

follow, but how this perfection is reached, whether by stages of transmigration or by absorption in the primal good or in some other way, is not made plain. It is certain that the Bab and his followers had no fear of death. They went to martyrdom singing and exulting, but it is hard to see what it was sustained them in such trials. It was allegiance to the Bab, but just what hopes did he offer them that gave them exultation in death? It was not the hope of the Christian martyr nor the paradise of Islam, but rather a pantheistic disregard of life.

In the Beyan the prophecy is prevalent of another to follow the Bab, called "Him whom God shall manifest." The ordinances and precepts of the new faith all have reference to this coming personage, and prayers are offered that he may not suffer as the Bab suffered. There is a humility and self-renunciation displayed which reminds one of John the Baptist as the forerunner of Christ.

The whole round of religious duties is changed to suit a new calendar. A cabalistic power is given to the Arabic letters somewhat after the teaching of Sheikh Akhmed. The chapters of the Beyan are in groups of 19, and this is made the sacred number. Alif stands for one. The Arabic name for one is *Vahid*. The numerical values of the letters in *Vahid* make the sum 19, and several other formulas are worked out to the same result. The number 1 denotes the uncreated and unknowable essence of God, and this 1 added to the sum of the letters of *Hayz* (the living) gives the sacred number 19. Multiply 19 by 19 and 361 is the result, which again equals the Arabic formula for *all things* plus the initial one. The Bab is the *point*, the initial one, and 18 of his followers are made apostles to complete the sacred number. The year has 19 months of 19 days each, with four days thrown in, just before the vernal equinox, as feast days. Chronology and religion are readjusted on this plan.

There is the strongest assurance given of the ultimate triumph of the new faith. The empires of the future are to be Babi. Church and State are combined, and there is no place for unbelievers, but they are not placed under the hard condition imposed by Islam upon subject races. The central provinces, of the Utopia that floated before the Bab's mind, are in Persia, and each province is given a peculiar place and name. It is a scheme that might satisfy the aspirations of socialism. There is a community of brotherly love; dignity combined with courtesy; leisure with labor; the cultivation of all useful arts and the prohibition of all that is useless; elevation of woman; general elementary education; provision for the poor; strict prohibition of mendicancy and tramps; children to be treated with gentleness, animals with kindness; no persecution for conscience' sake. Such are the leading features of the Beyan.

4. Another work is ascribed to the Bab called the "Seven Proofs," afterward enlarged by Beha and called "Ikan," or Assurance. It is the only book of the Babis which they have printed. The copies are brought from India not for public sale, but kept in the hands of leading men to be