

# The Moslem World

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## EDITORIAL

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THE Great Commission to carry the unsearchable riches of Christ to a world spiritually bankrupt comes to us with fourfold emphasis in the Gospels. Matthew tells us *why* we are to go: "All power is given unto Me, go ye therefore." Mark tells us *to whom* we are to go: "to the whole creation." Luke gives *the order* of going: "Beginning at Jerusalem . . . to the uttermost part of the earth." But John lays bare the very heart of the Master by showing us the spirit in which we are to go: "Jesus came and stood in the midst and saith unto them, 'Peace be unto you.' And when He had said this, He showed unto them His hands and His side . . . Jesus said unto them again, 'Peace be unto you: *as the Father hath sent me, even so send I you.*'"

Christ laid the foundations of the missionary enterprise in His own heart's blood. His life is to be our pattern, even as His death is our salvation and the heart of our message. How can we preach Christ crucified to Moslems unless we ourselves bear in our lives the marks of the Lord Jesus? How can we ask a convert to tear himself loose from the old social environment, to be a castaway from his family and friends, to face poverty and persecution, even death itself, if he has never seen in *our* lives the print of the nails? Success in soul-winning among Moslems can only come by sacrifice. While the nations of Europe are pouring out on the altar of patriotism, in unstinted measure, their whole wealth, their utmost strength, their best life-blood, shall the

## BAHAISM: ITS FAILURE IN MORAL CONDUCT

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No argument need be made against Bahaim 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, kindness, 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, Remy 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 Bahatism 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 despitefully 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 Shiah, 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 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 Bahatism 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 Bahatism.

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 Behai\* 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.

Baha were made when intoxicated with wine or opium. Then they praised the 'Beloved.' " "The poor lad, son of the telegraphist whom I had seen smoking opium, was dead." "A Bahai dervish was engaged in smoking an opium pipe." "The Prince's secretary (this time an Azali) was a confirmed opium smoker."\*

The above citations go to show that Bahaism has not that transforming power that is claimed for it. Bahais are yet in the gall of bitterness and the bond of iniquity. These facts refute their ungrounded assumptions and boastings. Take the following from M. Abul Fazl, "Have you ever heard of a Bahai accused of wine-drinking, wounding anybody, murder, etc.?"† "None are accused of evil deeds or bad morals!"‡ Sprague, one of their dupes, says, "It brings man to a higher conception of duty and life than has been the heritage of the Churches."§ How blind to facts is such fanatical faith!

III. *Another characteristic of Bahais is gross exaggeration not distinguishable from wilful misrepresentation.* It pervades all Bahai literature. For example, "When the Bab was killed (in 1850), many people of all nations flocked to Persia to enquire and become converted!"|| Abdul Baha leads the others in exaggerating the effects of Bahaism on Persia, in uniting races, promoting peace and love, elevating morals, and improving the condition of women, etc.

Another class of inaccuracies is illustrated by the assertion often repeated, that "contributions are never solicited,"¶ and that "Bahai teachers never accept the slightest coin for their work."\*\* Per contra, this journal continually solicits for the teachers and schools in Persia

\* On one occasion (pp. 250, 251) they secretly filled Browne's pipe with hashish (bhong). He recognised the taste and refused it. Otherwise, would they possibly have shown him "visions" to further persuade him of the truths of Bahaism, as is commonly reported concerning them?

† "Bahai Proofs," p. 79.

‡ Idem, p. 82.

§ "The Bahai Revelations," p. 4.

|| P. R. Dealy, "The Dawn of Knowledge," p. 17.

¶ "Remey," p. 100.

\*\* "Abdul Baha in Star of the West," July 1st, 1912.

and for funds to build the Mashrak-ul-Azhar temple in Chicago. A most conspicuous form of exaggeration is in regard to the number of Bahai converts. "Millions" is the usual figure used by American writers. Thus Phelps (p. 100) speaks of the millions of Bahais in Persia. "The Oriental Rose" (Ford) claims 12,000,000 in Persia and Russia; McNutt ("Unity through Love"), "His followers number millions from all the religious systems of the world." The origin of these large figures is as follows: Dr. Kheiralla\* says, "Abdul Karim (1896) assured me that the believers in Baha were fifty millions. I wrote to a Syrian to ask in Acca the number. He was informed by Sayid Mohammed, secretary of Abbas Effendi, that the number of Bahais was fifty-five million souls." Kheiralla afterwards recognised his error and apologised for the exaggeration, saying that he was greatly deceived. But the misstatement has gone on its course. Sometimes the story is that a large proportion of the population of Persia, or "a half," are Bahais (Dreyfus, p. 42). These statements are very wide of the mark. Though some judicious writers have placed the number at 500,000 on a basis of ten million for all Persia, yet I believe that the number does not exceed 100,000 to 200,000 in Persia. I reach this conclusion on the basis of a large amount of data which I have collected. The missionaries, Jordan,† Frame,‡ and Shedd,§ agree with my estimate.

As to other races and countries, Abul Fazl says (p. 64), "Jews, Zoroastrians and Nusaireyeh by thousands are Bahais." Haji M. Heidar Ali says ("Martyrdoms in 1903"), "The majority of Zoroastrians are recognised as Bahais in all sincerity." Per contra, Professor Browne says,|| "I had been informed that Bahaism was spreading among the Zoroastrians. However, after much intercourse with the Zoroastrians of Kirman and Yezd for the space of three and a half months, I came to the conclusion

\* "Three Questions," p. 22.

† *The Mohammedan World* (Cairo), p. 130.

‡ *MOSLEM WORLD*, p. 238, 1912.

§ "Bahaism and Its Claims," pp. 2-4.

|| "Journal Royal Asiatic Society," 1889, p. 501.

that few, if any, have adopted that creed." In India there are probably a couple of hundred Parsee Bahais. As to Jews, Remey wrote, "In Hamadan there is a very large Israelitish following of Baha. Others claim tens of thousands in Persia and Turkey. An exact census taken by a Jew, showed that there were over fifty-nine parents, and, counting their children, one hundred and ninety-four Israelitish Bahais out of a total of six thousand Jews in Hamadan.

As to the United States, the report is circulated in Persia that millions of Americans are Bahais. "The Wayfarer" (W. T. Ellis) was told at Acca that there were millions in the United States. In Persia a Bahai claimed that one-half of Chicago was Bahai. A Bible colporteur challenged him to go to the telegraph office and enquire of the Mayor of Chicago as to the truth of the assertion. The challenge was not accepted. The facts are reported in the United States Census of Religions (1906). The figures were given by the Bahais. In toto they numbered 2280, of whom 482 were in Chicago and Illinois, and the others in twenty-six scattered groups. Now Bahai estimates do not exceed five thousand for North America.\*

In the Turkish Empire they have very few converts. Scarcely a Sunni has ever become a Bahai, and the Sunnis represent fifteen-sixteenths of all Moslems. Mr. Phelps says,† "All the Bahais in Acca are Persians." "There are no other nationalities among them." The inference is unmistakable that no natives of Acca had become Bahais through forty years of contact with Baha and his seventy followers.

The Bahais in the world are probably as follows: In North America, three thousand to four thousand; Great Britain, one hundred; Europe, two hundred; Turkish Empire,‡ including Egypt, five thousand, largely Persian emigrants; India, one thousand; South Africa, Hawaii, and Japan, one hundred; Russia, Caucasus, and

\* "Star of West," February 7th, 1912, August 1st, 1913, p. 139.

† "Life of Abbas Effendi," 1903, p. 109.

‡ An Editorial in the *Egyptian Gazette* says: "In Egypt there are a few disciples. Islam remained indifferent, and the Christian community was ignorant of the presence of Abdul Baha."

Trans-Caspia, five thousand ; total outside of Persia, fifteen thousand, of whom two-thirds are from the Shiah. Yet, on account of their active proselytising zeal and their power of misrepresentation, and bearing in mind the success of Mormonism, their errors and real character should be exposed by Christians.

In these articles\* I have brought evidence to show the immoral record of Bahais in numerous particulars. They have been found guilty of dishonesty in dealing with facts, falsifying history and changing and forging documents and "Revelations"; of dissimulation, deceit in carrying on their propaganda and in confessing their faith; of exaggeration and misrepresentation regarding their numbers; of vicious habits; of animosity, hatred and vindictiveness, not stopping short of the assassination of rival sectaries. I have not detailed the accusations of the Shiah Mullahs against them. The testimony has been drawn almost entirely from two sources: (1) the writings of Babis and Bahais; (2) from impartial Orientalists who have investigated without desire to accuse or excuse, searching for facts. The testimony is cumulative. If an item or incident should be found incorrect, it does not weaken the damaging force of the rest.

The testimony of missionaries is confirmatory. Dr. Frame, of Resht, says, "The real test of a religion is its influence upon life. Repeatedly we have challenged Bahais, 'Show us from your personal lives a power to regenerate the lives of men.'" Dr. Shedd says, "Does the religion bring about a change of life and character? The reports given by Bahai travellers are glowing, but residents of long standing in Persia have no such tale to tell." Mr. Jordan says, "By neither Moslem, Jew nor Christian are they considered morally superior to the Moslems; in some respects they are rightly judged less so."

Canon Sell says, "The author (F. H. Skrine) calls Bahatism 'the religion of brotherhood,' a curious title for a religion which has produced nothing but dissensions between brothers."

*Tabriz,*

S. G. WILSON, D.D.

*Persia.*

\* Cf., MOSLEM WORLD, July, 1914, April, 1915.