

1852-62. The chiefs reside in Bagdad. Subh i Ezel is the recognized head, but his brother (Beha) takes the most prominent part in the organization and conduct of affairs. He wrote the "*Ikan*," an apology of the new faith, which is regarded as very able and convincing.

1863. The Turkish Government at the request of the Persians removed the Babis from Bagdad to Constantinople and thence to Adrianople.

1865. Mirza Hussein Ali announced himself to be the one predicted by the Bab. He takes the title *Beha Ullah* (glory or brightness of God). He calls upon his brother, Subh i Ezel, to accept his claim, and a very bitter feud breaks out between the two factions called Ezelis and Behais. Two of the former and one of the latter were killed.

1867. The Turks decided to separate the two factions. The Ezelis were removed to Cyprus, the Behais to Acre, in Syria.

1867-92. Beha resides at Acre in a palace surrounded by orange gardens and provided with every luxury by his followers and visited by them. His epistles and messengers visit every part of Persia and Asia Minor.

May 16th, 1892. Beha passes away and is succeeded by one of his sons.

THE BOOKS AND DOCTRINES OF THE BABIS.

The genesis of the Bab's teaching we have already discovered in what he learned of the Sheikhli doctors mentioned above, and from the mystic poets. The gross corruptions and cruelty of the Sheah or Persian established religion furnished the occasion and prepared the soil for the attempted reform.

The writings of the Bab are said to number more than a hundred treatises, including many thousand stanzas of poetry.

The books that specially claim attention are :

1. "*Ziyaret Name*," written before he claimed to be the Bab. It gives instruction as to the mode of worship at the shrines. Besides this it is the expression of an ardent enthusiast who pours out his longings for the Imam Mahdi. "Where are the days of your empire that I may struggle for you? Where are the days of your glory that I may obtain the blessing of seeing your face? Where are the days of your kingdom that I may take revenge for you on your enemies? Where are the days of your manifestation that I may be free from all except thee (absorbed in thee)?" etc. The young man soon believes that he has the special favor and fellowship of the Imams.

2. A commentary or treatise on the Sura of the Koran called Joseph, written in Shiraz. In this Ali Mohammed declares himself to be inspired, to be the Bab. He does not renounce Islam, but claims that a true knowledge of Islam must come through the Bab. He says that God has placed within his grasp the kingdoms of heaven and earth. He presents himself as a prophet, and appeals to the book he is writing as proof of prophetic