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**AN HISTORICAL STUDY OF THE  
NORTH AMERICAN SPEAKING  
TOUR OF 'ABDU'L-BAHA AND A  
RHETORICAL ANALYSIS . . .**  
**Allan Lucius Ward, 1960**

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OF THE NORTH AMERICAN SPEAKING TOUR  
OF 'ABDU' L-BAHIA AND A RHETORICAL  
ANALYSIS OF HIS ADDRESSES.

Ohio University, Ph. D., 1960  
Speech - Theater

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1960

AN HISTORICAL STUDY OF THE NORTH AMERICAN  
SPEAKING TOUR OF 'ABDU'L-BAHA AND A  
RHETORICAL ANALYSIS OF HIS ADDRESSES

A Dissertation Presented to  
The Faculty of the Graduate College of  
Ohio University

In Partial Fulfillment  
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Doctor of Philosophy

by  
Allan L.<sup>ucius</sup> Ward

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This dissertation has been approved  
for the Department of Speech and  
the Graduate College by

  
Associate Professor of Speech

  
Dean of the Graduate College

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## INTRODUCTION

In 1912, 'Abdu'l-Baha, the Persian-born speaker, author, religious leader and Knight of the British Empire, came to America on a nine-month speaking tour. Contemporary publications referred to him variously as "a servant of humanity", "a master of things spiritual", "a prophet and teacher", "the distinguished Persian scholar", "leader of the Baha'i World Faith", and "an eminent philosopher." Elbert Hubbard wrote:

This man comes to the Western world on a distinct mission... The message he brings is the unification of the East and the West in the bonds of brotherly love, mutual aid, reciprocity and an understanding which means peace on earth...<sup>1</sup>

And David Starr Jordan, president of Stanford University, wrote, "Abdul Baha will surely unite East and West: for he treads the mystic path with practical feet."<sup>2</sup>

Audiences from New York to San Francisco heard him speak. Within a nine-month period, he delivered more than one hundred and eighty addresses. Educators, clergymen, scientists, and humanitarians shared the platform with him.

In a survey of the literature within the field of public address it was discovered that no previous rhetorical study has been made of that speaking tour of 'Abdu'l-Baha.

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<sup>1</sup>Elbert Hubbard, "A Modern Prophet," Hearst's Magazine, 22:49, July, 1912.

<sup>2</sup>Baha'i World, Vol. XII, (Wilmette: Baha'i Publishing Trust, 1956), p. 646.

## II. STATEMENT OF THE PURPOSE

In their volume Speech Criticism, Thonssen and Baird describe the process of rhetorical investigation as

...a comparative study in which standards of judgment deriving from the social interaction of a speech situation are applied to public addresses to determine the immediate or delayed effect of the speeches upon specific audiences, and, ultimately, upon society.<sup>3</sup>

It was the purpose of this investigation of this speaking tour

- (1) to recreate the historic setting in which the addresses took place;
- (2) to analyze the content of the addresses and the method of presentation; and (3) to estimate the nature and extent of the influence of these addresses.

## III. EXPLANATION OF TERMS

The transliteration of Persian terms. An explanation is needed to clarify the spelling of particular terms found in this study. 'Abdu'l-Baha's birthplace was Persia, and many of the words referring to his background and teachings are Persian or Arabic in origin. Prior to 1923, no uniform system of transliteration was used in the publications concerning 'Abdu'l-Baha when Persian and Arabic words appeared in written English.

A Persian-English translator explained:

Transliteration means putting the letters of one alphabet into another alphabet. There are sounds in Arabic and Persian which have no English equivalents. For this reason letters and combinations have to be made up to represent these sounds...Persian and Arabic

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<sup>3</sup>Lester Thonssen and A. Craig Baird, Speech Criticism (New York: The Ronald Press Company, 1948), p. 16.

pronunciation varies throughout the Middle East....In the early days, Orientalists added to the confusion by transliterating Persian and Arabic to suit themselves. A German might spell Shah "Schah" while a Frenchman spelled it "Chah."<sup>4</sup>

This inconsistency in transliteration resulted in the same words being reproduced in English-language publications in many different ways during the period of 1912. Examples would be such varieties as "Acca" and "Akka"; "Moslem" and "Muslim"; and "Baha Ullah" and "Baha'o'llah." Such a variety will appear in the quotations used in this study.

To eliminate such confusion, the International Oriental Congress devised a uniform spelling, adopted by the Baha'i Publishing Trust for their publications in 1923. Since that date, most other sources have followed the same standards. In all instances, except in direct quotations from older sources, the system devised by the International Oriental Congress and published in Baha'i Glossary will be used in this writing.

References to 'Abdu'l-Baha. Along with the difficulties caused by transliteration, writers varied in their terms of reference to the subject of this study. He was principally known by his title, 'Abdu'l-Baha, which is translated as "the Servant of Baha," or "the Servant of the Glory of God." For clarification, examples of similar titles were those held by Gautama, The Buddha, or Jesus, The Christ, by which they came to be known.

'Abdu'l-Baha's given name was "Abbas," and some publications used this term. Frequently it was coupled with the Turkish title "Effendi," a title of respect, and at times the title of his knighthood was applied.

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<sup>4</sup>Marsieh Gail, Baha'i Glossary (Wilmette: Baha'i Publishing Trust, 1957), p. 1.



The following is a sample of the variety of terminology found in the publications: Sir Abbas Effendi, AbdulBaha, 'Abdul-Baha Effendi, Abdul Baha Abbas, The Baha, The Effendi, Dr. Baha, Abbas Effendi, and Abdul. Except in quoted passages where it is otherwise written, the name 'Abdu'l-Baha, transliterated in this manner, will be used in this investigation.

#### IV. SOURCES OF INFORMATION

The sources from which material has been obtained include (1) books, (2) magazines, (3) newspapers, and (4) interviews.

A variety of books contained information on 'Abdu'l-Baha's speaking tour. Material concerning historical background, biographical information and expositions on his teachings was most frequently found.

Magazines featured three kinds of material: descriptive articles, interviews, and editorials. The descriptive articles gave extensive biographical coverage to 'Abdu'l-Baha's life, his basic concepts, and the reasons for the American tour. Editorials commented on issues such as 'Abdu'l-Baha's importance, the influence and validity of his teachings, and the attitude of the "western world" toward him. During interviews, reporters asked series of questions concerning life in the East, 'Abdu'l-Baha's personal life, the basis and application of his principles, and his opinion on current issues and events.

Newspapers included announcements of meetings, reports on the addresses, summaries of his words, feature biographical articles, "human interest" stories, and editorials.

Several people who accompanied 'Abdu'l-Baha wrote accounts of the meetings which later appeared in pamphlets, booklets, and magazines. These constituted some of the more thorough eye-witness accounts. Great consistency was found between the "public" and "personal" sources of materials.

Several people who are still living in this country attended the meetings, and material has been obtained through interviews to supplement the written sources.

Through interviews and correspondence contact was made with some of the organizations to which 'Abdu'l-Baha spoke, and hotels where he stayed, for any information their old records could provide.

Stenographers attended each public meeting and took down the addresses as they were delivered. One hundred and forty of these presentations were compiled in chronological order and published under the title, Promulgation of Universal Peace. Research indicated that all investigations published which dealt with the American tour or which quoted from the addresses have used that source for their reference. All of the addresses analyzed in this study are found in Promulgation of Universal Peace.

## V. SIGNIFICANCE OF THE STUDY

The significance of this study lies in its attempt to depict a representative period in the life of a speaker of international prominence; to analyze for the first time, using all available sources of information, the content and method of presentation employed by this speaker; to investigate the importance of 'Abdu'l-Baha as one of the few persons to come from

the Orient to speak extensively to American audiences; and to find the observable effects made by these presentations.

## VI. ORGANIZATION OF THE STUDY

The study is divided into seven chapters, dealing, respectively, with the introduction of the study, 'Abdu'l-Baha's background, the setting and the analysis of the Chicago speeches, his delivery, a synopsis of the entire tour, the effects of the addresses, and a summary.

In order to obtain as full an understanding as possible of the speeches subjected to criticism, the speaker's background will be analyzed in terms of his national background, his religious background, his family heritage, his childhood and education, his exile and imprisonment, his activities as his father's aide, his written works, his wartime activities and knighthood, and his roles as teacher, religious leader and world figure. Chapter Two will be devoted to this objective.

While this study is intended to cover the entire American tour, it is beyond the scope of such an investigation to analyze in detail one hundred and forty or more addresses. To carry out the purposes of the study, a representative sample of eleven addresses was selected for specific analysis and a general survey made of the remaining speeches and the circumstances of the tour.

The eleven addresses which were selected for detailed analysis were delivered during a six-day visit to Chicago. Chapter Three will

contain sections dealing with the criteria for the analysis, the premises of the speaker's thinking, and the analysis of eleven addresses listed in chronological order and examined in relation to the audiences, the physical setting in which they were delivered, the premises of thinking and the specific criteria.

The speaker's delivery will be examined in Chapter Four in sections dealing with the method of speech preparation, the mode of delivery, his physical appearance, his movement and gesture, and his voice.

Having dealt with a detailed analysis of a representative selection of the speaker's addresses in the third chapter, a synopsis of the entire tour will be made in Chapter Five. The day-by-day coverage of the nine-month period will include brief descriptions of environment and audience, will describe the newspaper and magazine reports, and include a short summary of each extant address.

Chapter Six will deal with the results and effects of the speaking tour with sections on 'Abdu'l-Baha's purposes, audiences responses, newspaper and magazine commentary, and the nature of the long-range effects.

In Chapter Seven, a summation of the entire study will be offered.

## VII. SUMMARY

In the present chapter, the attempt has been made (1) to introduce the background of the study; (2) to state its purpose; (3) to explain the terms involved in it; (4) to describe the

significance of the study; (5) and to indicate the way in which the remainder of the study will be organised.

## THE BACKGROUND OF THE SPEAKER

In the actual speaking situation, the speaker draws upon the resources of his own background that have contributed to the development of his personality, ideas, and objectives. Thoussen and Baird pointed out, in Speech Criticism, that:

...the relationship between cogency of thought and personal resources is sufficiently close to interest the critic. The preparation and background that the speaker brings to the process of logical invention figures strongly in the determination of argumentative soundness and integrity.<sup>1</sup>

It is therefore necessary to know the salient features of the past in order to evaluate and comprehend the speaking situation. The above-mentioned authors go on to state: "Recent studies rest on sound precedent, therefore, in stressing the importance of the orator's background for a full understanding of the speeches subjected to criticism."<sup>2</sup> They concluded with the idea that

...the critic will be in a better position to understand an orator's arguments if he knows the practical experience upon which the thinking rests....Such data facilitate the study of sources from which the speaker's arguments issue, and in general, throw light upon the developmental course of the orator's reasoning...when considered with the several other points of judgment, they make possible a readier and more penetrating critique of logical materials.<sup>3</sup>

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1Lester Thoussen and A. Craig Baird, Speech Criticism (New York: The Ronald Press Company, 1948), p. 335.

<sup>2</sup>Ibid., p. 336.

<sup>3</sup>Ibid., pp. 336-337.

This chapter, therefore, will deal with the life and background of the subject. The attempt will be made to single out for observation those aspects of his life which will contribute most directly to the clarification and analysis of the material contained in the remainder of this study. In attempting to fulfill this purpose, the following categories have been selected for research: (1) the relevant national and religious background; (2) the subject's family heritage; (3) his childhood; (4) his education; (5) his exile; (6) his imprisonment; (7) his activities as his father's aide; (8) his written works; (9) his wartime activities; (10) his position as a knight of the British Crown; (11) as a teacher; (12) as a religious leader; (13) and as a world figure. These subjects will be dealt with in turn. The attempt will be made to clarify briefly the significant aspects of each.

## I. NATIONAL SETTING

'Abdu'l-Baha's birthplace was Tihran, Persia, on the evening of May 23, 1844. Persia at that time was characterized by general cultural stagnation and apathy. The political, religious, and economic areas of life were said to have functioned on the basis of bribes and personal favoritism.<sup>4</sup> A simple summary of these conditions will suffice here:

All observers agree in representing Persia as a feeble and backward nation divided against itself by corrupt practices

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<sup>4</sup>For detailed explanations of these conditions, see Lord Curzon's Persia and the Persian Question, 2 vols. (London: Longmans, Green and Company, 1892), and Comte de Gobineau's Les Religions et les Philosophies dans l'Asie Centrale (Paris: Les Editions G. Cres et Cie., 1928).

and ferocious bigotries. Inefficiency and wretchedness, the fruit of moral decay, filled the land....A pall of immobility lay over all things, and a general paralysis of mind made any development impossible.<sup>5</sup>

In this setting appeared a man referred to as a "religious reformer" by some observers and as "a Manifestation of God" by his followers. His extensive program of moral and ethical reconstruction was met with hostility by factions which made their gains from the perpetuation of existing conditions. He called himself "the Bab," translated as "the Gate," and taught that he was the precursor or gateway to a "Manifestation" who would soon appear to establish the "Kingdom of God" on earth. His six years of teaching are summarized as follows:

After his first proclamation of his "mission" on May 23, 1844 the majority of the Shaykhis accepted the Bab, becoming known as Babis; and soon the fame of the young prophet began to spread like wildfire throughout the land....The fire of His eloquence, the wonder of His rapid and inspired writings, His extraordinary wisdom and knowledge, His courage and zeal as a reformer, aroused the greatest enthusiasm among His followers, but excited a corresponding degree of alarm and enmity among the orthodox Muslims. The Shi'ih doctors vehemently denounced Him, and persuaded the Governor of Fars...to undertake the suppression of the new heresy. Then commenced for the Bab a long series of imprisonments, deportations, examinations before tribunals, scourgings and indignities which ended only with His Martyrdom in 1850.<sup>6</sup>

It was with this religious movement that the family of 'Abdu'l-Baha was to be intimately involved and which was to influence the rest

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<sup>5</sup>Shoghi Effendi (ed.), The Dawnbreakers (New York: Baha'i Publishing Committee, 1932), p. xxiv.

<sup>6</sup>J. E. Esslemont, Baha'u'llah and the New Era (Wilmette: Baha'i Publishing Trust, 1950), pp. 19-20.



of his life.<sup>7</sup>

## II. FAMILY HERITAGE

'Abdu'l-Baha was born into an extremely wealthy family. He was descended from the ancient Sassanid kings of Persia, and his grandfather was a Minister in the court of the Shah.<sup>8</sup> His father was offered this same governmental position but refused it. 'Abdu'l-Baha's father became a strong advocate of the Bab, and in 1863 proclaimed himself to be the "One foretold by the Bab" and the "Promised One of all religions." The scope of moral and ethical reform which he pronounced was seen as a threat by government and religious officials; he taught that each man must seek for himself through "independent investigation," and the clergy interpreted this as a challenge to their position and income. He was banished from Persia and most of the family wealth was confiscated. In exile in nearby countries, his influence grew until the "believers" numbered in the millions. He addressed tablets to the leaders of government and religion in the major European and Near Eastern countries, calling upon them to follow his teachings for "universal peace." His influence grew to the point that a Cambridge scholar and leading English authority on Persian history could write in 1891, after an interview, "No need to ask in whose presence I stood,

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<sup>7</sup>For detailed studies of the history of the Bab and the Babi Faith, see Effendi, loc. cit.; Gobineau, loc. cit.; and William Sears' Release the Sun (Wilmette: Baha'i Publishing Trust, 1960).

<sup>8</sup>John Ferraby, All Things Made New (New York: The MacMillan Company, 1958), p. 203.

as I bowed myself before one who is the object of a devotion and love which kings might envy and emperors sigh for in vain!<sup>9</sup>

These events bear directly on the life of 'Abdu'l-Baha, for he accompanied his family into exile at the age of nine, and was not released from imprisonment until 1908, fifty-five years later. When he did obtain freedom, it was as the director of a new religious system.<sup>10</sup>

### III. CHILDHOOD

During the years of 'Abdu'l-Baha's childhood, the Persian government and the Muslim clergy were attempting to stamp out the new religion. To carry out these aims, homes of the followers were sacked and burned, and twenty thousand of them were murdered. An Austrian officer then living in Persia wrote back to a European friend this account of events which the child, 'Abdu'l-Baha, in his eighth and ninth years, viewed daily:

Follow me, my friend, you who lay claim to a heart and European ethics, follow me to the unhappy ones [the followers of the Bab] who, with gouged-out eyes, must eat...their own amputated ears; or whose teeth are torn out with inhuman violence by the hand of the executioner; or whose bare skulls are simply crushed by blows from a hammer; or where the bazaar is illuminated with unhappy victims, because on right and left the people dig deep holes in their breasts and shoulders, and insert burning wicks in the wounds. I saw some dragged in chains through the bazaar, preceded by a military band, in whom these wicks had burned so

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<sup>9</sup>Marcus Bach, "Baha'i: "A Second Look," The Christian Century, 74:449, April 10, 1957.

<sup>10</sup>For a more detailed study of the life of 'Abdu'l-Baha's father, Baha'u'llah, see Ferraby, *op. cit.*, and Shoghi Effendi's God Passes By (Wilmette: Baha'i Publishing Trust, 1950).

deep that now the fat flickered convulsively in the wound like a newly extinguished lamp....They will skin the soles of the Babis' feet, soak the wounds in boiling oil, shoe the foot like the hoof of a horse, and compel the victim to run.<sup>11</sup>

The brief selections of quotations used in this chapter are chosen specifically because of the effect of these events on 'Abdu'l-Baha as a speaker. These persecutions affected the family directly, for within a twenty-four hour period, "a mob sacked their house, and the family were stripped of their possessions and left in destitution."<sup>12</sup> 'Abdu'l-Baha's sister related that, after their father had been imprisoned,

...we heard each day the cries of the mob as a new victim was tortured or executed, not knowing but that it might be my father.... My mother thought it unsafe to leave him ('Abdu'l-Baha) at home, knowing his fearless disposition, and that when he went into the street...he would be beset and tormented by the boys. So she took him with her, leaving me at home with my younger brother. I spent the long days in constant terror, cowering in the dark and afraid to unlock the door lest men should rush in and kill us.<sup>13</sup>

One last scene will suffice in this synopsis of the childhood of 'Abdu'l-Baha. It describes a scene in which he viewed his father's suffering.

He was eight years of age when His father, to whom even then He was devotedly attached, was thrown into the dungeon in Tihiran.... One day He was allowed to enter the prison yard to see His beloved father...(who) was terribly altered, so ill He could hardly walk,

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<sup>11</sup>E. G. Browne, Materials for the Study of the Babi Religion (Cambridge: Cambridge University Press, 1918), pp. 269-270.

<sup>12</sup>Esslemont, op. cit., p. 64.

<sup>13</sup>Myron Phelps, Life and Teachings of Abbas Effendi (New York: G. P. Putnam's Sons, 1903), pp. 14-15.

His hair and beard unkempt, His neck galled and swollen from the pressure of a heavy steel collar, His body bent by the weight of His chains, and the sight made a never-to-be-forgotten impression on the mind of the sensitive boy.<sup>14</sup>

'Abdu'l-Baha was soon to leave the environment of these persecutions when the exile began in 1852.

#### IV. THE EXILE

The family, including 'Abdu'l-Baha, was exiled three times between 1853 and 1868. In each location, the influence of 'Abdu'l-Baha's father grew so widely that the clergy, again fearing their position, agitated for further exile. When he was nine years old, the family was exiled from Fihran, Persia, to Baghdad, Iraq. The conditions under which they journeyed are significant later in the study. 'Abdu'l-Baha's sister spoke of the journey as follows:

We set out for Baghdad with a military escort. It was bitterly cold, and the route lay over mountains. The journey lasted a month. My father was very ill. The chains had left his neck galled, raw, and much swollen. My mother, who was pregnant, was unaccustomed to hardships....We were all insufficiently clothed, and suffered keenly from exposure. My brother ('Abdu'l-Baha) in particular was very thinly clad. Riding upon a horse, his feet, ankles, hands, and wrists were much exposed to the cold, which was so severe that they became frost-bitten and swollen and caused him great pain. The effects of this experience he feels to this day on being chilled...<sup>15</sup>

The family was allowed to remain in Baghdad until 1863, when 'Abdu'l-Baha was nineteen years old. They were transferred to Constantinople for four months, and then sent to Adrianople, where they remained

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<sup>14</sup>Esslemont, op. cit., pp. 64-65.

<sup>15</sup>Phelps, loc. cit.

until 1868, when he was twenty-four years old.<sup>16</sup>

## V. EDUCATION

During the entire period thus far described, 'Abdu'l-Baha received no formal education. His father, also unschooled according to the custom for Persian nobility, was his only teacher. These factors are mentioned in the following excerpt from a study of his life:

During these years Abbas Effendi was accustomed to frequent the mosques and argue with the doctors and learned men. They were astonished at his knowledge and acumen, and he came to be known as the youthful sage. They would ask him, "who is your teacher—where do you learn the things which you say?" His reply was that his father had taught him. Although he had never been a day in school, he was as proficient in all that was taught as well-educated young men, which was the cause of much remark among those who knew him.<sup>17</sup>

An English reporter who investigated his background wrote in the

### Fortnightly Review:

And this versatility, this capacity to reason and form suggestive theories on any subject, is the more amazing when one reflects that Abbas Effendi has had no schooling at all. He was nine years old when he was exiled with his father to Baghdad, and during his forty-two years of close imprisonment in Akka there was little opportunity for study, cut off as the prisoners were from relations with the world of culture and science.<sup>18</sup>

## VI. THE IMPRISONMENT

Fifteen years of exile in Iraq and Turkey was ended only by strict imprisonment in Syria. To understand the complexities of the events

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<sup>16</sup>For a detailed outline of this period, see "Historical Data Gleaned from Nabil's Narrative, Vol. 2," The Baha'i World, Vol. V (New York: Baha'i Publishing Committee, 1936), pp. 365-368.

<sup>17</sup>Phelps, loc. cit.

<sup>18</sup>E. S. Stevens, "Abbas Effendi: His Personality, Work and Followers," Fortnightly Review, 95:1074, June, 1911.

leading to this and subsequent suppressions would entail a detailed study of Near Eastern history of the last century. In brief, the fame and esteem of 'Abdu'l-Baha's father grew to such proportions that hostile government and religious authorities agitated for his complete disposal, by 1868. And, as one historian wrote, "a persecution, varying in the degree of its severity, began once more to break out in various countries," where the "adherents of the Faith were either imprisoned, vilified, penalized, tortured or put to death."<sup>19</sup>

The penal colony of Acca, Syria, was chosen as the place of imprisonment. 'Abdu'l-Baha's father, however, even in that location, continued to grow in influence, until his death in 1892.

#### VII. ACTIVITIES AS HIS FATHER'S AIDE

From the time of his youth, as has been pointed out, 'Abdu'l-Baha had served to aid his father in every way possible. Even in his teens, it was written, 'Abdu'l-Baha

...became his father's closest companion....Although a mere youth, He already showed astonishing sagacity and discrimination, and undertook the task of interviewing all the numerous visitors who came to see his father. If he found they were genuine truthseekers, He admitted them to his father's presence, but otherwise He did not permit them to trouble Baha'u'llah. On many occasions He helped... in answering the questions and solving the difficulties of these visitors.<sup>20</sup>

During these years in Acca, 'Abdu'l-Baha served in all sorts of capacities in dealing with the government officials, jailors, townspeople,

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<sup>19</sup>Effendi, God Passes By, op. cit., p. 178.

<sup>20</sup>Eslemont, op. cit., p. 66.

and in later years, the visitors who were allowed to come.

This closeness of relationship was important when considering the material which 'Abdu'l-Baha was later to expound in his talks. He continually emphasized that he was a spokesman for his father's teachings and not for himself. By the time of his father's death, 'Abdu'l-Baha was forty-eight years old. His father designated 'Abdu'l-Baha as the authorized interpreter of his writings and leader of the millions of adherents which by that time had spread as far as Europe and North America.<sup>21</sup>

#### VIII. AS AN AUTHOR

The publications of 'Abdu'l-Baha fall into three main categories: (1) volumes written in book form; (2) collections of tablets or letters to groups and individuals; and (3) transcripts of oral talks. Of these, the most notable are The Secret of Divine Civilization, a historical-sociological study of Persia; A Traveller's Narrative, a history of the Babi Faith; The Will and Testament, a document which sets the basis of administrative organization of the Baha'i World Faith; the Tablets of 'Abdu'l-Baha, in three volumes, in which a wide range of subjects are discussed; The Baha'i Peace Program, including letters to Dr. Auguste Forel and The Hague; Tablets of the Divine Plan, a directive of worldwide activities for several decades; and Some Answered Questions, which discussed a variety of metaphysical, philosophical, and religious

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<sup>21</sup>For a more detailed explanation of these matters, see Effendi, God Passes By, *op. cit.*

questions.

## IX. WARTIME ACTIVITIES

'Abdu'l-Baha's activities during the First World War were especially important because of the further world recognition which resulted from them. The wartime period has been summarized as follows:

During the war 'Abdu'l-Baha had a busy time in ministering to the material and spiritual wants of the people about him. He personally organized extensive agricultural operations near Tiberias, thus securing a great supply of wheat, by means of which famine was averted...for hundreds of the poor of all regions in Haifa and Akka, whose wants He liberally supplied.<sup>22</sup>

Another commentator added:

Nothing and no one but the Master ('Abdu'l-Baha) stood between them and certain death from hunger.

He also instituted a dispensary at Abu-Sinan, and engaged a doctor...

'Abdu'l-Baha did not neglect the education of the children. He arranged schools where they were taught by some of the most gifted of the Baha'i friends.<sup>23</sup>

The Turkish forces which occupied Haifa planned to kill 'Abdu'l-Baha when they evacuated the territory.<sup>24</sup> The Foreign Office of the British Government in London instructed General Allenby, the head of the Allied Forces, to insure 'Abdu'l-Baha's safety when they invaded Haifa. Allenby later cabled London, "Have to-day taken Palestine. Notify the

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<sup>22</sup>Esslemont, op. cit., pp. 79-80.

<sup>23</sup>Lady Blomfield, The Chosen Highway (Wilmette: Baha'i Publishing Committee, 1940), p. 190.

<sup>24</sup>Ferraby, op. cit., p. 237.



world that 'Abdu'l-Baha is safe.'<sup>25</sup> The New York World observed, "When Gen. Allenby swept up the coast from Egypt, he went for counsel first to Abdul Baha."<sup>26</sup> Another author reported the following:

From the beginning of the British occupation, large numbers of soldiers and Government officials of all ranks, even the highest, sought interviews with 'Abdu'l-Baha...<sup>27</sup>

## X. A KNIGHT OF THE BRITISH EMPIRE

Following the wartime period, 'Abdu'l-Baha received recognition from the British government for averting famine in western Syria and for his efforts in the interests of peace conciliation. Because of these activities, "a knighthood of the British Empire was conferred on 'Abdu'l-Baha, the ceremony taking place in the garden of the Military Governor of Haifa on the 27th day of April, 1920."<sup>28</sup> It is reported that he never made use of the title.<sup>29</sup>

## XI. AS A TEACHER

The stream of people who came to visit 'Abdu'l-Baha in Haifa was continuous. They studied with him during personal interviews and informal talks. Reporters were sent from Europe and America to remain for

<sup>25</sup>Blomfield, op. cit., p. 220.

<sup>26</sup>The [New York] World, December 1, 1921, p. 1.

<sup>27</sup>Esslemont, op. cit., p. 80.

<sup>28</sup>Ibid., pp. 80-81.

<sup>29</sup>Ferraby, op. cit., p. 237.

days or weeks to write comprehensive reports of his teachings and activities. Those who had no concept of his beliefs came out of interest or curiosity. Many books, diaries, magazine articles, and pamphlets of the period record "a visit with 'Abdu'l-Baha."

It was in this capacity as a "teacher of universal principles" that many government officials, religious leaders, educators, and those with personal interests came to know him.

An example of the kind of group that traveled to Haifa to study with 'Abdu'l-Baha was the party of fifteen encouraged by Mrs. Phoebe Hearst, mother of William Randolph Hearst, to make the journey in 1896. She gathered people in America, France and Egypt to go with her.<sup>30</sup> Her reaction to the visit was similar to other recorded responses:

Those three days were the most memorable days of my life...He is the most wonderful Being I have ever met or ever expect to meet in this world...<sup>31</sup>

By the time of his death, his fame as a teacher of universal principles had won admirers in all parts of the world, from all backgrounds. The response after his death demonstrated something of this universal appeal. Winston Churchill telegraphed his condolence from England; wires were received from officials in Egypt, Palestine, Iraq, locations where the family had been the subject of intense persecutions. The description of the funeral cortege was even more illuminating as to those who had held him in high personal regard. Accompanying the coffin to the mausoleum

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<sup>30</sup>Effendi, God Passes By, op. cit., pp. 257-258.

<sup>31</sup>Ibid., p. 258.

were "the chiefs of the Muslim community"; a "number of Christian priests, Latin, Greek and Anglican"; "the British High Commissioner"; "the Governor of Jerusalem"; "the Governor of Phoenicia"; and these were followed by:

...officials of the government, consuls of various countries resident in Haifa, notables of Palestine, Muslim, Jewish, Christian and Druse, Egyptians, Greeks, Turks, Arabs, Kurds, Europeans and Americans, men, women and children.<sup>32</sup>

"As to the funeral itself..." recorded one author, "no less than ten thousand people participated representing every class, religion and race..."<sup>33</sup>

### III. AS A RELIGIOUS LEADER

While numbers of people viewed 'Abdu'l-Baha as a significant personality and teacher, it is also necessary to describe the position he held as the leader of a new religious system, for it was chiefly in this "position" that he was known during the tour in the United States.

His father had designated to his followers the light in which 'Abdu'l-Baha was to be regarded. This statement of one of the well-known English adherents of the religion will suffice for explanation:

'Abdu'l-Baha has been endowed with a contingent infallibility that is beyond the understanding of man. All His words, His actions, His judgments and His interpretations are infallibly right, but only because Baha'u'llah [his father] has willed it so. 'Abdu'l-Baha revealed nothing new; He had not the direct intercourse with God of a Divine Manifestation; nevertheless, His every act reflected the Light of God and His every word bore

<sup>32</sup>Effendi, op. cit., pp. 312-313.

<sup>33</sup>Ibid., p. 312.

witness to His superhuman knowledge.<sup>34</sup>

### XIII. AS A WORLD FIGURE

The last category to be considered is that of the subject as a "world figure." His reputation was a composite of all the other factors listed in the previous sections. As can be imagined, the opinion which the public had of him tended to be diverse. This will be discussed further in the section concerning his relationship to his audience. It is important here, however, to set the foundation for that later analysis.

When 'Abdu'l-Baha arrived in this country, he was known variously as a prisoner, an exile, an author, a teacher of universal principles, the leader of the Baha'i World Faith, a Persian reformer, and a humanitarian. These attitudes and his prominence were reflected in the periodical articles of the time. In 1911 and 1912, before his actual arrival, the leading journals speculated on his coming, described his background, conjectured on his teachings, and generally agreed on his over-all importance. A reporter in Everybody's magazine offered a summary that might be considered typical:

I have shown you now, as best I am able, what manner of man is this Abbas Effendi who is variously held to be impostor, priest, and prophet....No one knows; that the future alone can tell. That he is a good man and sincere, there can be no doubt. That the faith which he holds and the creed which he preaches might be followed with benefit by us all, there is no gainsaying....He preaches a clean and wholesome creed, and though you may question the divine origin of his mission, there is no denying that he is a

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<sup>34</sup>Ferraby, op. cit., p. 258.

sincere, courageous man, a figure whose increasing influence is already world-wide in its significance.<sup>35</sup>

#### XIV. PRELUDE TO THE WESTERN TOUR

From 1868 until 1908, 'Abdu'l-Baha had been incarcerated in the prison city of Acca and its environs. During his confinement his obvious unavailability precluded any invitations or suggestions of a western speaking tour. The work he found necessary to do in the locality occupied him for two years after his release. In August of 1910, with a word to no one except the two friends he wished to accompany him, 'Abdu'l-Baha left quietly for a tour of Egypt, departing from Acca and Haifa for the first time in forty-two years.

After his departure for Egypt, however, frequent requests were made. As early as April, 1911, 'Abdu'l-Baha mentioned in a letter: "Now the friends...in America have written innumerable letters and all of them are pleading that Abdul-Baha make a trip to that country. Their supplications and entreaties are insistent."<sup>36</sup> A letter from the Persian-American Education Society in the same year recorded: "During the past few months, he ['Abdu'l-Baha] has received many invitations from the prominent Peace Societies and National Organizations to address them while in America, and he has accepted the invitation."<sup>37</sup>

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<sup>35</sup>E. S. Stevens, "Light in the Lantern," Everybody's, 25:786, December, 1911.

<sup>36</sup>Star of the West, 2:6, May 7, 1911.

<sup>37</sup>Star of the West, 2:10, December 13, 1911.

After a winter of ill health in Egypt in 1910, he embarked for Europe in the autumn of 1911, toured through the major countries, and returned to Egypt for the winter. In March of 1912, he began the trip to the United States.

The financing of the trip was met by 'Abdu'l-Baha's personal funds. It was stated that:

Under all circumstances Abdul Baha refused to accept money for himself or the cause he represented....The sum of eighteen thousand dollars was subscribed toward the expense of his journey. He was notified of this action and a part of the money forwarded to him by cable. He cabled in answer that the funds contributed by his friends could not be accepted, returned the money and instructed them to give their offering to the poor.<sup>38</sup>

Until the time of his actual departure, it was not known specifically when he would arrive. The following notification provided the first definite knowledge of his arrival.

A report that Abdul-Baha and suite sailed from Alexandria, Egypt, March 25th on the White Star Line S. S. "Cedric", due to arrive in New York City, April 10th, has been confirmed.<sup>39</sup>

The material concerning his arrival will be found in Chapter Four.

#### IV. SUMMARY

This chapter has attempted to stress "the importance of the orator's background for a full understanding of the speeches subjected to criticism," as mentioned by Thonssen and Baird in the introductory section. Material has been included which will aid in the understanding of the subject's background, family heritage, childhood, education, exile, imprisonment, and

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<sup>38</sup>'Abdu'l-Baha, The Promulgation of Universal Peace (Chicago: Executive Board of Baha'i Temple Unity, 1922), p. 11.

<sup>39</sup>Star of the West, 3:8, April 9, 1912.

his roles as teacher and religious leader.

## ANALYSIS OF THE CHICAGO ADDRESSES

In Chapter One, the outline of the study was introduced. In the second chapter, the background of 'Abdu'l-Baha's life was discussed. In this chapter, the settings of the Chicago addresses will be reconstructed and eleven speeches will be analyzed in detail.

In order to carry out these objectives, this chapter has been divided into several sections, which deal with (1) the selection of the Chicago speeches; (2) the necessity of reconstructing the setting; (3) an explanation of the criteria used in the analysis; (4) 'Abdu'l-Baha's premises of thinking; and (5) an analysis of the eleven addresses in chronological order, including those delivered (a) at Hull House; (b) at the NAACP conference; (c) at a public meeting of the Baha'i convention; (d) at the dedication of the grounds for the house of worship; (e) to the Illinois Federation of Women's Clubs; (f) at an afternoon reception; (g) at the Hotel Plaza; (h) to the Theosophical Society at Northwestern University; (i) to the "Children's Meeting"; (j) to the Plymouth Congregational Church; and (k) to the All-Souls Church.

## I. THE SELECTION OF THE CHICAGO ADDRESSES

There was great repetition in the subject matter and method of presentation, the nature of the audiences and in newspaper responses



to the addresses throughout the country. By studying the specific aspects of a representative portion of the tour, the understanding thus gained can be applied to the circumstances and addresses of the remaining parts of the tour.

The addresses delivered in Chicago between the dates of April 30 and May 5 were considered representative of the kinds of addresses and audience situations throughout the country. The variety is shown in the listing of addresses contained in the preceding section of this chapter.

In preparation for this particular part of the study, (1) all of the Chicago newspapers published during the period of 'Abdu'l-Baha's visit were secured from the Chicago library files; (2) permission was obtained to study out-of-print materials kept at the private library of the Baha'i Publishing Trust in Wilmette; (3) contact was made with individuals still living in Chicago who attended some of the meetings; (4) copies of the addresses were secured and studied thoroughly; (5) some of the sites associated with the addresses were visited; (6) all of the published writings of 'Abdu'l-Baha in English were obtained and studied; (7) and information was gathered by letter and interview from the old records of organizations to which he spoke.

As explained in Chapter One, the addresses used in this analysis are found in the first volume of Promulgation of Universal Peace. Since this work has been out of print for a number of years and since the existing copies are generally found in private

collections unavailable to most readers, copies of the eleven addresses delivered in Chicago are included in the appendix of this study. They are placed in the order of their analysis.

Since extensive quotations will be used for illustrative purposes throughout this chapter and since the addresses are readily available within this same study, no footnotes will be used when quoting from the material contained within the addresses under analysis.

## II. NECESSITY OF RECONSTRUCTING THE SPEECH SETTING

In Speech Criticism, it is noted that:

Since every judgment of a public speech contains a historical constituent, the critic is peculiarly concerned with determining the nature of the setting in which the speaker operated... Responsibility of critical appraisal depends heavily upon the critic's ability to effect faithful reconstructions of social settings long since dissolved.<sup>1</sup>

This chapter will include material which will help to clarify the historical and social circumstances closely connected with the address. Yet a total reconstruction is impossible, since records are, at best, a partial reflection of an entire event, and records of any event are seldom thorough. Speaking of this problem, Thonssen and Baird pointed out:

Much as he might desire it, the critic is unable to accumulate the totality of data which would result in complete and wholly faithful reproduction of a past event. However, he does the best he can with the available evidence, emphasizing those facts which are peculiarly significant to the study...

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<sup>1</sup>Lester Thonssen and A. Craig Baird, Speech Criticism (New York: The Ronald Press Company, 1948), p. 312.

He assembles discrete data, establishes their interrelations, and thus rebuilds, under the limitations imposed by the nature of his investigation, the pattern in which the speechmaking occurred.<sup>2</sup>

One of the objectives of this chapter will be to "establish the interrelations" and to "rebuild the pattern in which the speech-making occurred" as fully as possible from all of the available material.

### III. CRITERIA OF ANALYSIS

Beginning with section five of this chapter, 'Abdu'l-Baha's Chicago addresses will be examined in detail. Before getting to the addresses themselves it will be necessary to point out the elements of invention, disposition, style, and General Semantics which will be included in the discussion.

Disposition. Although many sources were studied in detail, most of the references for the criteria used from the traditional areas of speech criticism used in this study were taken from the book Speech Criticism by Lester Thonssen and A. Craig Baird. It was considered that their wording most adequately summarized the standards compiled from many sources.

The form and interrelation of the parts of each of 'Abdu'l-Baha's Chicago addresses will be considered. This aspect of analysis is traditionally known as the area of "disposition." As described in Speech Criticism, the critic "considers the speech from the point of

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<sup>2</sup>Ibid., p. 327.

view of its basic construction, as an assembly of many parts bound together in an orderly and balanced whole..."<sup>3</sup> The form of each of 'Abdu'l-Baha's addresses will be discussed in chronological order.

Invention. The term "invention" is generally used to include the areas of logical, emotional, and ethical proof.

Logical proof includes several factors to be considered. One of the basic building blocks of speaking is evidence.

Evidence includes:

...the testimony of individuals, personal experiences, tables of statistics, illustrative examples, or any so-called "factual" items which induce in the mind of the hearer or reader a state of belief — a tendency to affirm the existence of the fact or proposition to which the evidence attaches and in support of which it is introduced.<sup>4</sup>

Closely connected with evidence in the process of analysis are the factors of exposition and argument. Thonssen and Baird point out that "the distinction between them is not absolute; indeed, the two are complementary in the sense that argument depends heavily upon expository detail."<sup>5</sup> The form of the reasoning is important to analysis, because:

...the process of reasoning or argument serves as the cohesive force; through the relationships it establishes,

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<sup>3</sup>Ibid., p. 393.

<sup>4</sup>Ibid., p. 341.

<sup>5</sup>Ibid., p. 344.

the mind is led from the recognition of discernible facts to a conclusion.<sup>6</sup>

The processes of inductive and deductive reasoning will be considered as they are used in the addresses. Induction involves movement from particulars to a general conclusion, while deduction follows a reasoning pattern proceeding from a general truth to a particular conclusion.

The area of emotional, or pathetic, proof is concerned with appeals to the basic motivations of the audience. Thonssen and Baird wrote that "pathetic proof includes all those materials and devices calculated to put the audience in a frame of mind suitable for the reception of the speaker's ideas."<sup>7</sup> It is primarily concerned with the idea of audience adaptation since

...for the speaker, the audience is the most important element in the situation and...if he is to be effective, the speaker must adjust both himself and his ideas to it...Therefore speakers adapt what they have to say to the peculiar audience conditions facing them.<sup>8</sup>

The analysis of emotional proof is closely tied to the condition that "men are excited to belief or action by different motives at different times."<sup>9</sup> Since, "it obviously is impossible to enumerate all the motivating agents," the various motivations will be considered within the context of each individual address.<sup>10</sup>

<sup>6</sup>Ibid.

<sup>7</sup>Ibid., p. 358.

<sup>8</sup>Ibid., p. 360.

<sup>9</sup>Ibid., p. 366.

<sup>10</sup>Ibid.

Considering the elements of ethical proof, Aristotle wrote that they "reside in the character of the speaker."<sup>11</sup> The two aspects of character include opinion held by the audience before the speaking situation and also any aspects which during the course of the address would tend to display or call attention to the character of the qualifications of the speaker. The public image of 'Abdu'l-Baha's character is shown in quotations throughout the study, while in the analysis, itself, only those factors occurring in the speech will be considered.

Style. In analyzing the elements of style, the following factors from Speech Criticism will be considered:

...the speaker's having (1) an idea worth presenting, (2) an unmistakably clear conception of the idea, (3) a desire to communicate it, (4) a willingness to adapt it to a particular set of circumstances, and (5) a mastery of language adequate to express the idea in words.<sup>12</sup>

General Semantic criteria. Closely interwoven with and overlapping the preceding concepts are those of General Semantic analysis. These criteria aid in the analysis of the speaker's orientation toward himself, his subject, and his environment.

All of the studies concerning the application of General Semantic principles to the area of speech criticism were investigated. Fourteen tangential studies referred in a general way to this area. Three studies applied directly. The most recent of these was prepared

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<sup>11</sup>Lane Cooper, The Rhetoric of Aristotle (New York: Appleton-Century-Crofts, Inc., 1932), p.8.

<sup>12</sup>Thonssen and Baird, op. cit., p. 430.

by Raymond W. McLaughlin.<sup>13</sup> His comprehensive summary of the literature chronicles every relevant study made; from all of the preceding work, he developed the most thorough and usable system of General Semantic criteria for use in public address. An adaptation of his major criteria, based on the formulations of Alfred Korzybski and others, will be used in this study. A description of these criteria follows.

Two major classifications are included: (1) those factors which tend to show maladjustment or misconception in the relationship between words and the things to which they refer, and (2) those factors which tend to show adjustment and awareness of this relationship.

In the first category are included the sub-categories of (1) "allness" terms; (2) superlative terms; (3) two-valued terms; (4) "is" of identification; and (5) "is" of predication. The second category included (1) comparative terms; (2) quantifying terms; (3) conditional terms; (4) consciousness-of-projection terms; and (5) partially quantifying terms. Each of these ten areas will now be discussed.

"Allness" terms tend to misrepresent facts. They include terms of an all-inclusive and universal nature such as all, always, every, none, entire, and total. These terms tend "to lead people either to deny facts altogether, or to go to the other extreme of evaluation

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<sup>13</sup>Raymond McLaughlin, "A General Semantic Comparison of the Speaking of Oral Roberts and Harry Emerson Fosdick" (unpublished Doctor's dissertation, The University of Denver, Denver, 1958).

and to embrace universalities."<sup>14</sup> Examples would be such statements as "All children are rude," or "Science is always opposed to religion."

Superlative terms express extreme degrees of quality, such as highest, most, best, worst, only, and least. McLaughlin stated:

Rigid, dogmatic and absolutistic views and attitudes indicated some kind of misevaluation whenever they crept in because they misrepresented living processes which were undergoing continuous change.<sup>15</sup>

Examples would include such statements as "Sociology is the only field with real value," or "It was the worst movie ever made."

Two-valued terms get their name from the fact that they offer an "either - or" choice and allow no middle condition. Since most conditions are a part of a continuum, this kind of language tends to indicate maladjustment. It implies that the two values exhaust the possibilities, as "they are either for him or against him."

The "is" of identification suggests a false relationship between two objects. To say "man is an animal" tends to leave out the complexity of the human being, just as do statements such as "man is a machine," or "man is a soul," unless some qualification and explanation is added. Korzybski felt such language was "structurally unjustified and dangerous," for it tended to reduce "infinite-valued" facts of experience to a single value.<sup>16</sup>

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<sup>14</sup>Ibid., p. 157.

<sup>15</sup>Ibid., p. 162.

<sup>16</sup>Ibid., p. 173.



Closely allied with the foregoing is the "is" of predication. This attaches a characteristic too closely to an object. Instead, such characteristics exist in the mind of the observer. The "is" of predication does not acknowledge this, as in such phrases as "men are treacherous," "roses are beautiful," or "high school students are ignorant."<sup>17</sup> A speaker may demonstrate his awareness of this difficulty by the use of such phrases as, "it seems to me," or "from my point of view," or "considering the preceding facts I conclude that...."

The first of the areas showing awareness of language-fact adjustment are comparative terms. These express degrees of comparison such as more, less, lower, similar, major, and like. It has been suggested that

...the either-or fallacy in language structure was avoidable by talking in terms of degrees of more or less. Thus, instead of conceiving of all men as either short or tall, we ought to think in terms of their being tallest, more tall, less tall and shortest.<sup>18</sup>

Quantifying terms include any precise numerical terms of references such as "eighty" and "first." One author suggested that

...quantifying terms tended to lend exactness to language... lacking in vague statements. Thus the term "casualties were heavy" produced a different affect upon a listener than the statement "of ten thousand troops, five hundred were killed and twelve hundred injured during the attack."<sup>19</sup>

Conditional terms are qualifying elements which show that there is room for exceptions or deviations, hence stressing the

<sup>17</sup>Ibid., p. 179.

<sup>18</sup>Ibid., p. 187-188.

<sup>19</sup>Ibid., p. 190.

element of uncertainty. Terms of this nature include such words as almost, about, except, if, nevertheless, perhaps, and practically. The form of conditional language suggests that "If you will do this and that under these conditions with this kind of material, these things are very likely to occur."<sup>20</sup>

"Consciousness-of-projection" terms are well defined by their name. They include words or statements that show a speaker's awareness of projecting his personal viewpoint and include terms such as seems, appears, apparently, suggests, as I see it, etc. He thus demonstrates his ability to discern his own interpretation of events.

Partially quantifying terms loosely point out amounts; they are neither as precise as quantifying terminology nor as total as "allness" terminology. While they may tend to communicate indefiniteness, they offer enough modification to show the speaker's awareness of a variety of possibilities. These terms include such words as many, much, few, lots, little, hundreds, multitudes, some, several, etc.

Summary. In this section the elements of invention, disposition, style, and General Semantic criteria to be used in the speech analysis have been discussed. Before beginning with the specific analyses of the speeches, it will be necessary to study the premises of thinking on which the speaking was based.

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<sup>20</sup>Ibid., p. 194.

#### IV. PREMISES OF THINKING

Introduction. Like every speaker, 'Abdu'l-Baha could cover only a limited amount of information in a single presentation. And, like every speaker, what he said in a specific instance grew out of a much larger pattern of his concepts. "The critic," wrote Thonssen and Baird,

searching always for the source of the speaker's reasonings as well as for the reasons themselves, tries to appraise the personal resources of the orator and tries to get at the root of the man's thinking.<sup>21</sup>

The interest in these "roots" is apparent, for they determine the character of the specific material used in the speech. "The importance of such discoveries to the critic need scarcely be mentioned." continued the aforementioned authors:

With them, he is able the more accurately and deeply to probe the thinking of an orator—to push back beyond the commonplace and superficial manifestations of the orator's thought to the basic ideas which not only permeated, but determined, the line of argument used in a given case.<sup>22</sup>

Yet the speeches alone will not yield this material clearly enough, for in searching out these premises, it is found that:

...their isolation can be effected only through a thoughtful study of the historical pattern in which the speeches are set....The accuracy with which the fundamental tenets of a man's reasoning are uncovered will depend upon penetrating insight into the orator himself, his training, social conditioning, and relation to and attitude toward the complex problems of his time.<sup>23</sup>

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<sup>21</sup>Thonssen and Baird, op. cit., p. 340.

<sup>22</sup>Ibid., p. 340.

<sup>23</sup>Ibid., p. 377.

In order that the ideas expressed in the addresses of 'Abdu'l-Baha may be understood, this section will attempt to describe the basic source of 'Abdu'l-Baha's premises, and to outline the pattern of his thinking in relation to the historic setting and the social issues of the time.

The source of all of 'Abdu'l-Baha's premises of thinking were his father's teachings. At no time did 'Abdu'l-Baha claim any originality of thinking for himself. He stated many times that he was not the "originator" of the teachings he spoke of, but that he was the "channel" for conveying them to the public. 'Abdu'l-Baha pointed out numerous times that his "position" in life was designated by his name, that is, Abdul (the servant) Baha (of "Baha," referring to Baha'u'llah).

In ascertaining whether or not 'Abdu'l-Baha's premises of thinking were totally derived from the basis of his father's teaching, all of the published works of Baha'u'llah were studied and the basic thoughts outlined. Then the material in more than one hundred and forty of 'Abdu'l-Baha's American addresses was surveyed for their major ideas. It was concluded from such an examination that all of the subject matter dealt with by 'Abdu'l-Baha while in America had its basis in the fundamental system of teachings expounded by his father, Baha'u'llah.

While any detailed analysis of Baha'u'llah's teachings, for its own sake, is beyond the scope of the present investigation, it

