

lightened than those which have generally been put forward in the name of religion. Another characteristic of Beha'ism, as refreshing and attractive as it is striking to the mind accustomed to the dogmatic narrowness of the modern Christian Church, is its marvelous spirit of liberality. It recognizes every other religion as equally divine in origin with itself. It professes only to renew the message formerly given by the Divine Messengers who founded those religions, and which has been more or less forgotten by men. * * * This faith does not expend itself in beautiful and unfruitful theories, but has a vital and effective power to mold life toward the very highest ideal of human character.

The title of the book indicates its contents. Beha Ullah, by the way, was the father of Abbas Effendi.

The Babs of Persia.

Owing to the fact that there seems to have arisen in Persia a well-organized movement to drive out the Babs or Babis or Bahas, the book already announced on the Fall list of G. P. Putnam's Sons, "The Life and Teachings of Abbas Effendi," by Myron H. Phelps, resident of Colombo, Ceylon, will be of particular interest. Abbas Effendi is to-day the head of the Babis in Persia. Mr. Phelps gives an account in his introduction of the formation of the Babs' religion. This faith—Beha'ism, as it is called—was inaugurated in Persia in 1844 by a young man of twenty-five, who declared himself to be the "Bab," (Gate,) meaning that he was the forerunner of one who was to come and reveal the Divine message. His followers were all natives of Persia who were suffering exile or imprisonment. The young Moslem supported his claims by passages from the Scriptures, and by the traditions of the Moslem Church. In 1868 a wealthy Persian appeared, whom the Babs regarded as a leader and whom they venerated for his wisdom and character. He was named "Beha Ullah," Glory of God, and a few years later he declared himself the Manifestation of God, whose appearance was foretold by the young Bab. His statement was accepted and the religion of these exiles has since been known as Beha'ism. Mr. Phelps, in describing Beha'ism, says that it possesses a system of philosophy and psychology. He continues:

This system is logical, and to many minds will seem persuasive. It harmonizes in every respect with the discoveries and conclusions of modern science, and makes a strong appeal to intelligent and reasoning thought. * * * On its ethical side, it has as high moral standard as any of the other great religions; while the social regulations which it advocates are certainly more en-