

This constant method of Mohammed makes his Koran the best source of information for the history of his troubled life. In spite of doubts as to the chronology of the Surahs, one can distinguish in them the successive phases of this restless spirit and recognise the daily reflection of contemporary events on the resolves of the Prophet. The book of Allah has become the dairy of his life ; in it he combines and separates alternately the subject and its environment. His companions were not ignorant of his instability. When he received a new revelation caused by a particular case, they inquired whether the revelation was general or simply applied to them. They lived in expectation\* and in constant dread of these verses, knowing so well the impressionability of the Master.

A convinced monotheist, but eager for easy success, Mohammed soon agreed with the polytheism of the Koreish. In Medina he congratulated himself on having found a *modus vivendi* with the "people of the two Books." Scarcely knowing their religious system, he hoped to make them his helpers. Before definitely forbidding certain things, such as wine, he experimented upon them. He insisted neither on the fast nor on the daily prayers, and never gave them the same importance as that of the *zakat*. This really became a practice. His original intention in the institution of the *hajj* was to revive the idea of the conquest of Mecca. This profane scheme gave rise to a sort of liturgy† in Islam. Above all, he relied upon time to accomplish his purpose. This became his rule of conduct with regard to the important towns of Taif and Mecca,‡ which remained practically pagan till his death.

The innumerable inconsistencies found in his doctrine and conduct betray the diplomat, preoccupied by the present and desirous not to make difficulties for himself, and the former trader finding in everything an oppor-

\* Osd., IV., 81. Cf., Koran IX., 64.

† The whole ceremonial of the Hajj.

‡ Cf., this with the ever-recurring remark in the *hadith* and the *tafsir*, "When this verse was revealed, it appeared difficult for the Moslems."

tunity for barter and exchange. It seems that he made it a point to avoid looking beyond this. After all, had he not the incomparable resource of the abrogations ? This may be the reason why he did not compile his own revelations.

Mohammed was not afraid to associate Allah with his business and with his breach of contracts. The God of the Koran recognised the vacillation of his mind and his desire to take into account the defective memory of his Prophet.\* If he cancelled a rule, did he not take good care to replace it by a better one ? Thus making of Allah, as Mr. Torrey says, " a somewhat magnified and idealised picture of a Mekkan merchant."†

Made up of illogical contradictions and compromise, this policy, of a character essentially Arabian, was to end in breaking down opposition by the very fact of its persistence. Mohammed said so in the Koran. " Allah is with those who persevere " (*Inna Allaha ma' as-sabirin*).‡

" Le commerçant loyal, *amîn*, saura tourner sa parole, agir dans l'ombre, comme un sicaire ou surprendre ses ennemis§ avec une foudroyante rapidité. Cet ambitieux, jaloux de son autorité, aura l'air de se laisser mener par les Compagnons pour mieux les entraîner à sa suite. Il affecte de les consulter, surtout lorsqu'il s'agit de leur faire partager une responsabilité. Au milieu de l'hostilité des Qorais et des Juifs, il se heurte partout aux intrigues des Ansârs et des Émigrés, frères dans l'islam, mais frères-ennemis, il saura manœuvrer avec une surprenante dextérité. Il arrivera à ses disciples de " lui marcher sur les talons, de lui disputer jusqu' à son

\* Allah recommended him " not to forget " (Surah 87. 6). His Companions reminded him of the verses that he had forgotten. Hanbal 6. 62, 7 d. 1, J. S. Tabaq., VI., 33, 3, Abu 'Obaid, *Garib al-hadit* (ms. Kuprulu) 187a.

† Koran 2. 100.

‡ Koran 2. 148 ; 8. 48-67 ; 37. 102, etc., especially 16. 126-127.

§ Spécialement, lorsqu'il s'agira de dissiper les rassemblements de Bédouins dans les environs de Médine. Il était admirablement renseigné par son service d'espionnage, par ses agents secrets, répandus dans toute l'Arabie. Rien de merveilleux comme cette organisation, le chef-d'œuvre de Mahomet. A la *Sira* elle a donné le change sur la diffusion réelle de l'islam, à la mort du Prophète.

manteau," comme il l'avoua lui-même ;\* il mourra dans une sorte d'isolement.† Mais son prestige et son oeuvre grandiront après lui. "A l'encontre des succès restreints de sa prédication, quand on constate ceux de l'homme d'État, on serait tenté de se demander, si ce n'était pas là son talent spécial."‡

Et plus il avancera dans sa carrière agitée, plus la politique et les préoccupations terrestres s'empareront de lui, au point de l'envahir complètement. A bon droit M. Hirschfeld récuse le parallèle entre Mahomet et les anciens prophètes. Chez ces derniers les qualités du début les accompagnent jusqu' à la fin de leur carrière ; "chez Mahomet, elles diminuent dans la mesure de son influence grandissante. Les prophètes bibliques n'avaient pas de politique personnelle ; l'attitude de Mahomet durant la période médinoise fut principalement politique."§

"At no epoch of his career was Mohammed, so to speak, *débonnaire*, but he was a fanatic." Whatever may be thought of this severe judgment by Reckendorf, success became fatal to his honesty ; he became hopelessly wrecked by it. Finally from the time of the *fath*|| and the events that followed, Mohammed—the owner of rich domains taken from the Jews, receiving tribute from commercial cities on the borders of Erythrea and of Syria—returned to his original nature which was so deeply sensual.¶ During none of these epochs did the voluptuous Mohammed have courage to withdraw into himself and examine the motives of his adventurous conduct.\*\* He preferred to be lulled by the soothing music of many of the closing verses in Surahs of the Koran—*e.g.*, Allah forgives ; He is merciful toward those who serve Him !

\* Darimi (ed. lith.), 21. 5. Comp. Koran 49. 4, 5.

† Cf., notre *Triumvirat* ; on y verra le détail des intrigues, ourdies autour de son lit de mort, de l'abandon de son cadavre.

‡ Reckendorf, Mohammed und die Seinen, page 89.

§ Hirschfeld, "New Researches into the Composition and the Exegesis of the Quran" (Preface).

|| Conquest of Mecca.

¶ Cf., Caetani *Annali* I. 215.

\*\* Cf., Caetani *Annali* I. 325.

Allah had "forgiven his former and recent sins."\* His personal psychology is based on such optimistic formulas evolved by his conscience. The apoplectic Prophet—as the Hadith represent him to us—found himself unable to see further. The abuse of pleasure had broken all the springs of his energy.

"Quand donc, à l'exception des siens, l'humanité le proclame un pseudo-prophète, ce jugement sommaire peut être maintenu sous les réserves, formulées plus haut. Il a commencé par être sa première dupe. Au début, l'honnête mari de Hadîga fut victime de l'hallucination et de sa propre présomption. Cette constatation l'excuse médiocrement. Parmi les signes de la mission prophétique, lui-même avait énuméré les miracles. Autant valait enrégistrer sa condamnation. Pour échapper à cette conclusion, il s'est payé de sophismes.† S'il n'est pas parvenu à découvrir sa responsabilité personnelle, l'inanité de ses prétentions prophétiques, c'est pour avoir délibérément fermé les yeux."

However, his conscience protested once. It was, it seems, on his death-bed, in one of the conscious moments of his long agony.‡ He is said to have asked to write a testimony which would have kept his disciples from error. But the desire of the dying man was not granted.§ This wish was to remain fruitless ; it was not heard. Mohammed saw himself a holy prophet ; he had only aspired to be the Prophet of the Arabs, but his disciples made him the supreme guide of men.

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\* Surah 48. 2 ; not "sins past and future," as the words have so often been translated. For the study of the means used for obtaining the forgiveness of sins of the believers, see MS. of Ibn Hagar, 3651 (Mosque Lâleli, Constantinople).

† Son miracle à lui, c'est le Qoran. Si l'on insiste, il réplique : "Le miracle n'engendre pas nécessairement la foi" ; ou bien, "Dieu recourt au miracle, uniquement pour inspirer la crainte" (Surah 17. 59).

‡ Cf., our *Triumvirat*, 130, seq.

§ This is a very obscure story, and it is difficult to find the truth of it. It is possible that there might have been in it a Shiite protestation against the ambitions of the friends of Abu Bakr and 'Omar.

## BAHAISM: ITS FAILURE IN MORAL CONDUCT



No argument need be made against Bahaism on the ground that its followers fail to live up to its precepts, for this can be said of all religions—even of Christians. But Bahai writers, by continually boasting of the saintly character and superior conduct of Bahais in contrast with others, and by making this a proof of their religion, make it necessary to show the groundlessness of their claim, whether this is put forth for the founders, or for the followers.

The claim is thus stated by the Bahai historians: "They are remarkable only for their charity, kindliness, purity, godliness, rectitude, sincerity, integrity, generosity, chastity and strict avoidance of all forbidden things."\* "In their conduct, actions, morality and demeanour was no place for objection." "People have confidence in their trustworthiness, faithfulness, and godliness."† Abdul Fazl says,‡ that owing to the supernatural reform of their characters they became "universally celebrated for good conduct, noted everywhere for excellent morals."

"From the arrival of Baha Ullah in Bagdad to the present time, they have not committed that which would disturb a single soul."§ Myron Phelps says||: "This faith does not expend itself on beautiful and unfruitful theories, but has a vital and effective power to mould life towards the very highest kind of human character, as exemplified by the life of Abbas and the salient characteristics of his followers."

\* "New History," translated by Prof. Browne, p. 236.

† "Traveller's Narrative," translated by the same author, p. 82.

‡ "Bahai Proofs," pp. 63-77.

§ "Brilliant Proof," p. 12.     || "Life of Abbas Effendi," p. 37.

Similarly, Remey says,\* “The effect of this Cause upon the lives of the people of every race leaves no doubt as to the divine source of the teaching.” Mirza Jani, speaking of the proofs the Babis gave to Moslems, says :† “We say ‘We have witnessed miracles on the part of this man.’ They retort, ‘He is a sorcerer.’ We say, ‘Come, let us invoke God’s curse on whomsoever is in error, leaving the decision to Him.’ They reply, ‘This is not permitted in their law.’ We say, ‘Let us kindle a fire and enter into the midst together.’ They answer, ‘You are mad.’ We further say, ‘Consider the godliness, piety and self-renunciation of those who believe.’ They return us no answer.” I propose to return the answer.

1. Bahais particularly boast of love as one of their characteristics. They continually quote Baha’s words, “to consort with all religions with spirituality and fragrance.” Phelps claims for them (p. 112), “A peculiar spirit which marks them off from other men—whose essence is expressed in one word—Love. These men are lovers—lovers of God, of their master and teachers of all mankind.” Chase says, “Bahaism removes religious rancour.” Yet both these Bahai writers inveigh against orthodox Christianity with bitterness and scorn. Dreyfus (p. 87), with an ignoring of facts that is utterly astounding, says, “Their conduct was so perfect, their harmony so complete, that although they had been there (at Acca) for forty years, no judge had yet to intervene for them in any legal dispute.”

These statements fill one with utter amazement in view of their history. Let me marshal the facts in array as to the time of the Bab, of Baha, and of Abdul Baha.

(1) *The Babis and Bahais show hatred and animosity against the Shiahhs of Persia, abuse and revile them, and heap maledictions and curses upon them.* These evil feelings are shown especially against the rulers and the Mullahs. The Bahai historians indulge so much in diatribes and maledictions, that Professor Browne wearies of translating them, and omits pages of abuse.‡ I will

\* “The Bahai Movement,” p. 111. † “New History,” pp. 373, 61.

‡ “New History,” pp. 281, 289, 320, 321.

give selections to show the rancorous spirit of the new religion. "They," the Babis, says Professor Browne,\* "entertained for the Kajar rulers a hatred equal to that for the Mullahs." They called the Shahs "bastard" and "scoundrel" and sent them to hell. "They hated the Mullahs with an intense and bitter hatred," and anticipated the fulfilment of the prophecy "when the Ka'im or Mahdi should behead seventy thousand Mullahs like dogs."

The Bab called Haji Kazim Khan, chief Mujtihad of the Sheikhs, "The Quintessence of Hell Fire and the infernal tree of Zakkum." The Bab did not confine his manifestation of hatred to words, for "when a prisoner in the household of Anti-Christ, that accursed one (the Shah), the Mullah of Maku showed him some discourtesy, whereupon the Ocean of Divine Wrath was stirred, and he (the Bab) brought down his staff with such vigour on the unclean form of that foul creature that the august staff broke in two. He then ordered Aga Sayid Hasan (his scribe) to drive out the dog from the room, though the accursed fellow was a personage of great consideration."† "The Bab took leave of his jailer, Ali Khan, with the words, '*Ya ma'aun*'" (Accursed one).‡

It is unnecessary to describe the feelings of the Babis at the time of their persecutions, sanguinary wars and attempt to assassinate the Shah. They made no secret of their hatred.

I pass on to the Bahais, who after forsaking Babism were, so Abdul Fazl claims, transformed and reformed by Baha. The latter is the Apostle of Love (?), who in the *Ikan* calls the Shiahs a foul erring sect, and the Mullahs "worthless wretches, who have read the Koran every morning and have not yet attained to a single letter of its purport;" who curses his Turkish guards, "Shame upon them"! God shall consume their life with fire, and verily He is the fiercest of avengers' (*Lawh-i-Rais*); and who exultingly celebrated in a hymn of triumph the death of Fu'ad Pasha, the vizier, who had exiled him and

\* "New History," pp. 17, 353.

† "Mirza Jani," pp. 131, 132.    ‡ "New History," p. 352.

consigns him "to hell, where the heart boils and the tormenting angel meets him."\*

A similar spirit of love (?) is shown by Abul Fazl, the apologist, for Bahaism in his discussion as recorded in the "New History" (pp. 173-190). His abusive language runs on page after page. He describes the Mullahs of Persia as mischief-makers, dolls, a pack of scoundrels, tyrants, fools, plunderers of men's property and their wives, sectarian zealots steeped in prejudice, thinly disguising their greed of worldly lucre under a veil of sanctity, sprung from the rustic population and the scum of the towns, ignorant of the decencies of society and neglectful of good breeding, of notoriously evil lives and vicious practices, with wickedness, worldliness, greed, rapacity and selfishness which are incurable, and folly that exceeds all bounds and surpasses all conception, with stupidity, overweening arrogance and presumption absolutely unparalleled, hiding the truth with falsehood, circulating false reports, possessing malignant hatred, malice, spite and notorious eagerness to shed blood, yet with cowardice like a timid girl. He avers that they are lacking in patriotism, nullify sovereign authority, encroach upon and usurp the power of Kings, dismiss Viziers, invite the people to rebel, cause national decay, set their feet upon the necks of all mankind, menace the order and well-being of the government, devour public wealth and substitute treason for service. "Perish their houses of folly," he exclaims, "whose learning is all pretence, and their colleges which never yield a man of sense."

This is a condensation of the learned Persian Bahai's amiable (?) description of the chiefs of his national religion. The author of the "New History" (1880) surpasses him in abuse. He compares the Mullahs to a "host of foul reptiles who befoul and pollute the pure water of life so that it waxeth loathsome and abominable." "They are fraudulent and sophistical hypocrites. Inwardly reprobate and outwardly devout, clothing themselves in the garb of spurious asceticism

\* "Journal Royal Asiatic Society," 1892, p. 271.



and simulated piety, fabricators of traditions." Later, Haji Mirza Heidar Ali, writing by command of Abdul Baha, says of Persia, "The old religious sects day by day become more ignorant, until they degenerate into ferocious wolves and mad dogs, even surpassing the ravenous man-eating beasts."\* Is it any wonder, in view of such scurrility, that the Persian Mullahs occasionally used their power to the injury of Bahais.

A propos of the slaying of Aga Sayid Jafar of Abargoo, the "Great Lord and Master, Abdul Baha Abbas, revealed the following in a Visiting tablet to be *chanted at his tomb* by each pilgrim." "Hell is for such as rejected thee, fire for such as sentenced thee to death, infernal flame be for such as betrayed thee, and the hellish gulf is for such as shed thy blood."† How awful it is to teach the people to make such imprecations! How far from the spirit which teaches to pray for them that spitefully use us! How can Mr. Phelps aver that "they have no trace of bitterness or resentment for their sufferings?"

These quotations show the vindictive spirit of the Bahai leaders. Anyone who has conversed with Bahais in Persia knows that the same spirit animates them all, and that they revile the Mutasharis, Sheikhis, and other sects of Shiahs, and especially their mullahs. They are kind and helpful to their own particular sect of Bahais, vindictive to all who have opposed them. To this same purport, Dr. Frame quotes a Persian as saying of Abdul Baha, "He is kind towards his friends and bitter towards his enemies."‡

The habit of Bahais of denying that they have animosity against other religions reminds one of one of their own stories. A certain Mullah said to his friend, "If you notice in me any objectionable habit, please inform me." "I perceive," answered his friend, "a habit of using abusive language." "Abusive language," cried the Mullah. "What rascally knave calls me abusive? What shameless ruffian dares so to accuse me?"

\* "Martyrs of 1903," p. 3.

† "Visiting Tablets," p. 12, New York Bahai Board of Counsel.

‡ MOSLEM WORLD, 1912, p. 237.

(2.) *The bitterness, animosity and maledictions of the Bahais against the Azalis* are greater than is shown above against their Shiah compatriots. The quarrel between these two sects into which the Babis split surpassed all bounds. Hatred manifested itself early in the exile, while Baha was still outwardly obedient to Azal. Bahiah Khanum says (Phelps, pp. 19, 20), "In Bagdad, disharmony and misunderstanding arose among the believers—discord, strife, contention." Baha separated and went to Kurdistan. He refers to these discussions in the *Ikan* (pp. 178-181). "The religion now entered," says Professor Browne, "upon a phase of inestimable dissensions, bitter animosity, schism and internecine strife."

After they were removed to Adrianople, the quarrel waxed hotter. Abul Fazl describes the "interior fires of dissension and jealousy of rival leaders far exceeding the enmity of outsiders."\* The manuscript, "Life of Baha," in my possession, refers to "all manner of intrigues, falsehoods and untruths."

Of these times at Adrianople I have heard an interesting narrative from a Persian Mirza, in whose testimony as a witness I have strongest confidence. He was at the time a *peesh-Khidmat* to the Persian Minister at Constantinople. He was at Samsun when Azal Baha and their party embarked, and was introduced to them by Haji Rajab Ali Khan. He saw them day by day. Afterwards he went to Adrianople bearing presents to Baha. He found Baha and Azal living in separate rooms of the same house, under guards. The contest for supremacy was active, and the *murids* (followers) had been won over by Baha. I continue, using the Mirza's language: "I entered one day. I heard words of angry disputation and revilings. Yahya (Azal) said, 'Oh! Husani Ali (Baha), you are vile! Do you not remember your sodomies? You are defiled. Your wife is a bad woman!' Husain Ali answered, 'Oh, cursed one! Your son, Nur-i-Kanur (Nur allah), is the son of a certain Sayid—not your own. You are a sodomite, an adulterer.' Such and like revilings they hurled at one

\* "Bahai Proofs," pp. 51-61.

another. I called Muskin Kalam, and said to him : "What are these words and doings ? If Baha is true, why does he talk so ? Why do these brothers revile each other ? What a fool I am to have come so many miles to bring presents to and to hear such vile words from a divinity !" I then went to the room of Ishan. My companion said to him, "Why do they revile so ?" I said, "I wish to ask you a question." He said, "What is it ?" I said, "You say they do not work miracles, but must there not be personal influence and power in their speech ?"

This bitter quarrelling between Azal and Baha and their followers led to mutual accusations against each other before the Osmanli government, and to the transfer of the former to Cyprus and the latter to Acca. It developed into a bitter schism. The two sects in Persia hate each other intensely. Professor Browne found the attitude of the Bahais towards the Azalis in Persia "unjust and intolerant," and reprimanded them for "their violence and unfairness." They cursed and reviled in the presence of Professor Browne.\*

The climax of the feud in a series of assassinations of Azalis by Bahais, I have already narrated.† The Bahais had the longest dagger, but the Azalis did not lack a bitter pen. An Azali writer in the *Hasht Behisht* says, "The misleadings of black darkness brought me into the City of Blood (Acca). I met Abbas Effendi, the whisperer of evil thoughts, one of the manifestations of infidelity. Afterwards I saw the rest of the wicked one's followers. Their sayings and arguments consist of a farrago of baseless stories, calumnies, falsehoods and lies, and not one of them had any knowledge of the first principles of the religion of the Bayan. They are all devoid of knowledge, shortsighted, of common capacity, hoodwinked, people of darkness, spurned of nature, hypocrites, corrupters of texts, blind imitators. God hath taken away from them his light and hath left them in the darkness of a Wicked One and hath destroyed them in the abyss of their own vain imaginings."

\* "A Year Among the Persians," pp. 525-530.

† MOSLEM WORLD, July, 1914.

He was admitted to audience with Baha, and narrates, "When I came there and looked upon the Arch-Idol, that Greatest Talisman, that personified Revolt, that rebellious Lucifer, the envious Iblis, I saw a form on the throne and heard the 'lowing of the Calf' (Baha—Golden Calf). I saw the Name on Ahriman the accursed, and how the fingers of the demon wore the ring (alluding to the theft of Solomon's ring by the demon). Thereat there came to my mind the verse of Hafiz :

"Efficient is the Name Divine ; be of good cheer, O heart !  
The div becomes not Solomon by guile and cunning art."  
(Translated by Prof. BROWNE).

(3.) *A fierce spirit of hatred has been shown by Bahais to one another since the death of Baha Ullah.* The sons of Baha quarrelled bitterly about the succession to the leadership. Abdul Baha Abbas was recognised by one party and opposed by his brothers, Mirza Mehmet Ali and M. Badi Ullah. Abbas' mother, of course, sided with her son, and the other wives of Baha against him. Of the followers at Acca, fifty took one side and forty the other. For the past score of years they have quarrelled with, reviled, boycotted and cursed each other. Execrations and anathemas have been hurled back and forth. Abbas has been denounced for concealing and changing the father's will, for forging false tablets of Baha and suppressing others, for maltreating his step-mother and attempting to kidnap the widow of his brother Zia-Ullah, for insulting, beating and imprisoning M. Aga Jan (the life long amanuensis of Baha), for stubborn pride, selfishness and injustice, especially in appropriating the whole family property and income, leaving the others in penury. "Alas ! Alas !" exclaims M. Aga Jan, "Abbas Effendi has caused his followers to display such vehemence of hatred and rancour, the like of which has never been shown by barbarous nations and even the most ignorant tribes."\*

On the other hand Mirza Hadad accused M. Mehmet Ali and M. Badi Ullah of being "profligate and wanton, frequenting wineshops, and being spendthrifts." Mr. Getsinger said he had seen Badi Ullah in the street

\* "Facts for Behaists," p. 54.

intoxicated and being helped home by his servants, and further, that he and Mehmet Ali had taken and pawned the effects of Baha—rugs, hangings, etc., and a pearl rosary which had belonged to Baha and was valued at ten thousand pounds, and had squandered the money.

Afterwards, Badi Ullah, starved into submission to Abdul Baha, published an "Epistle to the Bahai World." The edition of this in English is interpolated, according to Dr. F. O. Peace, the Chicago historian of the Bahais. However, in it (p. 28) he turns on and denounces the Nakazeen (violaters), saying, "They have no God save passion, no object save personal interest," and accuses Mehmet Ali of purloining the papers and tablets of Baha and interpolating and falsifying them, and of cursing and execrating Abdul Baha through jealousy. Finally, each party accused the other before the Turkish Government, with the result that the Sultan ordered them all back to restraint in the prison-city of Acca.

I hold no brief for Mehmet Ali and his party ; they may be all they are accused of, but certainly Abdul Baha showed up in a bad light, for he, who is such a preacher of peace, and arbitration, refused to arbitrate his quarrel, when the British Vice-Consul at Haifa and Mrs. Templeton, formerly Mrs. Lawrence Oliphant, offered to act as mediators. He who exhorts with such unction to unity and harmony in association with all religions, declares that any Bahai who does not accept him is cut off, is a violater and a son of perdition. "All must hold aloof from such a one, must sever themselves from him. Even if a King violates, to the extent of an atom, the covenant of Abdul Baha, he shall be cut off immediately."\* "Whosoever violates Abdul Baha's word is one of the letters of hell-fire, brutish qualities become alive in him, after his exit from this world he will appear in a brutish form."†

Well may Professor Browne enquire, "Where is the restraining power, when they can show such *bitter* animosity against those of their household?" And of Chase, "Bahaism does bring men into loving unity with

\* "Star of West," p. 241, November 23rd, 1913.

† "Sacred Mysteries," by M. Asad Ullah, p. 100.

each other!" How blind the infatuation of Phelps, who sees in Abbas Effendi (p. 255), "A man, who proves to us that self can be utterly forgotten, that all embracing love can be substituted for egotism, that the recorded life of Christ may indeed be realised!" How far from the truth the words of Asad Ullah (Phelps, p. 133), that "Abbas sees the Moslem, the Christian and the Bahai all with one eye—he is equally kind to all!"

This quarrel among the leaders of Bahaism spread to Persia, where it caused bitterness, hatred and division among the Bahais. The anathema and boycott brought disaster, and some were permanently estranged from Bahaism.

In America the fight waxed hot. After 1898, Dr. F. G. Kheiralla, the first Apostle to America, took the side of Mehmet Ali, and was denounced by Abbas. The latter sent other leaders (Persians) to America. "All liars," said a Chicago Bahai\* to me. Dr. Kheiralla was threatened with assassination by one of the Persians, and obtained police protection. Dr. Getsinger and Mr. Thornton Chase, the "first American believer," accused Dr. Kheiralla of being an impure man and caused his wife to separate from him. Mr. Chase was dubbed dishonest because he did not return borrowed money to Dr. Kheiralla. The Treasurer of the Bahai Society absconded with the funds. Dr. Getsinger qualified for the "Ananias Club" by his stories of *his life* in California. Even Abbas spoke of affairs in Chicago as a "stench." One of the Bahais who turned Azali, wrote, "They have ousted, given bad names, and thrown mud at each other, both in their sermons and in print, worse than any Christian or heathen religions have done."†

II. In the statements of Bahais, which I quoted at the beginning of this article, they boast also of superior chastity and sobriety.

(1). In regard to *sexual immorality*, they are neither better nor worse than other Persians of the middle class, to which they mostly belong. They are not free from

\* The followers of Abdul Baha spell their name Bahai, the others Behai.

† "Third Call to Behais," p. 3.

the unnatural vice which disgraces Mohammedan life. Their general treatment of women, and their approval of bigamy, loose divorce, etc., I have set forth elsewhere.\*

(2). As to the use of alcoholic liquors and opium, my observation and study lead me to the conclusion that they (Bahais) are more addicted to these than are Moslems. Bahai law, as that of Islam, prohibits the use of alcohol. The Bab prohibited opium and tobacco. The Azalis held to this law, but Baha allowed tobacco. It is a mistake to suppose that all Moslems are total abstainers. Certain classes, as officials, nobles, and soldiers, are addicted to liquors. Regarding the use of wine and opium by Bahais, we have a witness who writes his experience without prejudice or motive.

Professor Browne in "A Year Among the Persians," tells of his social intercourse with Azalis and Bahais. His prolonged stay in Kirman was largely spent among Bahais. He became so intimate with them as to be considered one of them. He gives us an unvarnished tale of everyday experiences. (Read pp. 475 to 540). It is evident that many of the Bahais lived in the habitual use of wine and opium. No missionary ever had such an opportunity to know what goes on behind their closed doors. One and another and another Bahai is described by name and occupation and incidentally as hard drinkers. Sheikh — "is a drunkard and a libertine." Usta A — the pea-parcher, "returned in a state of boastful intoxication, talking blasphemous nonsense." The son of the Bahai postmaster "wants money to get drunk and play the libertine." Haji Kirazi is "a drinker and a libertine" and a reviler. Another is described as a victim of copious libations of beer. Another as a "drunkard and blasphemous in his cups."

Opium smoking seemed to be a common habit among them.† Of certain dinners Professor Browne writes, "All present were Babis (Bahais), and we sat sipping tea and whiffing opium." "We sat talking late and smoking opium." "The wildest ascriptions of deity to

\* *Missionary Review of the World*, October and November, 1913.

† "A Year Among the Persians," pp. 499, 500, 505, 520, 524, 525, 540.