelessness unlesshe theSacrifice?It is recorded thatJesussaid:- attaintoa perfection from which nochange can be "Excepta manbe bornagainhe cannot enter the betterment - unless hebecome divine ? Anincarna- Kingdom ofHeaven."To be bornagainonemust tion,then, is perfection descended uponandmani- first die,because birth is essentially thebeginning of fested in onemanto showhowall other menmay a newlife. Whatis thatwhich must dieorbe sacri- hopetoascend toandbecome manifestations ofthe ficed? Theoldlifeofsin. There is,saysBahaism,likeperiection. Thesupreme purpose, inbrief, is to a stillhigher view. Thatwhich is merely human turn man'sreverence uponhimself. Hereby departs inmanmustdie,in orderthatthatwhich is divine man'ssixth prop. Therefore declares the" Logosiy in manmaybeborn. Thisis thesupreme sacrificein " Hidden Words " :-

u O Son of Spirit.I created theesublime, but long; that Islamic countriesare stranded thouhastdegraded thyself.Therefore ascend tothat centuriesbehindthe times; that the very forwhich thouwastcreated. inertnessof the Muhammadan worldin an a O Son of Spirit. I havecreated theerich. age of strenuous progressprovesits senility ; Whydostthoumakethyself poor? I madethee that,in fact,Moslemculturestandsto-day mighty.Whydostthoudegrade thyself? From where it stood in the days of the theEssence ofKnowledge I manifested thee. Why exactly " ArabianNights." I shallnotattempt here seekest thouanother beside Me? Fromtheclayof loveI kneaded thee. Whysearchest tocontrovert any of those assumptions, because thouforan- other ? Turnthysight untothyself thatthoumayestthat wouldinvolveme in a comprehensive findMestanding within thee,powerful, mighty and surveyof the social,political,and economic

supreme. conditions of
175,000,000 of the humanrace,
" O Son of theThrone. is My spreading into three
continents. 1 shallcon-
Thyhearing
hearing ; hearthouwith it. Thysightis Mysight ; tentmyself
withpointingout thatevenifall
seethouwith it, thatthoumayest testify to Me in theassumptions be
grantedin substance, they
thyinmost soul,a supreme andthatI may countin favourof
Islamichopesrather
holiness,
than
'testify tothee, inMyself a highposition. against; because
they indicatethat the
" O SonofExistence.Thy heartis Myhome ; careerof Islam
closelyconforms with the
purify itforMydescent.Thyspirit is Myoutlook ; normalin
history.Almosteverygreatreligion
prepare itforMyManifestation. "
has passed througha phase of stagnation.
Man'sseventh and last spiritual needis fora Almost
is one
heaven.Theflesh has itsdwelling-place of pain:
thousandalwaystheperiodofstagnation
where shallthespirit abidein bliss? It willhave years.
For just a thousand years
beenunderstood from thepresent thatthe the infant religion
sleeps in the arms of its
exposition Thereafter it is a child and
predominant theme of Babaitheology is thatman priests.
grown
hastobetaught tolookwithin forthatwhich hehas runsalone. For a
thousandyearsthepriests
allalongbeenseeking without. Whyshould itnot nursedJudaism.In
1491B.c. we haveMoses
besowithman'sneedfora Heaven ? asksBahaism. declaring - " This
shall be the priest's due
In thescientific world itwasnotuntil educationalists from
thepeople,fromthemthatoffer a sacri-
realised thattheartofeducation is todraw out,not fice,whether it be
ox or sheep ; and theyshall
to putin, thatthecurricula of theschools were giveuntothepriestthe
shoulder, and thetwo
rationalised. Spiritual education,properly understoodcheeksand the maw. The
first-fruit also of
is alsoa drawing outofthatwhich iswithin.This thycorn,ofthywine,and

ofthineoil,and the
isthemeaning ofthat wonderfuldeclaration intheNew first of thefleeceof
thysheep,shaltthougive
Testament : " TheKingdom ofHeaven iswithin you." him. FortheLordthyGod
hathchosenhim
Surrender, thentheseventh and last prop. And outofall
in the
itherefore itis written in" Hidden Words " :-
thytribes,to standto minister
" O SonofExistence. name ofthe Lord, him
and his sons for ever."
ThyParadise is Mylove,
and thyheavenis Mynearness. Therefore enter -In 397B.c.- thatis,
one thousandyearslater
thouandtarry not. Thisis whatwasordained for we
havetheHebrewprophet Malachisaying
'tlieeinOurhighest kingdom andsupreme - " Andnow,O
yepriests, thiscommandment
4tO SonofSpirit.Thefirst majesty.
utterance is- Possess is foryou ... Ye aredeparted outoftheway;
a good,a pureandenlightened heart,thatthou yehave caused manyto
stumbleat thelaw;
mayest possessa continual, eternal and immortalyehavecorrupted
the covenant of Levi,saith
kingdom." the Lord of Hosts.
Therefore have I also
madeyoucontemptible and base before all the
Future of Islam. as
yehavenotkeptMyways,
people,according
Timewillnotpermit meon thisoccasionto but have been partialin the law."
For a
•enter anyfurther intoa philosophical studyof thousand
yearsthepriests nursed Brahmanism.
the teachingsof Bahaism. It willbe suffici-Accordingto authorities,
Vedic Brahmanism
entlyapparent, I think, thattherehas arisen established itselfin
India about 1600B.c. In
in Islam,thanksto thefreshness and fineness 550 B.c.- thatis, one
thousandyearslater-
ofPersianthought, a regenerative influence of Buddhaaroseto
overthrow Brahmanic ecclesia
almostincalculableenergy. It onlyremains asticism. For a thousandyearsthe
priests
forme, in conclusion, to notice,verybriefly,nursedHellenic Paganism. The
siege of
theargument ofthosewhothinkthatIslam,in Troy,which appears to be about

the first
fallingfromits proudestate,has fallenlike recordedfact of Greek history,
is generally
Lucifer,neverto riseagain. The argument, supposedtohaveoccurred,
ifitoccurred at all,
as I understand it,is baseduponthefollowingabout 1200 B.c. In 146 b.c.-
that is, one
.assumptions : thatIslamhas laindormant too thousand years later-
Greece became a

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Roman province,and so lost the powerto protagonist
ofPan-Islamism, whowasveryfarfrom
workoutherownindependent destiny. Fora being a
Bab,wasundoubtedly oneofthose whohad
thousandyears the priestsnursed Roman done most to
inaugurate the national movement.
foundation of Quiteapartfromthequestion as to the dispute
Paganism. The half-mythical between Subh-i-Ezel
and Baha as thesuc-
Romeis supposedto date from753B.c. In
regards
cession,hehad never succeeded in obtaining satisfac-
324 A.D.- thatis, one thousandyearslater- answers to the
following questions: - (1) What
tory
was establishedas the State new doestheBahaidoctrine
Christianity light
throw uponmeta-
religionin Rome. For a thousandyearsthe physical orspiritual
truth ? (2)In whatrespect is the
priestsnursed Christianity.In the fourth system ofethics
which itadvocates superior toChris-
centuryafterChristpriestlyauthority first tianity
? (3) Canitbemaintained that, intheapplica-
asserteditselfsuccessfully in the Christian tionofthose ethics,
theBahaisarematerially more
Church. In thefifteenth century - thatis, one consistent
thantheChristians or the Moslems ?
thousandyearslater - JohnHuss startedthe
Reformation. Withthesehistorical M. Hippolyte
Dreyfus thoughttherewas
parallels no as theChairman seemed toimply,
in mind,letus nowremark thatfora thousand contradiction,
between the fact that Subh-i-Ezel hadbeenin a

yearsthepriests nursedIslam. TheSaracenic
andthe
with its datesfrom way appointed bytheBab as
hissuccessor,
Empire, powerful hierarchy, factthatJater on
BahaUllahclaimed tobea mani-
the eighthcentury, A.D. The spiritwhich festation
ofGod,viz.,theoneforetold bytheBab
'begat Babism and Bahaism began to himself, because
theBabonly appointed hissuccessor
(manifest itselfin Persia at the close of the in orderto havean organisation
ready towaitfor
•eighteenth century, thatis, onethousand years theone whomGod
wouldmanifest. BahaUllah
.later. I am farfrompropounding the " one wasmuch more
advanced thantheBab; hisreligion
" one,whiletheBab
wasmerely a
thousandyears formula as a positive argu- was a universal
ment. I am farfromtryingto read a new Shiah reformer, and
that accounted forthe difference
meaninginto the Psalmist'srhapsody,"A between
them.Theinfluence oftheBahaisin the
thousandyearsin Thysightis but as yester- revolution could
not be denied, a statement he
I would this : the fact that was able to makebecausehe
was in Tehran
day." onlysay
whentheMoham-
Islam has slumberedfora thousandyears at thetimeof therevolution,
aifords nosufficient forthebelief medan clergy took
refuge in Qum. At that
justification time were quite decidednot to
return to
they
thattherecan nowbe no awakening. Formy TehranunlesstheShahhimself
camethereand
•ownpart,I believethateventsare shapingin
anddismissed all theEuropean function-
Asia whichmay end in re-constructing apologised
the aries
employed bytheGovernment. It wasdecidedly
wholefabricof present-day internationalism an anti-foreign
movement. TheBahaisthought it
and mayadd a chapterto the world'shistory wasa pitytohavesucha bigmovement
degenerating
as dramatic andas momentous as anythathas intoa sectarian

and clerical movement, and they
.beenwritten. askedfora
constitution
therefore andeducation ; and
infact,
that, wastheprinciple ofBahaism.
Prof.G. Hagopiansaidhe had thehonour of
DISCUSSION. the of
Jemal-ud-Din, about 1892,
making acquaintance
TheChairman (Professor Browne) saidthat,while when hewasa refugee
from Persia, andwasinstru-
•entertaining a very great affectionandadmiration for mental in enabling
himto givea lecture at the
theBabis,he wasnotprepared to admit eitherthat National Liberal
Clubonthecondition ofhiscountry.
fthey weretobeconsidered asmere reformers ofIslam, He wouldbedelighted
tohearfrom anytravellers in
orthatthey had exercised any great influence in bring- Persiawhether such
a regeneration had yet taken
ingabout thepresent national movement inPersia. He placeinthatcountry
thatitwouldbepossible in the
out
.pointed that,in a sense, the ideals of the Bahais, futuretofind the
same spirit animating the people of
ivhichaimedat a universal religion anda universalthecountry as
wasrecently evidenced in Londonby
language, werein sharpcontrast to thoseof the theBritish
peoplewhenKingEdward, thePeace-
^Nationalists,which aimed at the maintenance ofthe maker, .wascarried
tohislastresting-place - thespirit
integrityofPersiaandofthePersián characteristics.ofprogress andpeace.
He also dissented fromthe author's viewthat
3ahaismwas necessarily tolerant, and he con- Mr.W. A. Moore,in reply
to thelastspeaker's
tendedthat the Bab had assigned to him- question,thought
the conduct of theTurkish Govern-
than that which ment since the establishment of theConstitution in
selfa moreimportant position
that
theBahaisweredisposed to ascribe to him. In Turkey was an
absolutely conclusive proof they
bisownview itwasunfair tosaythattheMohamme-desired both
peaceandprogress, andalthough things
to the national movement had not gone by any means so far or sowell
inPersia,
danshadnotcontributed

movement wasa
sinPersia, sinceSay)idJemal-ud-Din, thewellknown todeny that
thePersian constitutional

progressive movement wasa complete denial of fact.
thefacts.Persiahadtodealwithherneighbours,
He was rather astonished at theusemadebythe andthequestion
'fcashowshewastogetalongwith
author allthrough hispaper ofthewords " priest" and them,and howtheywereto
be prevented from
" priesthood," which hedidnotbelieve werecorrecttaking part in the
movement. He thought Persia
wordstoemploy inreference toIslam. He didnot would getthrough
if,inherexternal sheled
affairs,
thinkthere wasanything sacerdotal atallinthewhole a quietlife. He
wasquitesurethatinthefuture she
ofIslam. Withregard totheauthor's glorification
wouldwinonlybytheprocess of moderation, for
oftheBahais, he
personallysupported theChairman's which the modern movement inthe
East had such an
contention, becauseduring theactualtroubles in extraordinary capacity.
Persia, he happened to be in Tabriz, andtheword
thathe always heardwasBabi,and thatwasthe TheChairmanentirely
agreed withMr.Moore's
stickthatwas used by the reactionists to beat ciiticism of the use
of the word"priest"by
theConstitutionalist party.Thetitleofthepaper theauthor.It was22years
sincehewasin Persia,
seemedto himto be misleading, becauseifIslam andtheword
Bahaiswasthen hardly everusedatall,
wasíegenerated inthewaytheauthor suggested, it theteimBabisbeing
usedthroughout
universally the
ceasedto be Islamaltogether. Bahaism was not country. Withregard
totolerance, hewasnotquite
reallya religionatall,butmore orlessa philosophy. surewhether,
ifBahaismsucceeded in capturing.
It wasa product which camefrom theEast,andwas Persia, itwould
beanymoretolerant thanIslamism.
a kindofuniversal toleration. "When, forinstance,Personally, hewasvery
much disinclined tothink that
theauthor stated thattruth wasone,hewasutteringthere wasanyconsiderable
number ofBabisorBahais
oneof theimmortal platitudes oftheworldwhich amongtheTurks,
because, so faras he knew, the

hadbeensaidin every age. It wasa greattrufkYoungTurkish
movement was identified witha
which wasalwaysstriking peopleafresh, butitdid literary movement
having itsoriginentirelyinFrench
notmakea newreligion to saythattruth wasone. sources, a
largeproportion oftheYoungTurks being;
Theanalogy between thesunandthemirror which Free-Thinkers.
hadbeenreferred to hada verydistinct Athanasian
touchaboutit. It reminded himofthenews- Mr.BernardTemple,inreply
tothequestion of
paperwhich someyearsago ago started a column whether Bahaism
was thecauseoftheawakening
on curios and antiquities, whichwaswritten bya whichwas at present
visiblein Persiaand other
manwhohadcomeabsolutely fresh to thesubject,Islamiccountries,
saidthatin suchbigdiscussions
andwhowasmaking discoveries every daythathaä itwasdifficult to
saywhatwasthecauseandwhat
beenmadebefore, buttheresult wasthathe made theeffect.He didnotclaim
forBahaism more than
thesubject muchmoreinteresting thanan expert thatitwasperhaps
themost conspicuous andremark-
would havedone. He couldnothelpthinking that ableexpression
oftheawakening which, undoubtedly,
someofthephilosophic truths thatwere putforwardwastakingplacein
theEast,particularly in the
as representing Bahaism werein muchthesame Islamic East. So faras
hehadmadea comparison
category. Theywerea product ofmodern mentality, between theMohammedan
religion and Bahaism,
a process ofthought which wasgoing onalloverthe hehopedhe hadmadeit
clearthathewasnota
world.He didnotagree withtheauthor thatthe Bahai» noran
apologist fortheBahaireligion orits
Turkish movement was in anywayan outcome of teaching ; he merely
wished, as a traveller, to give
sucha religion.He thought itwasmuch more true someof hisobservations
uponthecourseof the
to saythatthereligion itselfwasa symptom rathermovement in
Persiaand its meaning.Although
than a cause.Sucha movement ofthought wastaking he had in manyways a
greatadmiration for
placenotonly inIslam,butinJapan, andmany of Bahaism, he was not
prepared to rebutevery
theYoungTurk leaders weredistinctly free-thinkers. remark
critical thatcouldbe addressed againstit.
Theforward movement towards universal tolerationRecenttravellers in

Persiawereagreedthatthe
and brotherhood tookthe formof a desirefor mostprogressive
elements in thatcountry were
international agreement and universal peace,and associated directly
or indirectlywiththe Bahai
was a sort of cosmopolitan movement. The movement. He
quiteadmitted it wasinappropriate
Chairman had statedthatif Persiawereleft tousetheterm"priest"in connection
with Islam,
alone he believed she wouldpull through. In butthedifficulty he
experienced in thatconnection
onesensehe wasin complete agreement withthè wasthathe madea
comparison between religions
remark. If Persiacouldbeisolated, andherinternalwhich had priests
andtheIslamicreligion, which
struggle tookplaceas between theold and new maintained religious
functionaries forwhoseoffice
régime , which waspractically between andgood
evil, , andstatustherewasno equivalent in theEnglish
therewasnottheslightest doubt which wouldulti-
language.Whenheusedtheterm" priests" inre~
mately win; infact, ifshehadbeenleftalonefrom lation
toIslamhemeantthatthere existedinPer*ia
the beginning therewouldhavebeenno doubt andother
partsoftheMohammedan world menwho
whichwouldhavewonalready.But.to suppose claimed tohavea
monopoly ofknowledge regarding
thatPersiahad been,or was goingto be, left thereligion of
Mahomet, andthecommon people
absolutely toherself,seemed tohimutterly toignore wereboundto haverecourse
tothose learned people

forthatknowledge, which wasnotobtainable other- which
itrelates.SirEldonGorst's narra-
interesting
wise. The Quranwas in Arabic,a languagetionis framed very
much afterthemodel oftheIndian
whichevento the Arabswas, in its QuranicAdministration
Reports, withthisimportant differ-
form, practically unknown ; and theQuranand ence,thatthelatter
areseldomavailable untillong
theliterature encompassing it couldonlybe com- after theexpiry
oftheyearunder review.Hencethe
municated to theignorant people bya learned class, Indian reports,
through theirbelated appearance, lose

which wascareful to preserve itsmonopoly oflearn- much oftheir
significanceandinterest.
ing; andin thatsensehe spokeofthemullahs as The present
report is dated26thMarchlast,
priests, notwishing to institute anyclosercom- and its very firstcomments
deal withthe
parison between the mullahs of the East and assassination of
the late Prime Minister, about
the priests of theWest. He was glad it had a monthpreviously,
so it may be con-
beenpointed out thatthe movement in Turkeysidered
quiteup-to-date, and'in thisand other
owed,practically, nothing to Bahaism.Whathe respects itmay'serve
as anexample which many other
•had wishedto conveyin thatconnection was British official
reports in various partsoftheworld
motthat Bahaismhad inspired the revolution woulddowellto
emulate.On thesubject of the
in Turkey, though he was prepared to showit murder Mr.Roosevelt
hasrecently spoken strongly
toadgonea considerable waytowards inspiring the andfearlessly :
SirEldonGorst's remarks arecouched
movement inPersia: he wished to showthatthere inmuch thesamevein.
He saysoftheassassin that
was, not in Persiaalone,but more or less throughout he was "one of
those miserable creatures offeeble
theIslamic world, a realspirit ofprogress which, so intellect
anddisordered ideas,whoareunconscious
faras historical comparisons went, could only be dupes of the
greater criminals,whopreach violent
likened tothespirit oftheReformation thatexisted methods which
theythemselves areafraid to carry
in Europe.Thatspirit hadvarious manifestations,
intoeffect."Ofthevictim, Boutros GhaliPasha,
-oneof the mostmarvellous of whichwas the whofirst entered
theMinistry in 1893as Minister of
Bahai movement. Another remarkable manifes-Finance,
SirEldonremarks that"his deathis an
tation, if considered separately, was the politicalirreparable lossto
Egypt, andthatit willbe long
revolution in Persiaandin Turkey, which hadhad before theKhediveand
his country finda more
theextraordinary effectofsweeping away the old- devoted,
single-minded, and capable servant."
«fashioned absolutism, the reliçtof centuries, and
During1909thePressLaw, whichhad been
substituting in its placethatforwhich peoplehad revised intheearly

partoftheyear, wasapplied with
beenstriving in theWestforcountless years, viz., great,perhaps
toogreat, moderation. Twopapers
constitutional government withParliamentary insti- werewarned and
one was suppressed, the latter
tutions.Howmuch oftheinspiration thathadgiven having beenalready
suspended undertheordinary
ribetothose great movements
political wasduetosome lawbythenative
tribunals,anditseditor sentenced
particular source ormanwasa mootquestion.His to twelve months'
imprisonment. Another editor
:greatobject onthepresent occasion wastoshow from was sentenced to
threemonths' imprisonment for
•thepoint of view of a recent travellerhow veryeffec- passing scurrilous
libels on the late Boutros Pasha
tivethose various eruptive forces were, andhowinti- andanother
highnativeofficial.Thesewarnings,
mately one must be connected with the other. The however, have not
been enoughto prevent the
remark which hadbeenmadethatPersia couldbest extreme Nationalist
journalsfromattacking the
makeprogress under thenewrégime bygetting along authorities
withvirulence andcontempt, andunless
wellwith herneighbours, raised anenormous question.thisattitude is
definitelyabandoned it willbtcome
While thatadvice sounded ideal,hewassorry tohave necessary, so Sir
Eldonsignificantly remarks, to
-tosaythathisfeeling was,after twelve months' resi-
applythePressLawwithgreat-er severitythanhere-
dencein Persia,thatit wasalmost as difficult for tofore.
a country likePersiatogetonwell,atanyratewith Thecotton
crop,inspite ofa goodNileandfavour-
oneofitsneighbours, under present circumstances, ableweather, has
beenmuchbelowtheaverage of
as fora lambtogetonwith a wolf. recentyears. High
prices have.to some extentcom-
pensated forthefalling offoftheyield, but,never-
On themotion of the Chairman,a voteof theless, theresult
comesas a great disappointment
thanks wasaccorded to Mr.Templeforhispaper, to
thosewhohadhopedforsomeimprovement of
andthemeeting terminated. thefinancial position
sincethecrisisof 1907. The