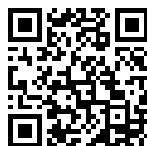
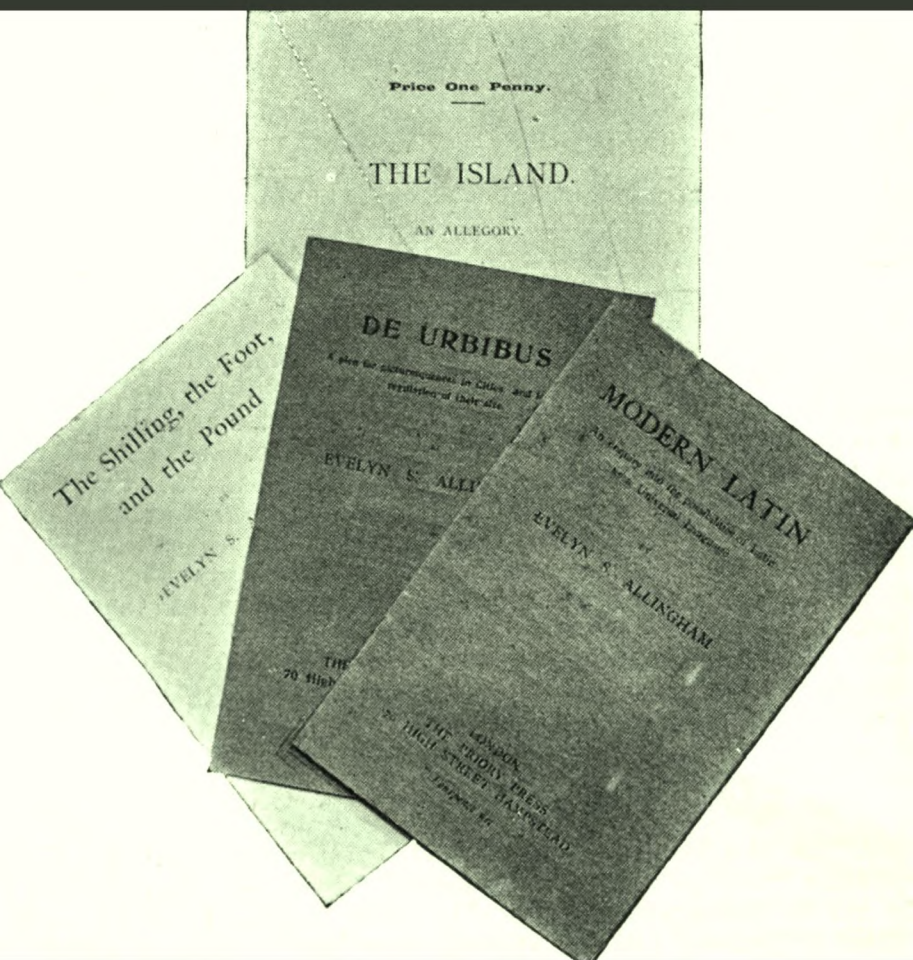

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The story of the Bahai movement

Sydney Sprague

KD23812

The Story of the Bahai Movement A Universal Religion

By
SYDNEY SPRAGUE

**"The people of Baha have not any aim save the
prosperity and reformation of the world and the
purifying of the nations."**

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THE BAHAI MOVEMENT

"PRAISE be to God that the divine cause in this Bahai dispensation is one of absolute love and of pure spirituality. It is not a worldly kingdom, for it is not war and distress, nor the oppression of one people by another. Its army is the love of God, its victory is the ecstasy of the knowledge of God; its battle is that of Truth, the exposition of the Word; its warfare is against selfishness; its patience is its reserve; its entire meekness is its conquering power, and its love for all is a glory for evermore. In a word it is spirit and it is love."

"It is for us to consider how we may educate men that the darkness of ignorance and heedlessness may disappear and that the radiance of the kingdom may encompass the world; that the nations of men may be delivered from selfish ambition and strife, and be revived by the fragrance of God; that animosity and hatred may be dispersed and wholly disappear, while the attracting power of the love of God so completely unites the hearts of men, that all hearts beat as a single heart; that the arteries of all mankind may pulsate with the love of God; that contention and war may utterly pass away, while peace and reconciliation lift their standard in the midst of the earth and men become enamoured of one another; that the joys of spirituality may prevail over material pleasures; that East and West may delight in one another as lovers, and North and South embrace each other in closest affection; that the visible world may be the mirror of the world of the kingdom; that the image of the supreme

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concourse may be reflected in all gatherings of men; that the earth may be changed into the paradise of the Glorious One, and the Divine Jerusalem embrace the terrestrial globe."

THESE are the words of a great teacher, a Persian by birth, an exile from his country, and a prisoner of the Turkish Government in the little fortress town of Acre or Akka, at the foot of Mount Carmel, on the coast of Syria; a man who for over forty years has been persecuted and rejected, and endured the sufferings and privations of a prisoner's life, and yet these triumphant words, sounding a note of peace and joy, have recently fallen from his lips. Have they no significance for the Western world? Let us see if the life and teaching of this man now living but a few miles distant from Nazareth itself, and which are having such a stimulating effect throughout the Oriental world, may not be suggestive to the nations of the West. This teacher, in fact, is making his appeal for religious unity not only to the people of the East, but also to the people of the West, and is there not as much need in the West as in the East, for religious unity? It is said to-day that in the West, there is more animosity and bitterness of feeling existing between the various churches than ever before. How are such divisions to be healed?

Let us turn to India for a moment, and see what this Bahai Movement has accomplished in a very short time. When I visited the city of Rangoon a year ago, I attended a Bahai meeting, at which representatives of six of the great world religions were assembled together, united by a wonderful bond of friendship and unity. This gathering was composed chiefly of men of mature age, doctors, lawyers, government employes and others, who had been brought up as strict Mohammedans, Buddhists, Hindus, Jews, Zoroastrians and Christians, yet here they were conferring together.

If this Bahai spirit of love and tolerance as taught by the "Master of Akka," can penetrate to India and draw together men of hostile faiths, may it not also shed its benign influence over the people of the West? But it is not necessary

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to go to India to see what the Bahai Movement has accomplished. In fact in the city of Paris it has already been uniting Catholics, Protestants, Freethinkers and Jews, and in other cities in Europe as well as in the United States and Canada, the movement has been making its influence felt and has attracted many to it.

The Bahai Movement claims to be the divine instrument for bringing religious unity into the world; and for this reason, if for no other, it deserves attention. Its claim is too vital and important to be set aside; the long roll of its martyrs; the wonderful lives of its founders; its regenerating influence in Persia; the fact that people of nearly every race, creed and sect have been attracted to it, and finally, its progress in the western world, all these things compel, if not admiration, at least interest. The birth of a great religious movement is not a thing to be ignored. Who could have imagined in the early days of Christianity, when it was teaching with great force and beauty the vital doctrine of love and unity,—now so much lost sight of,—that a few centuries later it would so powerfully affect the world. In our study of the Bahai Movement we shall find many striking points of similarity between it and the early movement of the Christian faith.

All great religious movements have been founded by some great personality, who has a divine message to deliver, and who succeeds in so changing and renewing the lives of men that they become saints and martyrs, and their blood becomes in truth "the seed of the church."

Let me set forth as briefly as possible some of the characteristics of this new religious movement known as the Bahai Revelation, and what it has accomplished, and is still accomplishing in the world to-day, together with some account of its present leader Abdul Baha (Abbas Effendi), the man and his message.

In order to understand Abbas Effendi's position in regard to this movement, I must direct you to the great founder of this religion, Baha Ullah, and his forerunner, the Bab. At the mention of the name of the Bab, there may be some who will imagine that Babism and the Bahai Faith are one and the same. But the latter is an out-growth of the former,

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and differs from it essentially on many points, as one may easily discover, either by studying the early history of Babism and comparing it with the present movement known as the Bahai Revelation, or by reading the early writings of the Bab and comparing them with those of Baha-Ullah, from whom the present movement takes its name.

While comparing the two, we can notice the striking analogy that we have in New Testament history. We find the religious movement inaugurated by John the Baptist, differing materially from that begun by Jesus. Although John the Baptist evidently taught doctrines and a certain mode of living to his disciples, yet his only claim was that of a voice crying in the wilderness, preparing the way for one who was to be preferred before him. So it was with the young Persian Bab, who gave to his followers certain forms and doctrines, and some rules drawn up in a book known as the "Bayan," but at the same time he continually proclaimed that he was but the Herald of one greater, who should come after him, and he told his disciples to be in constant expectation of "Him, whom God shall manifest."

The Bab had indeed inaugurated a great reform, but his movement remained more or less Persian and Mohammedan; and one feels that it could never have become universal. It remained for Baha Ullah, who came after the Bab, to give this movement its truly broad, catholic and universal spirit which it possesses to-day.

As a further elucidation, I will give a brief sketch of the movement from its beginning.

In the year 1844 of our era, which corresponds to the year 1260 in the Mohammedan calendar, there appeared in Persia a youth, Mirza Ali Mohamed by name, who called himself the Bab, that is the door or gate through which men could arrive at the knowledge of Truth or God.

The Bab began his mission as a Door by opening the people's minds to the real truths of their own religion, and he, like all great prophets, did not come to destroy but to fulfil, he did not tell his Mohammedan hearers that they had been deluded all these years by a false prophet, but he did, however, rate them soundly—as Jesus did the Pharisees—for their hypocrisy and their distortion of true religion. He

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also explained to them the true meaning of their prophecies and traditions that a Mahdi should come. To quote his own words, "in the past whenever there was need, God raised up a prophet on the earth bearing a book containing a divine revelation, and he will do the same in the future whenever there is need."

The words of the Bab were naturally met with jeers and derision by the Mohammedan pharisees, and he had to endure insult and persecution culminating in his imprisonment and death. He was shot by order of the Persian government, in a public square in Tabriz.

The life of the young reformer was not sacrificed in vain; during his life-time great numbers of earnest men and women had allied themselves to his cause and had been diligent in spreading his teachings throughout Persia, so that soon the movement had grown to such an extent that the Persian government and the Mullahs became alarmed, thinking it a serious menace to the supremacy of Islam, and believing that the movement must have some political as well as religious meaning. Orders were given to plunder and persecute the followers of the Bab, and during these dark years many thousands gave up their lives and endured the worst of tortures for their Faith. Here we find a record of heroic devotion, bravery and self-sacrifice which, as Professor E. G. Browne, of Cambridge, says, may perhaps be paralleled in history but cannot be surpassed. T. H. Huxley, Ernest Renan, and the Comte de Gobineau have also written in terms of the greatest admiration of these Persian martyrs, whom they can only compare to the early martyrs of the Christian Faith. One is tempted to dwell on these stirring events of the early days of the movement, but space does not permit more than a passing allusion to them. No account, however, should be given without at least mentioning the name of Kurratul-Ayn, that remarkable heroine who has been called the Joan of Arc of her country and age. She was the daughter of one of the leading Ullema of Islam, a woman of culture and position, known as a poetess, philosopher, linguist and theologian; she early became a convert to the new movement, and, leaving her home, travelled about Persia, speakingly publicly, and, it is said, converting many

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to the new Faith. Finally she was seized by the scandalized Mohammedans and cruelly martyred. This saintly woman by her great courage has led the way for her sisters in the Orient; and a new era for women has commenced, for both the Bab and Baha Ullah preached the emancipation of women. Under this teaching woman assumes her rightful position as the equal of man.

The Bab had left behind him a beautiful hope as a legacy to his followers, namely, that "He whom God shall manifest," should arrive and complete what he had only imperfectly begun.

For several years after the death of the Bab in 1850, the movement seemed in a very precarious condition; it had a bad reputation with the Persian government; it was looked down upon with contempt by nearly all the Persians of wealth and position; its followers could only meet together secretly, and no one dared to breathe the hated name of "Babi,"; indeed it seemed for a time as though the Mullahs had succeeded in crushing out the young Faith entirely. There was the greatest need for the coming of the Promised One to save the movement from extinction, to restore the zeal and courage of the persecuted Babis. They were not to be disappointed in their hope, for, during the early sixties, there arose one whose grand personality, wonderful powers of utterance, and inspired writings, proclaimed him to be the Manifestation for which the Babis were waiting, and indeed when Baba Ullah publicly proclaimed that he was the Promised One, whose advent the Bab had foretold, the great majority of the Babis hailed him with joy as their Lord and Redeemer. There were, it is true, a few dissenting voices, even in the Baba Ullah's own family, who were content with the doctrines of the Bab, and who did not wish to go beyond these. These grouped themselves around Subh-i-Ezel, but he never had many followers, and few of them now survive, so that their refusal to accept the teachings of Baba Ullah can hardly be called by the name of schism. The movement has outlived this little trouble, and another and more recent one, but its unity has been unimpaired, and it has emerged triumphant from these trials, showing to the world that it can preserve within itself the unity which it teaches.

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Baha Ullah (the Glory of God) was born in 1817, and came of a wealthy and noble family. As a young man he became a follower of the Bab, although he had never seen him. His prominence as a teacher of the New Faith led to his imprisonment in Teheran. For some time he was kept in chains, together with several others, until finally his wealth was confiscated and he was exiled to the city of Baghdad in the Sultan of Turkey's dominions. While there he continued to teach the people, and his influence over them became very great. During two years he withdrew himself to the mountains near Baghdad, and lived apart from men, passing his time in prayer and meditation. On his return he publicly proclaimed his mission, which was that of establishing peace and religious unity in the world. He called to men, of every creed and race to come under the standard of Unity, which he had upraised, and assist him in establishing the Kingdom of God and the Brotherhood of man upon the earth. The Mohammedan Mullahs of Baghdad soon became alarmed at having a man of such influence and power in their midst, and petitioned the Ottoman government to have him removed. Baha Ullah was accordingly summoned to appear in Constantinople, and, together with his family and a little group of followers, he set out for that city. His stay in Constantinople was short, for the Turkish government decided to banish him to the city of Adrianople. From Adrianople Baha Ullah wrote those famous letters (sent later from Akka) to the Kings of Europe and the Pope, calling upon them to abandon their injustice, their thoughts of warfare, and to assist in establishing Unity. The letters also contained prophetic utterances which were soon after fulfilled. After a few years spent in Adrianople, he was again banished to a still more inaccessible spot, the little fortress town of Acre or Akka on the coast of Syria. Here Baha Ullah and his little band of followers passed some of the most terrible years of their exile, for Acre can only be described as pestilential, and it seems probable that Baha Ullah was sent there in the hopes that a fever would soon rid the world of him. For some time he and his followers were confined to two rooms in the barracks, but gradually

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more leniency was shown them, the heart of the governor becoming softened at witnessing the heroic sufferings of the little band. Baha Ullah spent most of his time in Acre in teaching those few followers who could hold communication with him* ; in writing his instructions and admonitions to the world ; in sending tablets to followers in different parts, and in writing a book known as

THE BOOK OF LAWS.

In this book Baha Ullah tells his followers that the sword must for ever be put away ; in its place the Word must arise. He proclaims Universal Peace and calls upon the nations to settle their differences by a board of arbitration ; he pleads for a broad spirit of friendship and tolerance to be shown to all the peoples of the earth ; "ye are all the fruits of one tree," as he beautifully expresses it ; he enjoins his followers to seek for a universal language ; he says, "this is the means of union, if ye knew it, and the greatest source of concord and civilization, did ye recognise it. Teach this common language to the children in all schools, that the whole world may become one land and one home" ; he tells parents that they must educate their children, boy and girl alike, giving them the best education they can afford, and that the poor must be educated by a board of Councillors to be elected in each city, for he considers that until ignorance is uprooted there can be no true progress ; and he wishes so to impress on his followers the value of education, that he says, "he who educates his own son or the son of another, it is as though he educated the Son of God." All must learn and practice some craft, trade or profession, which if practised conscientiously and diligently, will be considered as the highest act of prayer and worship toward God. There are no priests connected with this religion and

* There has just been added to the little Penny Series "Hidden Words, from the Arabic," written by Baha Ullah.

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those who teach this Faith should not receive any pay but support themselves by other means. The acquisition of science and art is commended. Marriage is advised, and celibacy and asceticism condemned. Baha Ullah wishes his religion to be one of joy and gladness. He tells his followers to associate with all the people of the world, and to show forth to others whatever good things they possess, in a word to be in the world, but not of it. He strongly condemns gambling, the use of opium, intemperance and other vices, and he lays down some interesting hygienic laws. A law is given, advocating kindness to animals, and beasts of burden are not to be ill-treated or overloaded. Baha Ullah submits this "Book of Laws," as a standard rule of conduct, and a great means of uniting the various peoples so separated by different customs, prejudices, and habits. We cannot but admire the remarkably modern and tolerant spirit that animates these laws. All the things that Western reformers are striving for to-day, find a place in his universal religion, and yet these laws were written by Baha Ullah over forty years ago, while confined in an Eastern prison.

In the following lines Baha Ullah tells his followers how religion should be taught to the world. "O Children of Baha associate with all the people of the world, with men of all religions, in concord and harmony, in the spirit of perfect joy and fragrance. Remind them also of that which is for the benefit of all, but beware lest ye make the Word of God the cause of opposition and stumbling, or the source of hatred among you. If ye have a word or an essence which another has not, say it to him with the tongue of love and kindness. If it be accepted and impressed the end is attained, if not leave him to himself and pray for him, but do not molest him. The tongue of kindness is attractive to the heart and it is the sword of the spirit; it furnishes the true relation of thought to utterance; it is as the horizon for the arising of the sun of Wisdom and Knowledge. . . . Creatures were created through love, let them live in friendship and unity."

Now the question arises, do his followers, the Bahais, carry out these laws, are they animated by the same spirit of tolerance and goodwill that breathes through these in-

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structions! I can but give my personal testimony of the lives and practices of the Bahais, as I have seen them in various parts of the Orient, together with the testimony of other men, an Englishman, an American, and a Frenchman.

Professor Browne, the author of the invaluable "History of Persian Literature," says, "The spirit which pervades the Bahais is such that it can hardly fail to affect most powerfully all subjected to its influence. Let those who have not seen disbelieve me if they will, but should that spirit once reveal itself to them they will experience an emotion they are not likely to forget."

Myron H. Phelps of New York writes, "If we analyse this spirit which pervades the Bahais, if we seek to penetrate that which marks them off from other men, the conclusion to which we are brought is that its essence is expressed in the one word Love. These men are lovers, lovers of God, of their Master and Teacher, of each other, and of all mankind."

M. Hippolyte Dreyfus of Paris, who has recently returned from Persia, writes in a French review, that "he found among the inhabitants of Teheran and other cities all those imbued with liberal and progressive views were Bahais."

Finally let me speak of those Bahais who are subjects of the British Empire, the Indian and Burmese Bahais, whom I came to know well during a recent stay in India. Every serious-minded person who visits India and is a well-wisher of that glorious country, must regret the unhappy differences that separate Indian from Indian, due chiefly to religious animosity. How one longs for a solution of this vexed problem. If only some broad faith could be found to include all the wrangling and hostile sects and creeds! Now I believe most earnestly that the solution of this difficulty lies in the Bahai Movement. I have already pointed out by an example taken from Rangoon, that it has brought about this very Unity which all are desiring. How has it been able to do this?

The first command that is given to a Bahai by his Leader is this: "Do not antagonise or denounce any religion," he also says that "God is to every human being as great as the individual mental capacity permits one to see him." The

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Bahai propagandist in India has not the difficulty that besets a Christian missionary, that of pulling down ; his duty is only to build on to what is already there, for the Bahai teaches that the essence and truths of all religions are one ; he sees the Hindu, Buddhist and Mohammedan with the same eye, and he reverences the prophets of each ; instead of showing where they were wrong, he shows where they were right ; he acknowledges the common truth in Buddhism, Mohammedanism, Christianity, and other great religions ; he shows their adherents that a further revelation has come through the teaching of Baha Ullah ; that its particular mission is to uncover the truth of all religion by removing prejudice and ignorance from the minds of the people, and by uniting them in thought, faith and love. The Bahai does not disdain the prophecies which have come down to us from all religions, but points out that they have all referred to the coming of a great teacher who should establish peace and harmony on the earth.

Let me say here a word about prophecy. There are many, I know, who take no interest in the subject whatever, but we must remember that prophecies exist in every religion, and they have to be reckoned with. If we are considering a universal movement to consist only of a few cultured minds, then we may perhaps dismiss prophecy altogether, but we are not ; we are thinking of millions of Christians, Buddhists, Mohammedans and others, who all believe in prophecy. Unless a movement can fulfil the prophecies and expectations of these various peoples, it cannot succeed in being universal, it will only become another sect. The fact that the Bahai Faith does fulfil the prophecies of the different religions, is one of the greatest arguments in favour of its universality. Another factor in the spreading of the Bahai Religion in the East, is the marvellous spirit already referred to, which animates the Bahais, and is shown in their self-sacrificing lives.

One of the reasons why Christianity has failed to become the predominant religion in the East, is because of the prejudice against it, due to the misrepresentation of its true spirit. In a recent article by Professor Browne, he says,

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"I have often heard wonder expressed by Christian ministers at the extraordinary success of Bahai missionaries, as contrasted with the almost complete failure of their own. 'How is it,' they say, 'that the Christian Doctrine, the highest and noblest which the world has ever known, though supported by all the resources of Western civilisation, can only count its converts in Mohammedan lands by twos and threes, while Bahaism can reckon them by thousands?' The answer to my mind is as plain as the sun at mid-day. Western Christianity, save in the rarest cases, is more Western than Christian, more racial than religious; and, by dallying with doctrines plainly incompatible with the obvious meaning of its Founder's words, such as the theories of 'racial supremacy,' 'imperial destiny,' 'survival of the fittest,' and the like, grows steadily more, rather than less, material. Did Christ belong to a 'dominant race,' or even to a European or 'white' race? The dark-skinned races to whom the Christian missionaries go are not fools, and have no object in practising that curious self-deception wherewith so many excellent and well-meaning European and American Christians blind themselves to the obvious fact that they attach much more importance to race than to religion; they clearly see the inconsistency of those who, while professing to believe that the God they worship incarnated Himself in the form of an Asiatic man—for this is what it comes to—do nevertheless habitually and almost instinctively express, both in speech and action, contempt for the 'natives' of Asia."

I do not wish to enter into a controversy regarding the merits or demerits of the missionaries in the Orient, preferring simply to offer my tribute to some of those earnest and self-sacrificing ones whom I know, but I wonder how many of them really believe that there is a probability or a possibility of the many hundred millions of Mohammedans and others becoming Christians. Those who have lived in the East know that it is as rare for a Mohammedan to become a Christian, as it is for a Christian in the West to become a Mohammedan. We must remember too, that the Mohammedans and others believe just as firmly as the Christians, that their religion will become predominant, but

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history itself gives the refutation to this belief. Take for instance the two great religions of Christianity and Mohammedanism. Can we say that, after all the zeal, the earnestness, the effort with which their adherents have tried to convert each other, they are any nearer being united than they were thirteen centuries ago? And among the millions of Buddhists in the world do we notice any perceptible difference of numbers caused by their defection into other religions? And Buddhists also are making converts, so it is nothing but a continual exchange without approaching any nearer to unity.

The present situation might be likened to a pyramid, one side being given to the Christians, another to the Buddhists, another to the Mohammedans, and another to the Hindus. Each one is trying to draw his neighbour over to his side of the pyramid. If instead of looking *around*, they would look *up* to the apex, they would behold the Light which they all are seeking.

The great barrier separating Christians, Mohammedans, Buddhists, and others, is at length being broken down through the influence of this Bahai Movement, and a friendly, even a fraternal relationship is being established among them. There are not merely a few dozens so affected, but many thousands. May we not say then that perhaps the true spirit of Christianity is in this movement? We have but the words of the Christ, "Ye cannot gather figs from thistles," and "by their fruits ye shall know them."

I have written a short account of the Bahais in India, in a book entitled, "With the Bahais in India," and from this I shall quote an incident which happened while I was in Bombay. I have mentioned that Baha Ullah, in his "Book of Laws," advised that a council should be elected in each Bahai community to look after the affairs of that community. In Bombay they have such a council composed of nineteen persons, chiefly Mohammedans and Zoroastrians. These two peoples were anything but friendly in the past, but now they are working together harmoniously for the common good. One night, while I was attending a meeting of this council, a poor Zoroastrian Bahai shopkeeper

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came and told the members that affairs had been going very badly with him, and that he was on the point of failure. The council deliberated, and decided that different members should give a part of their time each day to helping him in his shop, lay in a new stock of goods and give pecuniary help if necessary. This was done, and soon the man was on his feet again. This is an example to show that the Bahais practice the fraternity which they preach.

A Mohammedan Bahai also arrived that evening in a state of much perplexity. He had just received from a Mohammedan friend a hundred lottery tickets to dispose of, the lottery being for some Mohammedan charity. "I don't know what to do with them," the man said. "In the Book of Laws, Baha Ullah has strongly forbidden gambling, but I am not sure whether a lottery would come under the head of gambling or not. If I accept and distribute these lottery tickets I may be breaking one of the laws, on the other hand, if I refuse them, I shall probably make this friend of mine, who is an influential Mohammedan, my bitter enemy." The nineteen members of the House of Justice, as the assembly is called, deliberated together as to what should be done. Finally, a Zoroastrian member saw a way out of the difficulty, and he proposed that each one of the Bahais should take a ticket, and then return them with the hundred rupees, writing that they did not care to take a chance in a lottery, but they were very glad to help a Mohammedan charity. I wonder if all who read these lines will appreciate the beauty and the greatness of this act. It shows two great results of Bahai teaching—gambling, one of the most prevalent vices of the East, being looked upon with aversion; and the feeling of animosity and hatred of Zoroastrian for Mohammedan, which has endured for centuries, becoming so modified, that they are glad to help a Mohammedan charity. Truly this is no small fruit from the Bahai tree. I wish it were possible to speak here of many other cases of noble and disinterested examples of service for the common good, which came under my notice in India.

This spirit of love and service to fellow men was exemplified in an Indian Bahai actually giving his life, on one

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occasion, to save mine, and "greater love hath no man than this."

"Think," a Persian Bahai once said to me, "when I was an orthodox Mohammedan, I used to wash my hands after shaking hands with a Christian, thinking myself polluted, now I want to shake hands with all the world."

Baha Ullah had been exiled from his country in 1852, and after forty years of exile, wandering, and imprisonment, his earthly ministry came to an end.

He left word to his disciples that after his departure, they should look to his eldest son, Abbas Effendi, as their leader and teacher, the one on whose shoulders his mantle was to fall, the exponent and promulgator of his teachings to the world. Since 1892, Abbas Effendi, who, thereafter, assumed the title Abdul Baha, the servant of God, has been the leader of the Bahai Movement, and under his wise and loving guidance it has grown and expanded, until its influence has been felt in the four corners of the earth. I saw a striking example of this when I visited Acre some two years ago, and met men—from India, Burmah, Persia, Arabia, Egypt, Turkey, Russia, France, England and America— assembled there, to listen to the teachings of the Master, the name by which Abdul Baha is universally called. These men, belonging to various races, creeds, and sects, were gathered around one table breaking bread together, and greeting each other as friends and brothers. Can such a scene be paralleled in any other spot on earth?

Abdul Baha is more than a teacher, he is a living example to men of what the Christ-life really is; love and kindness seem to radiate from him and his daily life is an expression of service to man. He is showing to the materialistic and sceptical twentieth century, that this life is not merely an ideal, but a possibility, that we may take heart again and "turn our sight to ourselves to find God standing within us, powerful, mighty and supreme" (Baha Ullah); and that we may come into the sonship of the Kingdom of God.

There have been some who have denied that such a personality as Jesus could have lived upon the earth. The life of Abdul Baha proves the actuality of Jesus. The true

The Bahai Movement

Bahai is also the truest Christian, he no longer speculates as to whether it was possible that so perfect a being could have trod the earth nineteen centuries ago; he looks at the life of of the "Master of Akka," and knows. Such a life is an inspiration to the whole race. It is a greater argument for the love of God and the truth of religion than all the books of theology (old or new) ever written. Men have grown tired of theories and speculations, they want to hear again that note of love, unselfishness and brotherhood, that was heard nineteen hundred years ago. Such a note is again being sounded from that same Holy Land to-day, by the servant of God; Abdul Baha, who is teaching the world the forgotten truths, and preaching the true atonement, the at-one-ment of man with man, and man with God, revealing the true love, which is another word for service, the giving of oneself for the whole. He is teaching the lesson of oneness. No doctrines are so magnified by him that their non-acceptance would shut any soul out of the Kingdom. "All else save love," he says, "is merely outwardly uttered words"; again he says, "this is a religion of deeds, not words." He is calling to men and women of every race and creed to come under the standard of Unity, which he is bearing aloft, to assist him in establishing the Kingdom of God, the Brotherhood of man on the earth here and now. Let those who are really desiring the reign of peace and goodwill to man, and not simply the triumph of their own particular sect or creed, or of their own set of opinions, listen to the appeal of this man who calls us to unity. Can we find anywhere to-day a greater instrument for bringing about this Unity and Brotherhood of man which we profess to desire, than in this Bahai Movement? It is giving to men, what some writer has said, is the best thing that any religion can give to man,—*a new heart*. It is uniting men in the only way they can be united, through love, understanding and service.

It will be thus seen that the message of the Bahai Movement is one of peace to the world, and that the Bahais consider this Manifestation as but another outpouring of Divine Truth upon the earth; that they are lovers of the Light from whatever horizon it may appear, considering the

A Universal Religion

different prophets and divine teachers of the past as lamps through which this Light shone forth and by which the world has been enlightened; therefore it considers all religions to be divine and possessing the essence of Truth which has since become obscured by the superstitions and different practices which have been added by man.

Considering the power of assimilation that the Bahai Religion has shown, its rapid growth amongst so many different races and religions, and the bond of real sympathy, affection and understanding which it is creating between East and West, may we not say that its claim to be a universal religion is not merely a beautiful ideal, but a growing reality?

What earnest observer of life can deny that the world is passing through a great upheaval of thought. The old order of things is passing away, whether we wish it or no, men are everywhere seeking for truth, and people are being tossed about by every wind of doctrine. Such is the significance of the Higher Criticism, the New Theology, the springing up of so many societies and sects, the fact that many in Protestant lands are turning towards Catholicism, and that many in Catholic lands are becoming Protestants or Free-thinkers. This is what is happening under Christian governments, but the same upheaval is occurring in other countries. What is to be the outcome of it all? There are many who recoil from the cold and unsympathetic systems of ethics put forward by certain materialists, and who at the same time are repulsed by the extremes to which certain occultists go. They feel the need of a religion, and yet the message of the churches is no longer vital to them. It is to such people that the Bahai Movement especially appeals. A religion which exalts work, education, science, and peace, should appeal to the Positivist, the Ethicist and the social reformer, and while upholding all the great social reforms, never loses grasp of the Eternal Realities. It contains that spiritual force, that vital faith, which is necessary to put these reforms into execution.

Such a religion wholly divorced from a spirit of com-

The Bahai Movement

mercialism, and whose only warfare is against selfishness, must appeal to all that is highest and best in man.

"O people of the world! The creed of God is for love and union, make it not to be a cause of discord and dissension. I enjoin you to the service of the nations and to the pacification of the world.

"O people of the world! The pavilion of Unity is raised, do not gaze upon each other with the eyes of foreigners, ye are all the fruits of one tree and the leaves of one branch.

"Let him not glory who loves his own country, but let him glory who loves the whole world."—(Words of BAHÁ-ULLÁH.)

NOTES ON SOME BOOKS

PUBLISHED AT

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No. 2

1908

LOVE is the mystic art of the soul. She comes to us with gentle movements, clad in quiet garb, speaking of heavenly things. She is the consecrating spirit whose presence vivifies and sanctifies all human aspirations. Without her they may interest but cannot command. She must be in them, then through her gracious presence will they glow—pillars of fire to men in the dark nights of the wilderness. Love flows through the whole human race from God as nothing else does. All other visions may fail us; all other voices be stilled for ever, but love remains, and she will go with us all the way, bringing us ever nearer to that Eternal Love through which the soul becomes one with the Eternal. Thus it is written in this little book, which is at the heart of all that is most worth having in life.

“One with the Eternal,” by Edgar Daplyn, 1s. net.

The Pilgrim of the Infinite bids us remember that we are not to allow ourselves to become soured or disappointed, or to think life a failure, because we do not find that acceptance which our mission seems to warrant. The largest measures of good the world has ever known have been effected by those whose lives, regarded from an individual or personal point of view, were failures. It is by failure we succeed, just as by doubting we learn. Our failures educate a faculty in us; they take their place as instruments in our evolution; they do not leave us where they found us; they record themselves on our being as steps of progress and elevation, for there may be accomplished within us by failure something much more enduring and far more valuable than we obtain by any of the rewards of temporal success, for the reward of every right act is contained in itself, and its value is not increased in any degree by accidental or subsidiary additions. In the Chinese *Tao* of Chuang-tze, which contains a noble lesson of the worth of directness of purpose in life and conduct,

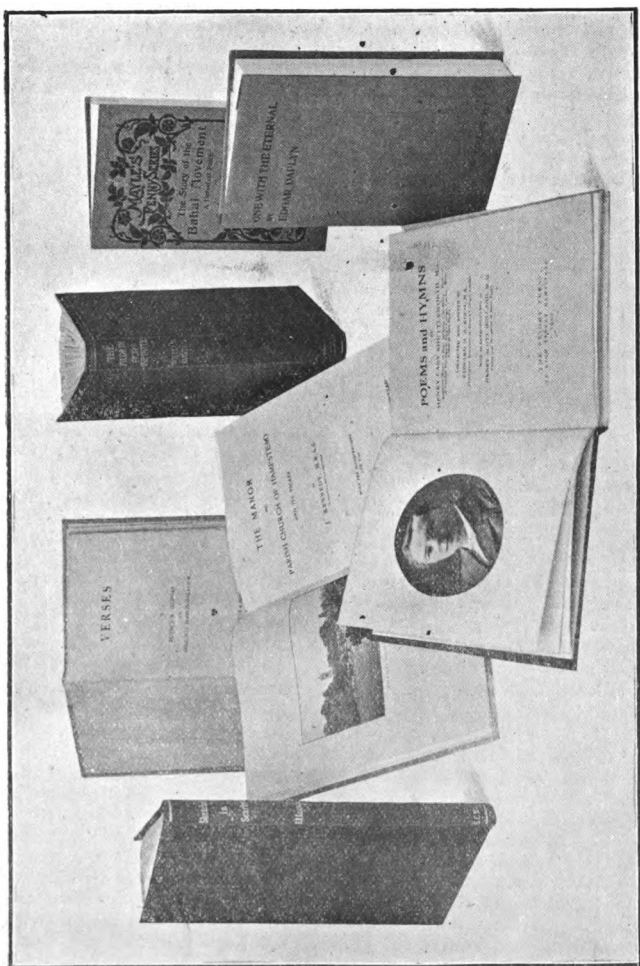
there is given a wholesome illustration of an independent and disinterested course of action in the instance of a famous archer, "who did well in hitting the mark, but ill in accepting praise for it." We must learn, whether we will or no. A higher and more desirable good is only gained by abandoning a lower one. Thus St. Paul said, "I die daily," and every such death was the commencement of a new life in a loftier state or condition. We fail in order that we may succeed. The narrow and oppressive creed of to-day must be superseded by the wider outlook and clearer illumination of to-morrow. The All-father lives and rules and acts, entirely uninfluenced by our views, just as the sun in itself is uninfluenced by the clouds that veil our atmosphere. The Divine Fatherhood once seen remains a fact for ever, whether perceived at a given moment or not. We must trust in growth, not in standing still; freely abandoning the transitive and intermediate for a more advanced manifestation of spiritual progress within us. The sincere searcher for truth will go fearlessly forward, undismayed by decaying modes and caducous forms, content to see his most cherished notions and opinions crumble and decline even before he can see the fuller light, on his upward way to a better evolution.

* "The Pilgrim of the Infinite," by William Davies, 2s. 6d. net.

In *Five Beads on a String*,* Mrs. Rhys gives us the tentative expression of such musings as are started in the quietness of thought, when a word or a chance memory seem to put one on the track of a discovery. In the first of these meditations, which is called "Eidola," the imperishable memories of the acts and appearances of a man are conceived as peopling the world with gentle ghosts, offspring of the man himself and of the minds that perceived and remembered him, each eidolon being some relation to its parents and yet living and sometimes persisting with a strange life of its own, with unpremeditated powers and ineluctable emanations. "The Squirrel on the Nut-tree" takes us again to the land of memories, which is so precious a possession of those whom pain or disability debars from active life, that land where "we can walk unwetted in the rain, untired on the longest way," that land of enchantment of which Heine wrote so wistfully, but which is free only to those who have abandoned craving. In "The Church Roof" is celebrated one of several wonderful Norfolk churches whose hammer-beams are peopled by an angelic host, and "The Daughters of the Green Bay Tree" is a gentle little sermon on the theme that women must eat of the tree of knowledge of evil as well as of good.

* "Five Beads on a String," 3d. net.

The "Poems and Hymns" of the late Professor Shuttleworth, the well-known rector of S. Nicholas Cole-Abbey, have just been issued under the editorship of the Rev. E. H. Koch; and Canon Scott-Holland has contributed a charming introduction. The poems of Henry Cary Shuttleworth reflect a fine and spiritual intelligence, and they are full of the sympathetic vitality of the author; he wrote his hymns from the heart and they spoke as directly to the hearts of others. As the writer in the *Guardian* recently expressed it, "the poems, even apart from their personal interest, are worth preserving, and in the more than pretty dedi-



cation to his wife, the line in which he very modestly depreciates their merit is enough itself to stamp him as a poet. He likens them to 'Dull water moving through a waste of grass.' Many of the poems have a flavour of Home; some are devotional, for Christmas and Easter; all are sunshiny. There is a fine war-song about Montrose, not unlike the 'Bonnie Dundee,' ballad."

* "Poems and Hymns," by H. C. Shuttleworth, 3s. 6d. net.

Verses,* by Mrs. Allhusen and Mrs. Robertson Glasgow, is a little book of short lyrical poems and songs which ring alternately with patriotism and homely tenderness. In them the less obtrusive side of the results of the Indian Mutiny and of the South African war are touched picturesquely; we see the human being in the midst of the great event itself. After these songs of the soldier and the exile, the homelier verses come. In "Twice Wounded," there is the subtle suggestion of a soul half released and then recalled, and "The Abbé Sicard," recalls to us that teacher of the deaf and dumb in Paris, who was guillotined during the Revolution. "Laborare est Orare," is a mother's plea to God in excuse for her prayers neglected in the bustle of a busy life.

* "Verses," by B. M. Allhusen and G. R. Glasgow, 1s. 6d. net.

THE PRIORY PRESS BOOKLETS, 3d. each net.

Thoughts from Amiel's "Journal Intime."

Thoughts from "The Layman's Breviary."

Selections from "Wilhelm Meister's

Wanderjahre."

Thoughts from Epictetus.

Thoughts from Marcus Aurelius.

Hope, by Robert F. Horton.

Thoughts from Goethe.

Selections from "Sartor Resartus."

Thoughts from Joubert.

Thoughts from Lacordaire.

Thoughts from Shelley in Prose and Verse.

Five Beads on a String, by Grace Rhys.

Readings from William Lutz.

"Think on living," was, so Emerson tells us, the chosen epitaph of a certain wise man. It is in the hope of conducting to such thought, that the *Priory Press Booklets*, consisting of selections from great thinkers and writers of all time is being issued. While passages from the "Meditations of Marcus Aurelius to himself" have been chosen to pioneer the series, because he, though a Roman emperor, a man full of affairs, never forgot the supreme place that thought should occupy in all life. While regarding all man's natural cravings as legitimate, he nevertheless considered their satisfaction was lawful only when it did not involve any infringement of the universal good. Thus to him, as to Paul, while "all things were lawful, all things were not expedient." For this reason he lays much stress upon Man's Inner Self, that Self which, renouncing those individual passions and desires that isolate and divide man from his fellows, recognises that it can only fully realise itself when it enters into conscious harmony with all cosmic life. Through that Self man may



enter into communion with the Godhead ; for in it God speaks to man, censuring or approving his every action.

* * * *

In his meditations Amiel clearly discerns and emphasises the lack among Western nations of soul-culture ; he dwells upon the superiority of the East over the West in this respect, prophesying that unless meditation and contemplation have their place in man's life, progress will be but another name for retrogression. Religion is the one means by which this soul-culture is possible ; thus man cannot live without religion ; man cannot live without meditation ; man cannot live without God, are Amiel's constant themes.

His most marked characteristic was an unquenchable love and reverence for Truth. So strong was this feeling that even in his lectures he purposely repressed himself and his views, in order to present to his students truth unembellished and unadorned ; with the result that they remained wholly unattracted and untouched by his expositions. His own love of Truth was too intense for him to realise that others might not share it with him : he forgot that personal love and enthusiasm are often the mirror in which man first beholds Truth's marvellous beauty ; it was when gazing into Beatrice's eyes, that Dante first saw God. Thus to many Amiel's life has seemed a failure. It is for the reader to decide, after reading these selections, whether Amiel did indeed live in vain.

* * * *

Carlyle's gospel to the world was, that only by accepting one's limitations could one become truly blessed. Man is not free in the sense that he is free from all law : he is free only as he obeys the law of his being. The able man, the true king of men, is he who can most clearly discern what that law is. Then, when once it has been declared, Carlyle held that all men should be made to conform to it ; for in such obedience alone could they realise their truest welfare. He believed in the unity of all life, hence to him it seemed impossible that man was made for happiness, but rather for blessedness. This was because he had but a vague idea as to what constitutes happiness, it being to him synonymous with getting. But if we accept Amiel's definition, and regard it as the free development of the god within, independent of environment and all externals whatever, then happiness is only another name for blessedness, and stands for that deep abiding sense of peace which is the outcome of the knowledge that God is just, and that law, order and love are the absolute facts of existence. Such happiness may be the lot of all of us.

* * * *

It was Carlyle who did most to bring Goethe prominently before the English people ; it was he who translated Wilhelm Meister into English, and it is from his translation that the following selections have been made. The book is a sketch of the development of man in all his endowments and faculties, gradually proceeding from the first rude exhibitions of puppets and mountebanks, through the perfection of poetic and dramatic art, up to the unfolding of the principle of religion, and the greatest of all arts, the art of life, and in these quotations we see typified

the best manner in which our youth may be trained, so that when the *Wanderjahre* arrives they may possess in themselves a sure guide that will never fail.

* * * *

Epictetus is chiefly concerned with the practical application of the ethics and theology of the Stoic philosophy; and our extracts are confined to these subjects. Epictetus virtually admits that his teaching is a counsel of perfection; he frequently utters bitter complaints against the Stoics whose philosophy is empty talk, belied by their conduct; and he does not himself profess to have attained to the ideal which he expounds.

* * * *

In the "Layman's Breviary" of Leopold Schefer, we find the spirit of pure optimism, under its two chief aspects of rapturous contemplation of the Divinity, and joyful acquiescence in the lot of man and the order of Nature.

* * * *

The peculiar beauty of Joubert is not in what is exclusively intellectual—it is in the union of soul with intellect. He is the most prepossessing and convincing of witnesses to the good of loving light, and his Thoughts, those emanations from his subtle and spiritual being, still shine for us with inextinguishable lustre.

* * * *

Those sayings from Goethe have been chosen which show him in his speculative mood, as the man who, like Plato's ideal philosopher, was "forever longing after the whole of things, both human and divine."

In this booklet will be found aphorisms from Professor Huxley's fine translation of the Essay on Nature, which few seem to know, and which Professor Huxley called "this wonderful rhapsody on 'Nature,' which has been a delight to me from my youth up."

* * * *

Emerson, more than any of the other great writers of the age is a Voice. He does not argue but he announces; he speaks when the Spirit moves him, and not longer. He would have been a light of the age of Buddha or of Solon, as well as of ours. Most of the extracts which are given as well as those from Shelley, were selected under the supervision of Dr. Richard Garnett. Those from Shelley are chiefly from his prose writings.

* * * *

Henri Lacordaire, one of the greatest of modern preachers and orators, won men to the truth by his eloquent reasoning. His voice was like a burning torch, and its flame penetrated into all minds and hearts. His life well fulfilled his own ideal of being, "strong as a diamond, more tender than a mother."

* * * *

Dr. Horton in his preface tells us that the turning-point in William Law's teaching was his acquaintance with the writings of the German

mystic, Jacob Behmen. It produced a change in him not altogether unlike that which was produced in Wesley by his contact with the Moravian Böhler. The passages in this booklet are taken from *The Spirit of Prayer* and *The Spirit of Love*, works which followed this transformation, and they present a contrast to the earlier and better known work, *The Serious Call*. William Law is known to these two centuries of studious and devout readers mainly by *The Serious Call*; and rightly, for that is a work of literary genius, which ranks its author with the masters of Eighteenth Century prose.

If these later writings do not make the same claim to a place in English literature, they deserve even more fully a place in English religion, in the practical application of Christianity.

* * * *

THE PRIORY PRESS BOOKLETS are well printed on antique paper, and form dainty substitutes for the customary Christmas card. They can also be had in limp leather (1s. 6d. net), and in Japanese vellum (9d. net), bindings.

A DAINTY GIFT AT ANY TIME.

A case containing any six numbers of the ordinary edition, together with a beautiful hand-embroidered silk book cover (4s. 6d. net), makes a pretty little gift.*

* The Priory Press Booklets, **Threepence** each net.

Uniform with this series are two little anthologies of Christmas Hymns, Carols and Poems, selected from the writings of Luther, Th. à Kempis, Jeremy Taylor, Southwell, Ben Johnson, Bishop Hall, Wither, Shakespeare, Herrick, Vaughan, Watts, Hemans, Scott, Southey, C. Rossetti, Thring, Hawker, Phillips Brooks, Lowell, George Macdonald, Addington Symonds, Canon Wilton, H. C. Shuttleworth, Stopford Brooke, and others.

A CHRISTMAS WISH

If in thy dreams some vision haunt thy way,
If in thy heart some hidden hope abide,
Too deep, too dear, to live in common day—
God give thee joy of it this happy tide.

If in thy prayer some keener sense awaking,
Shew thee glad angels on life's dark hillside,
Tell thee the Christ is born, the bright day breaking—
God grant thee grace of it this holy tide.

H. C. SHUTTLEWORTH.

From *A Second Garland of Christmas Verse*.

* A Garland of Christmas Verse, 8d. net; A Second Garland of Christmas Verse, 8d. net. In leather binding, 1s. 6d. each, net; in Japanese vellum binding, 9d. each, net.

In reading Mrs. Glasgow's *Sketches in Scarlet*,* we feel, as the writer in the *Bookman* remarks, "that we have soldier-sketches written from the life—written with a pen dipped in sympathy, and that sympathy which comes from knowledge and experience. Every day affairs in a soldier's life, entirely understood and simply told, these are the things that make up the little book. Humour and pathos, the bare facts and the underlying emotions of joy and pain, the common lot of man which is often so uncommon to each individual man—the writer has grasped all this, and her words ring true."

* "*Sketches in Scarlet*," by Mrs. Glasgow, 1s. 6d. net.

The same writer has written two attractive and amusing little plays for amateurs, which, as they require but little scenery, and are easy to act, would do admirably for home or school, or charity entertainments. The *Burglar* contains parts for three women, two girls and two boys; *Mr. Vereker's At Home*,* of which the scene is an artist's studio, for a man, three women and a girl.

* "*The Burglar*" and "*Mr. Vereker's At Home*," by Mrs. Glasgow, 6d. net. each

In *Where Wild Birds Sing*, we are told in a series of monthly notes about the birds, insects and flowers that are to be found in the woods and fields and lanes and gardens of our country at all times and seasons of the year. The writer is evidently a true lover of nature, and his eyes have been trained to notice, not only the beauty of the June hedgerows, but Nature's slighter touches, the lichens on the grey bark of the oak tree, the silver threads of floating gossamer and the sheen of the dragon-fly's wings. The author in his preface says, he has tried "to make his records in the simplest possible manner." In a large measure he has succeeded, simply because his love of nature is quite spontaneous, and not simulated for literary effect, as it is in so much modern writing of the kind.

* "*Where Wild Birds Sing*," by James E. Whiting, 1s. net.

*A Prose Poet of Childhood** is a little volume of selections from Richter, compiled by Mrs. Sharman. All who are interested in the education of children, will find valuable suggestions in the ideas contributed to the subject by the great German poet and philosopher. Richter rightly views education as the development of strong and beautiful character, and lays the duty of watching and keeping its growth where it ought to lie, with the parents. In his opinion, the cultivation of individual character eclipses the mere acquisition of knowledge, although upon this point also he has much to say. Few men have possessed such insight into the workings of a child's thought and feelings, and perhaps fewer still have deemed the study worthy of all the care that can be bestowed upon it. Philosophic thought poetically expressed, practical hints glowing with the rainbow hues of imagination, and a mingling of humour and pathos truly characteristic are to be found in "*Levana*" and the Autobiography of Jean Paul Richter.

* "*A Prose Poet of Childhood*," by K. B. Sharman, 1s. net.

Sir Samuel Wilks has re-published in pamphlet form three lectures delivered before the Hampstead Scientific Society. *The Relation of Science to Art in Reference to Taste and Beauty**—*Spirals*—*Ambidexterity*. The subject of the first lecture is a large one on which much could be said on many sides and it is inconceivable that any two people would agree on all the questions which might arise out of it. Sir Samuel Wilks deals with a very popular subject of dispute when he discusses the relation which exists between the utility and the beauty of buildings. He does not agree with Ruskin in disliking the London Terminus of the Midland Railway Company, which, "being Gothic, suggests an ecclesiastical edifice." He discusses the perennial question as to whether there is a standard of beauty existing in the human mind and he favours the negative view on the ground that the Hottentot and the Greek ideals are not identical, and quotes Ruskin's opinion that "why we receive pleasure from some forms and colours and not from others is no more to be asked or answered than why we like sugar or dislike wormwood."

* "The Relation of Science to Art in reference to Taste and Beauty," by Sir Samuel Wilks, Bt., 6d. net.

The writer tells us that his early interest in the subject of *Spirals** was owing to his intercourse with his old colleague James Hinton, widely known as the author of a little book styled the *Mystery of Pain*. Hinton contributed several articles on "Life and Nature," to the *Cornhill*, then under the editorship of Thackeray. In one of these he wrote the following lines:—"The most superficial glance reveals a spiral tendency as a general characteristic both of the vegetable and animal creation, but a minute examination traces it in every detail. An evidently spiral construction is manifest from the lowest rudiment of life upwards through every organ of the highest and most complex animal. The beautiful spiral form of the branches of many trees and of the shells which adorn the coast, are striking examples merely of a universal law. The spiral is the direction a body moving under resistance ever tends to take. Growth under resistance is the chief cause of the spiral form assumed by living things. The formation of the heart also is an interesting illustration of the law of spiral growth." This was the idea expressed by Hinton many years ago, and is the text of the lecture. There is an interesting drawing showing the close likeness of the human brain to the walnut, first pointed out by Cowley in the time of Charles II. Other illustrations show Hogarth's Curve of Beauty, the Spiral Pump of Archimedes, and the Human Heart.

* "Spirals," by the same writer, 6d. net.

The lecture on *Ambidexterity** points out in a most lucid manner the limitations of the use of the left hand and exposes the fallacy of the belief that true ambidexterity simply consists in teaching the left hand to copy slavishly movements which have been acquired by the right. The author points out that the left hand is not an exact copy of the right and the natural writing for the left hand is "mirror writing," the thread of a screw intended to be driven in by the left hand should be the reverse of that intended for the right, and so forth. Hence it follows that to train

the left hand to copy the writing of the right cannot be the foundations of ambidexterity as some maintain but is based on an ignorance of anatomical details. Sir Samuel Wilks does not discourage the training of the left hand, but he does urge that the left hand should be trained to do on the left side of the body *similar* things to those performed on the other side by the right. To do this it will naturally move in the reverse direction to that taken by the right hand.

* "Ambidexterity," by the same author, 3d. net.

Under the title of *The Relation of Man to the Animal World*, Sir Samuel Wilks has republished an address which he delivered at the Church Congress at Folkestone, a few years ago. The writer endeavours to bring before the reader what our actual position is as a nation towards the lower kingdom of animals; and to show how very little the majority of people have considered this wider question of our relation to all animals generally.

* "The Relation of Man to the Animal World," 1s. net.

The Secret of the Universe and other Essays,* are merely attempts to indicate the lines along which future thought should progress; they aim at being suggestive rather than conclusive in the ideas they formulate, and are published in the hope of stimulating man's individual thought upon the deep problems that underlie existence. The basis of their thought is evolution, with all its magnificent possibilities: evolution, however, regarded from a philosophic, as well as from a scientific standpoint.

"Men grow too great
For narrow creeds of right and wrong, which fade
Before the unmeasured thirst for good: while peace
Rises within them ever more and more."

—BROWNING.

* "The Secret of the Universe and other Essays," 3s. 6d. net.

A HELPFUL LITTLE BOOK.

Hope,* is the title of a little book by Dr. Horton, in which the writer speaks "to the prisoners of hope," having himself lodged some time in the dungeon of despondency. For Hope dwells in dungeons rather than in palaces, and her speech is for the sorrowful rather than for the joyful, and her music is more allied to the dirge than to the pæan.

* "Hope," by Robert F. Horton, 3d. net.

In introducing to children and their friends a popular re-issue of *Happy Hours for Children, or, The Parents' Cabinet*,* Miss Constance Hill writes that:—

The idea of such a publication was first started by my mother, Mrs. Frederic Hill, then Miss Martha Cowper. Her plan, and that of her coadjutors, was to combine, in each volume, writings upon a variety of subjects suited to the different ages and differing tastes of the members of a young family.



Several generations of such readers have proved by their enjoyment of fresh editions of the work that its purpose has been successfully carried out.

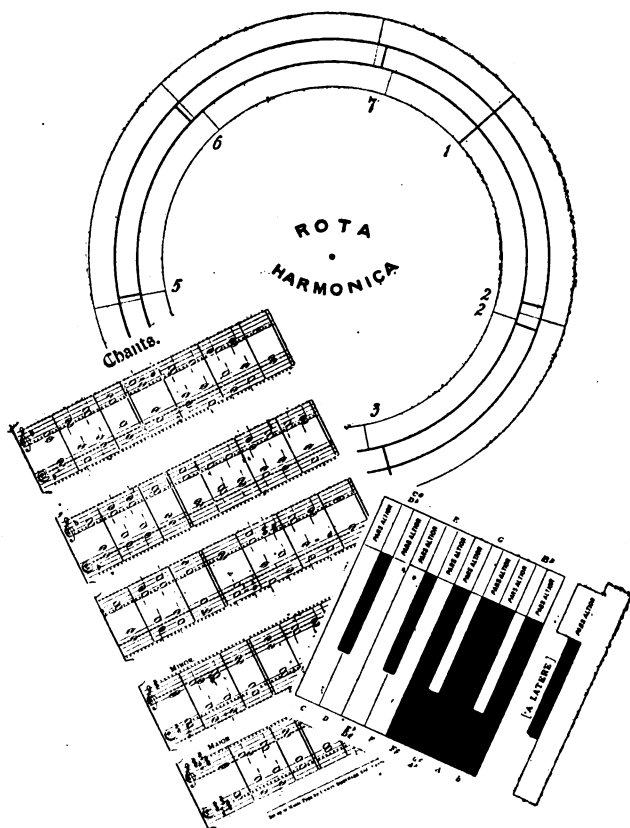
Many children have been inspired with a love of mechanics, and have made articles described in the writings on that subject. Others have been taught to observe Nature, and even in earliest childhood to comprehend some of her wonders; while all have found entertainment in the tales and biographies.

Happily the ideas started by the authors of this work have been adopted to a great extent in recent years, as is shown by a more enlightened manner of teaching children than was formerly in vogue. Object lessons of all kinds are being introduced into our schools to give clear ideas and to open up paths in which the child himself may delight to push forward. But these instructions are specially connected with the desk and the teacher, whereas "Happy Hours for Children, or, the Parents' Cabinet," is essentially a book for home and holiday.

* "Happy Hours for Children," price 3s. 6d. net, for the set, which comprises six crown octavo volumes.

In *De Urbibus* (3d.) the author makes a vigorous protest against the modern craze for straight wide roads, and by means of diagrams shows the superiority of a "honeycomb" to a "chessboard" pattern. Several reasons are adduced in support of a narrower type of road than finds favour with the authorities that nowadays regulate such matters. The paper concludes with a strong appeal for limitation of cities in the matter of size, and enforced preservation of the country immediately round a town. The same idea of "country *versus* town" is illustrated in a short allegory by the same author, entitled *The Island* (1d.) In neither of these papers are the suggestions, whether made or implied, of a revolutionary character; and the same moderation and mistrust of *drastic* changes is shown in the little paper entitled *The Shilling, the Foot, and the Pound* (1d.) which is in effect an earnest appeal against the introduction of the Metric System, and an expression of doubt as to the practical advantages of *any* Decimal system; though certain simplifications are at the same time suggested. The recent Esperanto Congress at Cambridge drew from the author of the above papers, a pamphlet on *Modern Latin* (4d.) in which the possibilities of the classical language as a medium of international communication are carefully examined. The conclusion arrived at is that a simplified post-classical Latin is eminently suited for the purpose required, owing to the wide spread study of Roman literature and the absence of any possible international jealousy.

Lastly, we may refer to the booklet entitled *Nota Harmonica* (6d.) in which the physical relations underlying the Harmonic Scale, are discussed in a clear and popular manner, and exhibited in a convenient graphical form. An interesting feature is a page of ordinary music, *with the key-note indicated throughout*, which music has been set up in and printed from the usual type. A further attempt to simplify music takes the form of a novel and interesting keyboard, very similar to the existing one, and (we are assured) much easier to play upon owing to the fact that only *three* key-forms require to be learnt.



"Schema Declinationum Conjugationumque Latinarum," being the Inflections of the Latin Declensions and Conjugations tabularly arranged, with illustrative examples for repetition. This is specially adapted for use in schools, in conjunction with an ordinary grammar. It is in a limp cloth cover, and the price is fourpence net.

Dr. Horton has written three little books; in the first of these, he speaks to us of Purity, Love, Unselfishness and Discipline, which he describes as being the four pillars which bear up the home; in the second he tells about the Admiration of Success, of Success which is Failure, and of Failure which is Success; in the third he describes Living together, Living together in the Family, and Living together as Husband and Wife.

- * "The Four Pillars of the Home," by Dr. Horton, 6d. net.
- "Success and Failure," by Dr. Horton, 6d. net.
- "On Living Together," by Dr. Horton, 6d. net.

MAYLE'S PENNY SERIES.

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* * * *

Before Hampstead was swallowed up in Greater London, that is to say, before the latter part of the nineteenth century, the old village of Hampstead and its surroundings had a character of their own. Ever since that *feckless* King James I. came to the throne of England, Londoners used to come to Hampstead in search of summer quarters, or a long summer holiday. Retired tradesmen who desired to end their days in pure air amid rural scenes, settled there; patients came to drink the waters of the once famous wells; and rich lawyers spent their hard-earned leisure in the shady gardens which lay on the outskirts of the village. From the time of Pope and Gay Hampstead became a favourite resort of authors, actors, and divines; the artists who made Hampstead famous came somewhat later. But the continuous history of the place does not centre round any of these groups; it is to be sought in the history of the Manor and the Parish Church. The Manor belonged to the monks of S. Peter, Westminster; the Parish Church was their creation; and both Manor and Church were in the charge of the Prior of the Abbey. The records which the monks have left throw much light on the economic and social condition of a rural village near a great metropolis in the Middle Ages. After the Reformation the interest becomes more personal; it turns largely on the lives of the lords of the Manor, notable personages, whose fortunes were intimately connected with the history of the place; and the lives of the vicars, who were men representative of their age, leaders of the local society, and closely connected with the village life. We have many types, from the vigorous Tory High Churchman of Queen Anne's day, Dr. Warren, who bullied schoolboys and dissenters with equal gusto, to Dr. Ainger of early Victorian times, the model of a pious and energetic Evangelical. We have too the Parish Clerk, frequently somnolent, who disturbed the congregation by his irrelevant "Amen's." Park, the historian of Hampstead, was imperfectly acquainted with the early history of both Church and Manor; and it has been worked out for the first time by Mr. J. Kennedy, from the Westminster Abbey archives, in his recently published work, "*The Manor and Parish Church of Hampstead and its Vicars.*"* The post-Reformation history also is given more fully than in any previous work; and in subordination to the history of the Manor, of the Church, and of the Vicars, the history of the village itself is sketched in for a background.

* "*The Manor and Parish Church of Hampstead and its Vicars.*" by J. Kennedy, illustrated, with portraits, views and maps, 4s. net.

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